

# Bulletin

National Catholic Educational Association

Proceedings and Addresses  
Forty-ninth Annual Meeting

August, 1952

## MEMBERSHIP IN THE ASSOCIATION

All who are interested in the welfare of Catholic educational work are invited to become members of the National Catholic Educational Association. It is the desire of the Executive Board that the membership be increased so that the organization may represent a powerful influence in favor of religious education in America.

**Support:** The expenses of the Association are raised by the annual dues of the members, and by contributions from those who have taken a particular interest in the work. Membership dues, effective January 1, 1959 are as follows:

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# Bulletin

National Catholic Educational Association

**Report of the Proceedings and Addresses—Forty-ninth Annual Meeting  
Kansas City, Missouri, April 15-18, 1952**

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*Nihil Obstat:*

FREDERICK G. HOCHWALT,  
CENSOR DEPUTATUS

*Imprimatur:*

✠ PATRICK A. O'BOYLE,  
ARCHBISHOP OF WASHINGTON

Washington, D.C., July 31, 1952

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## INTRODUCTION

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In 1952 the National Catholic Educational Association returned to Kansas City, Missouri, to hold its forty-ninth annual convention, April 15 to 18. The Association had first visited Kansas City in 1940 for its thirty-seventh annual meeting. In 1952, as in 1940, the delegates found Kansas City to be an ideal convention city. The beauty of the city, the friendliness of the people, the excellent facilities of the beautiful Municipal Auditorium, and the many conveniently located hotels combined to provide a perfect setting for the meeting.

The Association had chosen "Catholic Education and the American Community" as the theme of the 1952 convention, and it proved to be a fortunate choice indeed in light of the incredible attack made upon private schools at the Boston meeting of the American Association of School Administrators just the week before Catholic educators convened in Kansas City. The convention provided an opportunity for Catholic educators to refute the charges made in Boston and to place before the public a positive presentation of the contribution of Catholic schools to the community and the nation.

In his magnificent sermon on "The Role of Catholic Education in the American Community" at the Solemn Pontifical Mass on the opening day of the convention, Archbishop Keough thus stated the task of the convention: "During these days, we shall examine in all its innumerable ramifications the impact which Catholic education can and ought to have on the American community." The plenary, departmental, and sectional meetings proceeded to do just this, and the papers which follow in this volume are the result of careful investigation and analysis of the role and place of the Catholic school in the American community. As such they merit careful reading.

In addition to the regularly scheduled plenary, departmental, and committee meetings, special features of the convention included panels on special education, reading, area studies, a cooperative college study, and vocations, meetings for supervisors and kindergarten teachers, a round table on curriculum trends, luncheon meetings of Kappa Gamma Pi and Delta Epsilon Sigma, and a reception for alumni and friends of the Catholic University of America.

The Kansas City convention is now a happy memory. But it will always stand out as one of the most successful conventions in the history of the Association and will serve as a guide and an incentive to the committee planning the fiftieth annual convention in Atlantic City in 1953.

The Association is most grateful to the Diocese of Kansas City for acting as host to the forty-ninth annual meeting and for receiving its delegates with such warmth and friendliness. The Executive Board extends sincere and hearty thanks to Bishop O'Hara, gracious host to the convention, to Father Murphy, capable general chairman of local arrangements, and to all the members of the local committee who contributed so much to the success of the convention.

## MEETINGS OF THE EXECUTIVE BOARD

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Lord Baltimore Hotel  
Baltimore, Maryland  
June 19, 1951

The meeting of the Executive Board convened at 10:45 A.M. at the Lord Baltimore Hotel, Baltimore, Maryland, June 19, 1951. It was opened with prayer by Father William Cunningham. Father John Clifford, S.J., presided at the meeting. The Most Rev. Francis P. Keough, President General of the Association, attended the afternoon session of the meeting.

Members of the Board present were: Most Rev. Francis P. Keough, D.D., Baltimore, Md.; Very Rev. John J. Clifford, S.J., Mundelein, Ill.; Rev. W. F. Cunningham, C.S.C., Notre Dame, Ind.; Brother Emilian James, F.S.C., Elkins Park, Pa.; Rev. Daniel M. Galliher, O.P., Providence, R.I.; Brother Alexis Klee, S.C., Bay Saint Louis, Miss.; Rev. Leo J. McCormick, Baltimore, Md.; Very Rev. Msgr. Gavan P. Monaghan, Edmond, Okla.; Very Rev. George M. Murphy, S.J., Haverhill, Mass.; Rt. Rev. Msgr. Felix Newton Pitt, Louisville, Ky.; Rt. Rev. Msgr. Richard J. Quinlan, Winthrop, Mass.; Rt. Rev. Msgr. Frederick G. Hochwalt. Rev. John J. Murphy of Kansas City, Mo., and Mr. James E. Cummings were also present.

The minutes of the previous meeting were adopted without change.

The Treasurer General presented an interim financial report which was accepted by the Board.

The report of the Committee on Finance, authorized at the last meeting of the Executive Board, was read with comment by the Secretary General. The report recommended increases in membership fees in some of the departments (individual dues in the various departments in which the fee is now \$3.00: \$4.00; institutional dues in the College and University Department: Associate, \$25.00, Constituent—Enrollment under 500, \$50.00, 500 to 1,500, \$75.00, over 1,500, \$100.00; institutional dues in the Secondary School Department: Enrollment under 200, \$5.00, 200 to 500, \$10.00, over 500, \$15.00; institutional dues in the Elementary School Department: Enrollment under 200, \$4.00, 200 to 500, \$5.00, over 500, \$6.00; Sustaining Members: \$25.00), and increase in the subscription rate to the Bulletin of the Association to either \$2.25 or \$2.50, continued membership drives to increase the total membership of the Association with emphasis on increasing the number of sustaining members, seeking more general and more adequate support from the members of the hierarchy, and investigation of a possible endowment and of donations from Catholic fraternal groups, the laity, and corporate business groups. The President of the Secondary School Department proposed a slight change in the new rates for institutional membership in that department: Enrollment under 150, \$5.00, 151-400, \$10.00, 401-700, \$12.50, over 700, \$15.00. The report of the committee with this amendment for the Secondary School Department was adopted by the Board, all new fees to become effective January 1, 1952.

The Secretary General gave a report on the new national office at 1785 Massachusetts Avenue in the American Council on Education building, and members of the Board who had visited the office expressed enthusiastic approval of the new quarters. The Board extended a vote of appreciation

and thanks to the Secretary General for his foresight in obtaining the present quarters for the executive office of the National Catholic Educational Association.

The Secretary General also reported that some space in the national office had been sublet to the National Catholic Music Educators Association.

The Secretary General reported that the membership of the Association is now approximately 5,700 and that 280 new members have been obtained by Father Leo McCormick, through publication of the *Catholic Education News Digest*, and many by the cooperation of superintendents and supervisors throughout the country. The Board extended a vote of appreciation and thanks to Father McCormick for his work in obtaining new members and to the superintendents for their continued interest in the membership drive and in the Association.

The report of the Planning Committee for the Kansas City convention, which had met on June 18 in Baltimore, was presented by the chairman. The committee recommended that the general pattern of recent conventions be followed in 1952, that the theme "Catholic Education and the American Community" be adopted for the Kansas City meeting, and that appropriate keynote speakers be chosen from a suggested list of names. It was also reported that Kansas City has ample space for meetings and for exhibits and that 1400 hotel rooms will be available for delegates. After some discussion and amendments to the list of suggested speakers for the convention the Board voted to accept the report of the Planning Committee.

In regard to the location of the convention in 1954, the Board voted approval of the following cities in order of preference: St. Paul, Milwaukee, Los Angeles. The Board empowered the Secretary General to make the best possible arrangements for the 1954 meeting.

Monsignor Pitt gave a progress report on the Superintendents' Project for 1951, preparation of a booklet to be entitled "Our System of Education." Nearly all of the original writing has been completed and will be submitted soon to the professional writer. It is hoped that the booklet, or at least the final draft, will be available before the meeting of the Superintendents in November.

A revision of the suggested coat of arms for the Association was then presented for the comment of the Board. The Board voted approval of the general idea of the coat of arms with reservations in regard to use of a capital omega and the colors. The Secretary General was empowered to make final arrangements with the designer.

After a general discussion of committee structure, the Board voted to discharge the old Audio-Visual Committee existing within the Association and to create a new Television and Audio-Visual Committee under the chairmanship of Father Leo McCormick who was empowered to choose four other committee members in consultation with the national office. The committee should be representative of the College and University, Secondary School, and School Superintendents' Departments.

In regard to the Committee on Vocations, it was the sense of the Board that the chief responsibility in the field of vocations belongs to the Propagation of the Faith or some other group devoted chiefly to vocation work and that the Association should work with these groups in consultative capacity.

The Board voted to reactivate the Association's Committee on Mission Education under the chairmanship of Father Considine with membership not to exceed five persons to survey the field of mission education in light of the

Holy Father's recent encyclical and determine whether any further action by the Association in the field is necessary.

The Secretary General was authorized to appoint a committee representative of all views to study the classification of major and minor seminaries.

The problem raised by the presence of large numbers of Latin-American students in secular institutions of higher learning in the United States was discussed at some length. It was suggested that Father Cunningham discuss the matter with the Executive Committee of the College and University Department and that the Board consider it again at its next meeting.

The Board regretted that limited financial resources prevent it from making a contribution to the Inter-American Confederation of Catholic Education.

The Secretary General reported that a number of requests had come to him for the Association to pay some attention to the problem of nursing education. The Catholic Hospital Association at a recent meeting appointed a committee to look into the training received by nurses in hospitals and in degree-granting institutions. It was suggested that the representatives of the College and University Department take the matter up with their Executive Committee with the thought of finding a place on the program in 1952 for discussion of nursing education and of appointing a committee of the College and University Department to meet with the committee appointed by the Catholic Hospital Association.

The Committee on Constitution, authorized at the last meeting of the Executive Board, presented its suggested revision of the Association's constitution to bring it up to date. It was suggested that the Board members study the revision and submit as soon as possible to the national office any suggestions they wish to make for further consideration by the committee. The Board voted that the committee be continued if there are suggested changes to make it necessary for them to meet again in connection with revision of the constitution.

It was proposed that a survey of graduates of Catholic schools be undertaken to determine their opinion of Catholic schools. The Secretary General agreed to discuss this idea with the deans of a number of graduate schools to see whether a graduate student might undertake such a study.

A vote of gratitude was extended to Archbishop Keough by the Executive Board for accepting the office of President General of the Association.

The meeting adjourned at 4:30 P.M.

FREDERICK G. HOCHWALT,  
*Secretary*

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Hotel Mayflower  
Washington, D. C.  
January 23, 1952

The meeting of the Executive Board convened at 10:15 A.M. at Hotel Mayflower, Washington, D.C., January 23, 1952. It was opened with prayer by Father John Clifford, S.J., who presided at the meeting in the absence of the President General.

Members of the Board present were: Very Rev. John J. Clifford, S.J., Mundelein, Ill.; Rev. Joseph G. Cox, Philadelphia, Pa.; Rev. W. F. Cunningham, C.S.C., Notre Dame, Ind.; Very Rev. William J. Dunne, S.J., San Francisco, Calif.; Rt. Rev. Msgr. Clarence E. Elwell, Cleveland, Ohio; Brother Emilian James, F.S.C., Elkins Park, Pa.; Rev. Daniel M. Galliher, O.P., Providence,

R.I.; Very Rev. George A. Gleason, S.S., Catonsville, Md.; Very Rev. Msgr. Edmund J. Goebel, Milwaukee, Wis.; Brother Alexis Klee, S.C., Spring Hill, Ala.; Very Rev. James A. Laubacher, S.S., Baltimore, Md.; Rev. Leo J. McCormick, Baltimore, Md.; Rev. Robert J. Maher, Harrisburg, Pa.; Brother William Mang, C.S.C., New York, N.Y.; Very Rev. Daniel C. O'Meara, S.M., New Orleans, La.; Rt. Rev. Msgr. Richard J. Quinlan, Winthrop, Mass.; Rt. Rev. Msgr. Cornelius T. H. Sherlock, Boston, Mass.; Rt. Rev. Msgr. Frederick G. Hochwalt. Mr. James E. Cummings was also present.

The minutes of the previous meeting were adopted without change.

The Secretary General informed the Board members that the President General was absent because of illness and regretted his inability to be present.

The Secretary General reported a total membership of 5,840 in the Association on December 31, 1951, with almost one hundred per cent membership in the Superintendents' Department and the institutional division of the College and University Department; membership drives will be conducted among the seminaries and the non-member colleges in the near future, and a committee of superintendents, under the chairmanship of Monsignor Goebel, has been appointed to conduct a drive among the elementary schools. He also reported the following: arrangements have been made to hold the convention in St. Paul in 1954; preliminary arrangements have been made for a meeting of the Committee on Mission Education at a convenient time; a committee will be brought together to study seminary classification as soon as enough informational material on seminaries has been collected; there will be a joint meeting of committees on nursing education of the NCEA and the hospital group January 28 in Washington, and a session to discuss nursing education has been included in the program of the College and University Department for the Kansas City convention; there will be a vocations meeting at the Kansas City convention. Finally, he reported that thus far he had been unable to interest any graduate school in the survey of graduates of Catholic schools concerning their opinions of their schools. The question was raised whether an institution could belong to both the Seminary Department and the College and University Department; an institution is eligible for membership in both departments if it pays dues in both.

The Treasurer General presented his financial report for 1951. A committee consisting of Father O'Meara, Chairman, Brother Alexis Klee, and Monsignor Elwell, was appointed to audit the report. Later Father O'Meara reported that the committee found the accounts in perfect order. The Treasurer General's report was accepted by the Board with a vote of thanks for his painstaking work.

Discussion in connection with the financial report concerned exploration of the Association's service to potential members and the advisability of talks on membership at meetings of all the departments during the convention. The Secretary General agreed to try to speak briefly on membership at the general sessions of all departments in Kansas City. The role of the superintendents in securing new sustaining members of the Association was also discussed.

The presidents of the various departments gave progress reports on the programs being prepared for the forthcoming convention, and the Convention Manager reported working with the local committee to build up attendance at the convention from the area surrounding Kansas City.

The Board voted to accept the suggestion of the Problems and Plans Committee that the following persons be appointed to replace retiring members of the Committee: Rev. Edward J. Drummond, S.J., Dean of the Graduate

School, Marquette University, to replace Rev. Philip S. Moore, C.S.C.; Rev. Joseph G. Cox, Principal, St. Thomas More Catholic Boys' High School, Philadelphia, to replace Rev. M. J. McKeough, O. Praem.; Sister M. Pauline, S.C., engaged in elementary school work with the Sisters of Charity of Leavenworth, Kansas, to replace Sister Mary Joan, O.P.

The Secretary General reported good reception of the first Gabriel Richard Lecture by Ross J. S. Hoffman when it appeared in book form, delivery of the second lecture by Thomas P. Neill of St. Louis University at Orchestra Hall in Chicago in 1951 under the co-sponsorship of the Association and DePaul University, and a census currently under way among the members of the Richard Lecture Committee to choose the lecturer, topic, and co-sponsoring institution for 1952.

Father McCormick reported on the first meeting of the NCEA Subcommittee on Television at which the basic problems connected with educational television were discussed. The Secretary General reported on the second meeting at which representatives of the National Council of Catholic Men were present. The NCCM has a grant for research on TV programming, and consideration was given to the possibility of pooling the efforts of the NCCM, NCCW, and the NCEA in making films of mutual help for television networks and for the schools and in setting up an information center on suitable films available for use by Catholic broadcasters and Catholic schools. It was also reported that there is a possibility that an education network will be set up on a coaxial cable. The Board felt that it was necessary to make every effort to assure participation by Catholic schools or school systems. It empowered the committee studying television to continue further research in the matter and to press for time for Catholic education.

The final execution of the coat of arms of the Association was approved by the Board.

A proposal by the Joseph F. Wagner Company that remaining copies of *Schoolhouse Planning and Construction* be purchased and disposed of by the Association was presented to the Board. After due consideration the Board decided that the Association is not geared to undertake such a task and rejected the proposal.

Father Cunningham presented to the Board a plan for setting up a Foreign Student Information Desk for the purpose of familiarizing Latin Americans with Catholic educational institutions in the United States and enrolling more Latin-American students in these Catholic schools. A *Directory and Guide* of Catholic schools translated into Spanish would be the chief means of providing information; Father Cunningham had taken a survey and found that a majority of colleges would be willing to help finance the project.

Father Dunne presented the report of the College and University Department Executive Committee which recommended that the Executive Board urge the NCWC to set up such a service. He felt that the colleges would be more inclined to make a contribution toward the support of the project than to put it on an advertising basis. The Board accepted the report of the Executive Committee. However, discussion brought out the facts that NCWC would be unable to undertake the project and had referred it to the NCEA, and that NCWC's *Directory of Catholic Colleges and Schools* is translated into Spanish every two years by the Catholic Education Association of Cuba. The possibility of purchasing a number of copies of this translation for distribution in Latin America was discussed.

The Board empowered the Secretary General to approach the colleges for a free will offering for the Latin-American student project, then, according

to the amount received and in consultation with the officers of the College and University Department, to set up a desk to take care of the work and in so far as possible to carry out the points of Father Cunningham's program. He was further instructed to carry on the work on a firm basis for one year with a possible option of another year and after that, if it did not seem to be working satisfactorily, to submit it to the Board for reconsideration with a view to discontinuing it.

The Board discussed plans for the celebration of the Association's golden jubilee in 1954. Suggestions included a small brochure with pictures of the great persons who figured in the Association's history, making the convention the focal point of the celebration with a theme such as "Fifty Years of Service" and recapitulating during the convention the history of the departments and paying tribute to the great personages of the past, a story or series of stories in the press, tying the celebration in with the Centennial of the Immaculate Conception, celebrations on the local level, a history of the NCEA as the Richard Lecture for the year to be delivered at a night session of the convention. The Board empowered the Secretary General to appoint a committee to consider the proper consideration of the Golden Jubilee of the National Catholic Educational Association. The Treasurer General will be a member *ex officio*.

The Board discussed the international organization for Catholic education now being organized at the Hague by Monsignor Op de Coul, and referred it to NCWC for consideration.

A group plan of student medical expense insurance proposed by the John S. MacCauley Associates was brought to the attention of the Board. The contracts would be between the MacCauley firm and individual colleges. The proposal was referred to Father Dunne for consideration by the Executive Committee of the College and University Department.

The Board commented favorably on *News Notes for the President's Desk* and recommended that the *Notes* be sent to members of the Board.

A day of prayer during Lent for children in Catholic schools in thanksgiving for the benefits of Catholic education and in petition for its continuance and preservation was suggested as a means of combatting attacks being made upon Catholic education. It was suggested that the President General be asked to launch such a crusade of prayer by means of a letter to superintendents, college presidents, and religious houses asking them to participate in the program.

The Board then turned its attention to the revision of the constitution of the Association and discussed in detail all the suggestions that had been made since submission of the suggested revision at the June meeting of the Executive Board. The revised constitution, as agreed upon by the Board on January 23, will be submitted to the members of the Association at the convention in Kansas City. Within the year following the convention members may submit recommendations to the Board, which will then draw up a final revision for adoption at the convention in Atlantic City in 1953.

A committee consisting of Father Laubacher, Father McCormick, the Secretary General, and a member of the staff of the Legal Department, NCWC, was appointed to draw up a series of bylaws for the proposed affiliation of other Catholic educational organizations with the NCEA for consideration by the Board at its next meeting.

The meeting adjourned at 4:45 P.M.

FREDERICK G. HOCHWALT,  
*Secretary*

Hotel President  
Kansas City, Missouri  
April 15, 1952

The meeting of the Executive Board was opened with prayer by the Most Rev. Francis P. Keough, President General of the NCEA, at 8:00 P.M. at Hotel President, Kansas City, Missouri, April 15, 1952.

Members of the Board present were: Most Rev. Francis P. Keough, D.D., Baltimore, Md.; Rev. James N. Brown, San Francisco, Calif.; Rev. Paul E. Campbell, Pittsburgh, Pa.; Very Rev. John J. Clifford, S.J., Mundelein, Ill.; Rev. Joseph G. Cox, Philadelphia, Pa.; Very Rev. William J. Dunne, S.J., San Francisco, Calif.; Rt. Rev. Msgr. C. E. Elwell, Cleveland, Ohio; Rev. Daniel M. Galliher, O.P., Providence, R.I.; Very Rev. George A. Gleason, S.S., Catonsville, Md.; Very Rev. Msgr. Edmund J. Goebel, Milwaukee, Wis.; Brother Alexis Klee, S.C., Springhill, Ala.; Very Rev. James A. Laubacher, S.S., Baltimore, Md.; Rt. Rev. Msgr. Joseph V. S. McClancy, Brooklyn, N.Y.; Rt. Rev. Msgr. Richard B. McHugh, Brooklyn, N.Y.; Rev. Leo J. McCormick, Baltimore, Md.; Rev. R. J. Maher, Harrisburg, Pa.; Brother William Mang, C.S.C., New York, N.Y.; Very Rev. George M. Murphy, S.J., Haverhill, Mass.; Very Rev. Daniel C. O'Meara, S.M., New Orleans, La.; Rt. Rev. Msgr. Felix Newton Pitt, Louisville, Ky.; Rt. Rev. Msgr. Richard J. Quinlan, Winthrop, Mass.; Rt. Rev. Msgr. Cornelius T. H. Sherlock, Boston, Mass.; Rt. Rev. Msgr. Frederick G. Hochwalt, Washington, D. C. Rev. John J. Murphy of Kansas City, Mo., Mr. James E. Cummings, and Mr. J. Walter Kennedy were also present.

The minutes of the previous meeting were adopted without change.

The Secretary General reported a total membership of 5,850 in the Association on January 31, 1952, and a total of 2,089 institutional members in the Elementary School Department, an increase of 649 institutional members within the last year. Membership drives among the Major Seminary, Minor Seminary and College and University Departments resulted in six new institutional and five new individual members. The Board accepted the report on membership with a vote of commendation to Father Leo J. McCormick for his efforts in securing new institutional members of the Elementary School Department.

The Treasurer General presented an interim financial report which was accepted with commendation by the Board.

The Board voted unanimously to re-elect the Secretary General for the term of three years.

The Secretary General presented for the approval of the Board a statement prepared in reply to the attack made on private schools at the recent meeting of the American Association of School Administrators with the proposal that it be released to the press and referred to the Resolutions Committee for appropriate action. The Board approved release of the statement in this fashion.

The Secretary General reported on a proposal from the American Catholic Philosophical Association that the NCEA and the Philosophical Association hold a joint meeting with the general theme of philosophy and education. The suggestion met with the general approval of the Board and the Secretary General promised to provide more detailed information on the subject at the meeting of the Planning Committee for the 1953 Atlantic City convention to be held early in the summer.

The Secretary General reported that to date less than \$3,000 had been secured from colleges and boarding schools to finance the Latin-American student project and asked for instruction as to whether he should try a follow-up letter to secure the balance essential to operation of the project or return the money that had already been sent in and drop the project. The Board voted to return the money and drop the project.

The Board tabled discussion of nursing education for the time being since the Executive Committee of the College and University Department thought that the problem was not yet clearly enough organized for discussion. The Board approved continued study of the problem by a committee of the College and University Department.

The recommendation of the Problems and Plans Committee for a national conference under the auspices of the Superintendents' Department was likewise tabled for discussion later when more information was available.

The Secretary General reported that the third Gabriel Richard Lecture will be delivered by Dr. George Shuster at Loyola University, New Orleans, in the fall of 1952, on "Cultural Understanding and International Peace." The first lecture is in book form and the second will soon be off the press.

The Secretary General summarized the present status of educational television, stating that a happy solution has been found in Detroit where the public and private colleges have incorporated into a private, nonprofit corporation, prorating the cost, that the NCEA was being represented at meetings on television in Philadelphia by Father Hesburgh and Father Reilly, and that Father Hesburgh would chair a panel reporting on television at the American Council on Education meeting in Chicago in May. The NCEA Subcommittee on Television will continue to meet and reports of developments will be carried in the *Superintendents' Newsletter* and the *News Notes for the President's Desk*. It was also reported that New York State will have six channels for educational television and all the schools will take part in the program and thus be relieved of financial trouble.

The Secretary General reported that the proposal of a day of prayer for Catholic education, made at the last Board meeting, should come from the NCWC rather than from the NCEA and that Bishop Brady, Episcopal Chairman of the NCWC Department of Education, would take it up with the Administrative Board later in April.

The Secretary General called attention to the fact that the suggested revision of the Association's constitution was posted in the convention hall and would be mailed subsequently to all members of the Association in preparation for voting on it at the 1953 Atlantic City convention. Brother Alexis Klee commented that no distinction was made in the revision between institutional and individual members and that such a distinction should be made. The Secretary General promised to make this change and to submit it to the Board in the summer meeting.

The Secretary General promised to arrange meetings on affiliation and on the golden jubilee celebration before the summer meeting of the Board and said that he might have a report on the work of the committee concerned with coeducation for that meeting also.

The Board discussed the advisability of contributing to the support of the National Midcentury Committee for Children and Youth, and decided against making the contribution.

A discussion of special education for backward and mentally retarded children followed. Although the Board was very sympathetic to this need, it felt that the expense and teaching personnel involved in such a program make it very difficult of realization at this time when only about half of the normal Catholic children can be taken care of in Catholic schools, and when there is so much pressure on the schools to make provision for the rest of the normal children.

The meeting adjourned at 9:35 P.M.

FREDERICK G. HOCHWALT,

*Secretary*

## REPORTS

### REPORT OF THE SECRETARY GENERAL

Your Association, with the splendid cooperation of its members, both individual and institutional, continues to grow in size, influence and prestige. The future looks bright, and I am sure we can expect the Association to improve its program, enlarge its staff and extend its researches and projects in the years just ahead.

#### **Membership**

The membership of the Association, between March 31, 1951, and March 31, 1952, increased from 5,548 to 5,927, an increase of 379 members.

Sustaining Members .....	41
Major Seminary Department:	
Institutional Members .....	50
Individual Members .....	58
Minor Seminary Department:	
Institutional Members .....	68
Individual Members .....	61
College and University Department:	
Institutional Members .....	216
Individual Members .....	292
Secondary School Department:	
Institutional Members .....	919
Individual Members .....	486
School Superintendents' Department .....	196
Elementary School Department:	
Institutional Members .....	2,160
Individual Members .....	879
Catholic Deaf Education Section .....	36
Catholic Blind Education Section:	
Institutional Members .....	5
Individual Members .....	7
General Members .....	453
 Total Members .....	5,927

(In addition, there are 55 subscribers to our publications.)

The major need still remains the enlisting of interest of secondary and elementary institutions. Many major and minor seminaries, too, must be encouraged to join with us in making the Association truly representative. Once again the Executive Board expresses deep gratitude to the Superintendents for the membership drive conducted in the individual dioceses. The Board feels that this work must be carried on as a continuing policy.

#### **Finances**

In June, 1951, the Association placed in the mail the financial report for 1951. The report listed in detail the collection and expenditure of \$67,358.07.

***Staff and Office Expansion***

During 1951 several part-time secretaries were added to the staff. In addition the Association employed its first full-time staff associate. Plans are now being completed to add additional staff and secretarial personnel.

***Special Gifts***

The Association is profoundly grateful to the American hierarchy for their continued generosity. In 1951 the Bishops of the United States gave \$7,025 to the Association. Other gifts were received from school superintendents, from religious communities, and from Catholic publishers and corporations. These welcome donations made it possible to undertake several special projects and to employ additional staff.

***Publications***

A new service has been added to the regular publications of the Association. *News Notes for the President's Desk*, a confidential news summary for college presidents, is sent to each institution. Only institutional members of the College and University Department are eligible to receive this service.

*Religion and Culture, The Christian Idea of Man in Contemporary Society* was published as a monograph, the second in the Gabriel Richard series sponsored by the Association.

***Committees of the Association***

Most of the major committees of the Association were active during the past year. Regular sessions were held by the Executive Board, the Problems and Plans Committee, the Washington Committee, and the Subcommittee on Educational Television. Other meetings included the Committee on Constitution Revision, Finances of the Association, and planning for the annual convention. Another committee met to discuss participation in the Point IV program.

***Relationships with Other Agencies and Associations***

From June, 1951, until June, 1952, the Association took part in the following conferences and meetings with representatives as indicated:

June 4—State Department Conference on the Mutual Security Program—  
Mr. James E. Cummings of the NCEA staff.

June 14—National Citizens' Committee for UN Day, Educational Advisory Committee—Miss Mary Synon, Commission on American Citizenship.

June 19—American Council on Education, Committee on Relationships of Higher Education to the Federal Government—Rev. William E. McManus, Assistant Director, Department of Education, NCWC.

June 26—Catholic College Public Relations Directors meeting in connection with the American College Public Relations Association—  
Rt. Rev. Msgr. Frederick G. Hochwalt, Secretary General.

June 27-30—American College Public Relations Association—Rt. Rev. Msgr. Frederick G. Hochwalt.

June 27—Sixth UNESCO Conference, Paris—Dr. C. J. Nuesse, Assistant Professor of Sociology, The Catholic University of America.

July 12-21—Fourteenth Annual International Conference on Public Education, Geneva—Dr. Raymond F. McCoy, Director, Graduate Division, Xavier University, Cincinnati.

July 18—American Council on Education Conference on UMT—Rev. William E. McManus.

July 25 to August 5—Fourth Inter-American Congress on Catholic Education, Rio de Janeiro—Rev. Edward B. Rooney, S.J., Executive Director, Jesuit Educational Association; Rev. Jose Sobrino, S.J., Spanish Embassy, Washington; and Dr. Manoel Cardozo, Curator, Lima Library, The Catholic University of America, representing NCEA and NCWC.

July 27—Christian Brothers Education Association—Rt. Rev. Msgr. Frederick G. Hochwalt.

July 30—American Council on Education, Committee on Relationships of Higher Education to the Federal Government—Rev. William E. McManus.

September 7—American Council on Education, Committee on Religion and Education, Rt. Rev. Msgr. Frederick G. Hochwalt.

September 24—American Council on Education, Committee on Relationships of Higher Education to the Federal Government—Rt. Rev. Msgr. Frederick G. Hochwalt.

September 27-28—American Council on Education, Conference on Women in the Defense Decade, Mother Eleanor M. O'Byrne, President, Manhattanville College of the Sacred Heart; Miss Marie Corrigan, Dean of Women, The Catholic University of America; and Miss Mary M. Ryan of the NCEA staff.

September 29—Baltimore Catholic Teachers Institute—Rt. Rev. Msgr. Frederick G. Hochwalt.

October 2—State Department Meeting on North Atlantic Council, Seventh Session—Mr. James E. Cummings.

October 3—Testimonial Dinner for Miss Katharine F. Lenroot—Miss Betty Macdonald and Miss Mary M. Ryan of the NCEA staff.

October 6-7—Catholic Commission on Intellectual and Cultural Affairs—Rt. Rev. Msgr. Frederick G. Hochwalt.

October 14-18—Catholic Youth Conference—Rt. Rev. Msgr. Frederick G. Hochwalt.

October 18—American Council on Education, Planning Meeting for Meeting of Constituent Members of the Council—Rev. William E. McManus.

November 5—U. S. Savings Bonds Cartoonist Show, Library of Congress—Miss Mary M. Ryan.

November 20—American Council on Education, Committee on Relationships of Higher Education to the Federal Government—Rt. Rev. Msgr. Frederick G. Hochwalt.

November 29-30—Superintendents' Fall Meeting, Baltimore—entire NCEA staff in attendance.

December 4—Second Annual Gabriel Richard Lecture, DePaul University, Chicago, Dr. Thomas P. Neill, Lecturer—Rt. Rev. Msgr. Frederick G. Hochwalt.

December 7—U. S. Office of Education, Planning Committee for Section III of the UNESCO Conference on Raising Educational Standards—Miss Mary M. Ryan.

January 4—American Council on Education, Committee on Religion and Education, Rev. William E. McManus.

January 7—American Council on Education, Committee on Relationships of Higher Education to the Federal Government—Rev. William E. McManus.

January 7—Committee on the College for Women—Rt. Rev. Msgr. Frederick G. Hochwalt.

January 8-10—Association of American Colleges, Rt. Rev. Msgr. Frederick G. Hochwalt.

January 25-26—American Council on Education, Meeting of Constituent Members—Rt. Rev. Msgr. Frederick G. Hochwalt and Rev. Leo J. McCormick, Superintendent of Schools, Baltimore.

January 26-27—U. S. National Commission for UNESCO—Dr. Raymond F. McCoy.

January 27-31—Third National Conference on UNESCO—Miss Mary M. Ryan and Miss Rita Schaefer, Executive Secretary, Catholic Association for International Peace.

January 28—Conference on Nursing Education—Rt. Rev. Msgr. Frederick G. Hochwalt.

February 6-7—State Department Conference on UNESCO, Fundamental Education—Dr. Urban H. Fleege of the NCEA staff.

February 11—American Council on Education, Committee on Relationships of Higher Education to the Federal Government—Rev. William E. McManus.

February 15-16—American Council on Education, Executive Committee—Rt. Rev. Msgr. Frederick G. Hochwalt.

February 18—Citizens Committee on the Hoover Report, Reorganization Conference—Dr. Urban H. Fleege.

February 20—American Council on Education, Committee on Relationships of Higher Education to the Federal Government—Rev. William E. McManus and Dr. Urban H. Fleege.

February 26—State Department Conference on Information Program—Dr. Urban H. Fleege.

March 6—American Council on Education, Committee Meeting on Independent Schools—Very Rev. Msgr. Edmund J. Goebel, Superintendent of Schools, Milwaukee, and Rev. Edward B. Rooney, S.J.

March 19—Viewing of Film on Prejudice—Dr. Urban H. Fleege.

March 26—Viewing of French Education Film—Dr. Urban H. Fleege.

March 26—American Federation of the Physically Handicapped—Dr. Urban H. Fleege.

March 27-28—American Council on Education, Committee on Religion and Education—Rev. William E. McManus.

April 1—UNESCO Meeting on Religious Organizations—Miss Alba Zizzamia, Assistant Observer for NCWC at the United Nations.

April 4—North Atlantic Treaty Organization, Anniversary Celebration—Mrs. Yvette Desautels of the NCEA staff.

April 7-9—National Conference on International, Economic and Social Development—Dr. Urban H. Fleege.

April 9—American Council on Education, Committee on Relationships of Higher Education to the Federal Government—Rev. William E. McManus.

April 11—State Department Conference on Exchange of Persons Program—Dr. Urban H. Fleege.

April 15—American Catholic Philosophical Association—Rt. Rev. Msgr. Robert B. Navin, President, St. John College, Cleveland.

April 17—National Education Association, Conference on Higher Education—Rev. William T. Powers, C.M., Dean, University College, DePaul University.

April 18-19—American Academy of Political and Social Science—Dr. Urban H. Fleege.

April 24—National Citizens' Committee for UN Day, Plenary Meeting—Miss Mary M. Ryan.

April 28—Commission on Christian Higher Education, Association of American Colleges—Rev. Roland G. Simonitsch, C.S.C., Department of Religion, University of Notre Dame.

April 30—National Production Authority Conference—Dr. Urban H. Fleege.

April 30, May 1-2—Sixth Conference on Elementary Education, U. S. Office of Education—Sister M. Ramon, O.P., and Sister M. Josine, O.P., Commission on American Citizenship.

May 1—American Council on Education, Executive Committee and Joint Session of Executive Committee and Problems and Policies Committee—Rt. Rev. Msgr. Frederick G. Hochwalt.

May 2-3—American Council on Education, Annual Meeting—Rt. Rev. Msgr. Frederick G. Hochwalt, Rev. Leo J. McCormick, and Rev. James A. Magner, Procurator, The Catholic University of America.

May 3-4—Catholic Commission on Intellectual and Cultural Affairs—Rt. Rev. Msgr. Frederick G. Hochwalt.

May 5—National Student Association Conference—Dr. Urban H. Fleege.

May 6-8—State Department Conference on Foreign Policy—Dr. Urban H. Fleege.

May 7-8—National Academy of Economics and Political Science, Evening Sessions—Dr. Urban H. Fleege.

May 12—American Council on Education, Committee on Relationships of Higher Education to the Federal Government—Rev. William E. McManus and Dr. Urban H. Fleege.

May 13—Department of Defense Conference—Dr. Urban H. Fleege.

May 27—Pittsburgh Parent-Teacher Organization—Rt. Rev. Msgr. Frederick G. Hochwalt.

In addition the Association was represented at eight regional conferences of the National Commission on Teacher Education and Professional Standards during 1952 as follows:

January 4-5 at Boston, Mass.—Sister Angela Elizabeth, S.N.D., Emmanuel College, and Rev. Timothy F. O'Leary, Assistant Superintendent of Schools, Boston.

January 11-12 at Washington, D.C.—Sister Mary Janet, S.C., Commission on American Citizenship, and Rev. Bernard T. Rattigan, Department of Education, The Catholic University of America.

January 14-15 at Nashville, Tenn.—Rev. Francis R. Shea, Father Ryan High School, Nashville, and Sister Raymunda, O.P., Siena College.

January 18-19 at Oklahoma City, Okla.—Very Rev. Msgr. Gavan P. Monaghan, Superintendent of Schools, Oklahoma City-Tulsa, and Sister M. Hildegarde Murtha, O.S.B., Benedictine Heights College.

January 21-22 at Des Moines, Iowa—Sister M. Anne Leone, Clarke College, and Rt. Rev. Msgr. L. V. Lyons, Superintendent of Schools, Des Moines.

January 25-26 at Santa Monica, Calif.—Very Rev. Msgr. Patrick J. Dignan, Superintendent of Schools, Los Angeles, and Sister M. Thecla, I.H.M., Immaculate Heart College.

January 28-29 at Spokane, Wash.—Very Rev. Francis E. Corkery, S.J., President, and Rev. Maurice Flaherty, S.J., Dean, School of Education, Gonzaga University.

February 1-2 at Chicago, Ill.—Rev. Edward Kammer, C.M., Vice President, DePaul University, and Rev. David Fullmer, Assistant Superintendent of Schools, Chicago.

Your Association is proud of its record in representing Catholic education at so many important committee and commission and association meetings. Once again we welcome your suggestions for improving the scope of the work of the Association. The membership is urged to inform the national staff how it can be served best.

We are grateful to our friends and associates for their continued co-operation. We give sincere thanks to Almighty God for the blessings he has continued to shower upon the Association. We ask our membership to join us in praying that the Association may continue to grow and to serve Catholic education in every possible way.

FREDERICK G. HOCHWALT,

*Secretary General*

## REPORT ON THE REVISION OF THE CONSTITUTION OF THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

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On June 13, 1951, a committee appointed to study revision of the constitution of the NCEA met and submitted a report which was considered by the Executive Board of the Association at its meeting in Baltimore on June 19, 1951. Suggestions made by members of the Board were incorporated into the revision and it was considered once more by the Board at its meeting in Washington on January 23, 1952. The revision approved by the Board on January 23 was submitted to the membership for study and suggestion during the forty-ninth annual convention in Kansas City, Mo., April 15-18, 1952. On April 10, 1953, the final version will be submitted for approval at the concluding general meeting of the fiftieth annual convention in Atlantic City. Members are asked to study the constitution carefully and to send comments to the national office of the NCEA, 1785 Massachusetts Ave., N.W., Washington 6, D. C.

### PRESENT CONSTITUTION

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#### ARTICLE I

##### NAME

SECTION 1. The name of this Association shall be the Catholic Educational Association of the United States.

#### ARTICLE II

##### OBJECT

SECTION 1. The object of this Association shall be to keep in the minds of the people the necessity of religious instruction and training as a basis of morality and sound education; and to promote the principles and safeguard the interests of Catholic education in all its departments.

SECTION 2. To advance the general interests of Catholic education, to encourage the spirit of cooperation and mutual helpfulness among Catholic educators, to promote by study, conference, and discussion the thoroughness of Catholic educational work in the United States.

SECTION 3. To help the cause of Catholic education by the publication and circulation of such matter as shall further these ends.

#### ARTICLE III

##### DEPARTMENTS

SECTION 1. The Association shall consist of the Catholic Seminary Department; the Catholic College and University Department; the Catholic School Department. Other Departments may be added with the approval of the Executive Board of the Association.

SECTION 2. Each Department regulates its own affairs and elects its own officers. There shall, however, be nothing in its regulations inconsistent with the provisions of this Constitution.

#### ARTICLE IV

##### OFFICERS

SECTION 1. The officers of the Association shall be a President General; several Vice Presidents General to correspond in number with the number

of Departments in the Association; a Secretary General; a Treasurer General; and an Executive Board. The Executive Board shall consist of these officers, and the Presidents of the Departments, and two other members elected from each Department of the Association.

SECTION 2. All officers shall hold office until the end of the annual meeting wherein their successors shall have been elected, unless otherwise specified in this Constitution.

## ARTICLE V

### THE PRESIDENT GENERAL

SECTION 1. The President General shall be elected annually by ballot, in a general meeting of the Association.

SECTION 2. The President General shall preside at all meetings of the Association and at the meetings of the Executive Board. He shall call meetings of the Executive Board by and with the consent of three members of the Board, and whenever a majority of the Board so desire.

## ARTICLE VI

### THE VICE PRESIDENTS GENERAL

SECTION 1. The Vice Presidents General, one from each Department, shall be elected by ballot in the general meeting of the Association. In the absence of the President General, the First Vice President General shall perform his duties. In the absence of the President General and First Vice President General, the duties of the President General shall be performed by the Second Vice President General; and in the absence of all these, the Third Vice President shall perform the duties. In the absence of the President General and all Vice Presidents General, a protempore Chairman shall be elected by the Association on nomination, the Secretary putting the question.

## ARTICLE VII

### THE SECRETARY GENERAL

SECTION 1. The Secretary General shall be elected by the Executive Board. The term of his office shall not exceed three years, and he shall be eligible to reelection. He shall receive a suitable salary, and the term of his office and the amount of his compensation shall be fixed by the Executive Board.

SECTION 2. The Secretary General shall be Secretary of the general meetings of the Association and of the Executive Board. He shall receive and keep on record all matters pertaining to the Association and shall perform such other duties as the Executive Board may determine. He shall make settlement with the Treasurer General for all receipts of his office at least once every month. He shall give bond for the faithful discharge of his duties. He shall have his records at the annual meeting and at the meetings of the Executive Board.

## ARTICLE VIII

### THE TREASURER GENERAL

SECTION 1. The Treasurer General shall be the custodian of all moneys of the Association, except such funds as he may be directed by the Executive Board to hand over to the Trustees of the Association for investment. He shall pay all bills when certified by the President General and Secretary General, acting with the authority of the Executive Board. He shall make annual report to the Executive Board, and shall give bond for the faithful discharge of his duties.

**ARTICLE IX**  
**THE EXECUTIVE BOARD**

**SECTION 1.** The Executive Board shall have the management of the affairs of the Association. It shall make arrangements for the meetings of the Association, which shall take place annually. It shall have power to make regulations concerning the writing, reading, and publishing of the papers of the Association meetings.

**SECTION 2.** It shall have charge of the finances of the Association. The expenses of the Association and the expenses of the Departments shall be paid from the Association treasury, under the direction and with the authorization of the Executive Board. No expense shall be incurred except as authorized by the Executive Board.

**SECTION 3.** It shall have power to regulate admission into the Association, to fix membership fees, and to provide means for carrying on the work of the Association.

**SECTION 4.** It shall have power to create Trustees to hold the funds of the Association. It shall have power to form committees of its own members to facilitate the discharge of its work. It shall audit the accounts of the Secretary General and of the Treasurer General. It shall have power to interpret the Constitution and regulations of the Association, and in matters of dispute its decision shall be final. It shall have power to fill all vacancies occurring among its members.

**SECTION 5.** The Executive Board shall hold at least one meeting each year.

**ARTICLE X**  
**MEMBERSHIP**

**SECTION 1.** Anyone who is desirous of promoting the objects of this Association may be admitted to membership on payment of membership fee. Payment of the annual fee entitles the member to vote in the meetings of this Association, and to a copy of the publications of the Association issued after admission into the Association. The right to vote in Department meetings is determined by the regulations of the several Departments.

**ARTICLE XI**  
**MEETINGS**

**SECTION 1.** Meetings of the Association shall be held at such time and place as may be determined by the Executive Board of the Association.

**ARTICLE XII**  
**AMENDMENTS**

**SECTION 1.** This Constitution may be amended by a two-thirds vote of the members present at an annual meeting, provided that such amendment has been approved by the Executive Board and proposed to the members at a general meeting one year before.

**ARTICLE XIII**  
**BY-LAWS**

**SECTION 1.** By-Laws not inconsistent with this Constitution may be adopted at the annual meeting by a majority vote of the members present and voting; but no By-Law shall be adopted on the same day on which it is proposed.

**BY-LAWS**

**1.** The Executive Board shall have power to fix its own quorum, which shall not be less than one-third of its number.

## PROPOSED CONSTITUTION

### ARTICLE I

#### NAME

SECTION 1. The name of this Association shall be the National Catholic Educational Association of the United States.

### ARTICLE II

#### OBJECT

SECTION 1. It shall be the object of this Association to strengthen the conviction of its members and of people generally that the proper and immediate end of Christian education is to cooperate with divine grace in forming the true and perfect Christian.

SECTION 2. In addition this Association shall emphasize that Christian education embraces the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, with the goal of elevating it, and perfecting it according to the example and teaching of Christ.

SECTION 3. To accomplish these goals the Association shall encourage a spirit of mutual helpfulness among Catholic educators by the promotion of the study, discussion and publication of matters that pertain to religious instruction and training as well as to the entire program of the arts and sciences. The Association shall emphasize that the true Christian does not renounce the activities of this life but develops and perfects his natural faculties by coordinating them with the supernatural.

### ARTICLE III

#### DEPARTMENTS

SECTION 1. The Association shall consist of the following Departments: Major Seminary, Minor Seminary, College and University, Secondary School, School Superintendents' and Elementary School, also the Deaf Education and the Blind Education Sections. Other departments or sections may be added with the approval of the Executive Board of the Association.

SECTION 2. Each department or section or section within a department, although under the direction of the Executive Board, retains its autonomy and elects its own officers. There shall, however, be nothing in departmental or sectional regulations inconsistent with the provisions of this Constitution or the By-Laws adopted in pursuance thereof.

SECTION 3. It shall be the responsibility of the President of each Department to report to the Secretary General the time, place, and proposed program of all regional meetings.

### ARTICLE IV

#### OFFICERS

SECTION 1. The officers of the Association shall be a President General; Vice Presidents General to correspond in number with the number of Departments in the Association; a Secretary General; a Treasurer General; and an Executive Board. In addition to the above-mentioned officers, the Executive Board shall include three members from each department—the President and two others members specifically elected to represent their department on the Executive Board.

SECTION 2. All officers shall hold office until the end of the annual meeting wherein their successors shall have been elected, unless otherwise specified in this Constitution.

## ARTICLE V

### THE PRESIDENT GENERAL

SECTION 1. The President General shall be chosen annually in a general meeting of the Association.

SECTION 2. The President General shall preside at general meetings of the Association and at the meetings of the Executive Board. Meetings of the Executive Board shall be called at the discretion of the President General and the Secretary General or whenever a majority of the Board so desires.

## ARTICLE VI

### THE VICE PRESIDENTS GENERAL

SECTION 1. The Vice Presidents General, one from each Department, shall be elected in the general meeting of the Association. In the absence of the President General, the Vice President General representing the Major Seminary Department shall perform the duties of the President General. In the absence of both of these, the duties of the President General shall be performed by the Vice Presidents General representing the other Departments in the following order: Minor Seminary, College and University, Secondary School, School Superintendents', and Elementary School. In the absence of the President General and all Vice Presidents General, a *protempore* Chairman shall be chosen by the Executive Board on nomination, the Secretary putting the question.

## ARTICLE VII

### THE SECRETARY GENERAL

SECTION 1. The Secretary General shall be elected by the Executive Board. The term of his office shall be three years, and he shall be eligible to reelection. He shall receive a suitable salary in an amount to be fixed by the Executive Board.

SECTION 2. The Secretary General shall be resource officer of the general meetings of the Association and of the Executive Board. He shall receive and keep on record all matters pertaining to the Association and shall perform other duties consonant with the nature of his office. He shall send all receipts of his office to the Treasurer General at least once each month. He shall give bond for the faithful discharge of his duties.

## ARTICLE VIII

### THE TREASURER GENERAL

SECTION 1. The Treasurer General shall be elected by the Executive Board. The term of his office shall be three years, and he shall be eligible to reelection.

SECTION 2. The Treasurer General shall be the custodian of all moneys of the Association. He shall pay all bills certified by the Secretary General, under the authority of the Executive Board. He shall make annual report to the Executive Board, and shall give bond for the faithful discharge of his duties. The accounts of the Treasurer General and of the Secretary General shall be subject to annual professional audit.

## ARTICLE IX

### THE EXECUTIVE BOARD

SECTION 1. As mentioned in Article IV, the Executive Board shall consist of the general officers of the Association therein enumerated together with the Presidents of the Departments and two other members elected from each Department of the Association.

SECTION 2. The Executive Board shall determine the general policies of

the Association. It shall supervise the arrangements for the annual meetings of the Association.

SECTION 3. It shall have charge of the finances of the Association. The expenses of the Association and the expenses of the Departments and Sections shall be paid from the Association treasury, under the direction and with the authorization of the Executive Board.

SECTION 4. It shall have power to regulate admission into the Association, to fix membership fees, and to provide means for carrying on the work of the Association.

SECTION 5. It shall have power to form committees to facilitate the discharge of its work. It shall authorize the auditing of the accounts of the Secretary General and of the Treasurer General. It shall have power to interpret the Constitution and regulations of the Association, and in matters of dispute its decision shall be final. It shall have power to fill all interim vacancies occurring among its members until such vacancies can be filled in the annual elections.

SECTION 6. The Executive Board shall hold at least one meeting each year.

#### ARTICLE X

##### MEMBERSHIP

SECTION 1. Under the direction of the Executive Board, anyone who is desirous of promoting the objects of this Association may be admitted to membership on payment of membership fee. Memberships shall be institutional or individual. Payment of the annual fee entitles the individual member to copies of the general publications of the Association issued after admission into the Association but not to departmental publications. Payment of the annual fee entitles the institutional member to copies of the general publications of the Association issued after admission into the Association and to publications of the department of which the institution is a member. The right to vote in Department meetings is determined by the regulations of the several Departments.

SECTION 2. Benefactors of the Association shall be individuals, institutions, or organizations interested in the activities of Catholic education who contribute one thousand dollars or more to its financial support.

SECTION 3. Individuals interested in the activities of the Association who contribute an annual fee of twenty-five dollars or more shall be Sustaining Members of the Association.

#### ARTICLE XI

##### AMENDMENTS

SECTION 1. This Constitution may be amended by a two-thirds vote of the members present at an annual meeting, provided that such amendment has been approved by the Executive Board and proposed to the members at a general meeting one year before.

#### ARTICLE XII

##### BY-LAWS

SECTION 1. By-Laws not inconsistent with this Constitution may be adopted at the annual meeting by a majority vote of the members present and voting; but no By-Law shall be adopted on the same day on which it is proposed.

##### BY-LAWS

1. The Executive Board shall have power to fix its own quorum, which shall not be less than one-third of its number.

2. Publications of the Departments may be distributed only to institutional members of the Departments.

REPORT OF THE DELEGATES OF THE NATIONAL CATHOLIC  
EDUCATIONAL ASSOCIATION TO THE THIRD NATIONAL  
CONFERENCE SPONSORED BY THE U. S. NATIONAL  
COMMISSION FOR UNESCO

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The Third National Conference on UNESCO was held at Hunter College in New York City from January 27 to 31, 1952. Unlike the earlier national conferences which dealt primarily with UNESCO (United Nations Scientific, Educational, and Cultural Organization) itself, this conference broadened its scope to include teaching about the United Nations and the Specialized Agencies of the UN. The conference had for its theme, "The Citizen and the United Nations," and for its purpose "to bring together a group of leaders, broadly representative of American life, to consider ways to improve our understanding of and participation in world affairs, particularly through the United Nations and the Specialized Agencies." About 9,500 delegates from all parts of the country were in attendance, representing 350 national voluntary organizations, 100 colleges and universities, and hundreds of community and civic groups.

Through all of the talks at the plenary sessions of the conference ran the theme that the UN is the world's chief hope for peace and as such deserves patient and untiring support, that more stress should be laid upon the accomplishments of the young organization and less on its failures, and that every effort should be made to substitute understanding of the UN and its agencies for the misunderstanding which provokes attacks on the organization.

Hugh Keenleyside, Director General, UN Technical Assistance Administration, delivering a message from Trygve Lie, Secretary General of the United Nations, said that the United Nations draws attention to the "need for a general belief in the unity of mankind and the community of nations so that men may live at peace, as good neighbors, in spite of the traditional differences that have separated them" and "urges national authorities to accept the increased responsibility of educating citizens who will be loyal to their country as it plays its role in the wider family of cooperating nations."

In a strong plea for education for a world community, with particular stress on the necessity of fundamental education to combat illiteracy, Jaime Torres Bodet, Director General of UNESCO, said that we "must make the ideas of men equal to the new weapons being devised by men" and that "man's soul must be as robust as the arms."

Reinhold Niebuhr, Vice Chairman, U. S. National Commission for UNESCO, concluded his appeal for patient support of the UN as the minimum bridge between the United States and some countries of the world with the statement that the world is now so interdependent that we can follow our national interest only by contributing to a world community.

On the afternoon of Monday, January 28, thirteen section meetings were held on major areas of cooperative effort for peace and security: Development toward an International Legal Order, Peaceful Settlement and Collective Security, The Fight against Ignorance: Raising the World Educational Level, Pooling Resources for the Progress of Under-Developed Areas, Food and People, International Labor Cooperation, Advancing Human Rights, Communications in the World Community, Refugees and Surplus Population

Problems, Advancement of Dependent Peoples, International Social Welfare Services, Meeting World Health Problems, and Mutual Advancement through World Trade.

The section on "The Fight against Ignorance: Raising the World Educational Level" devoted most of its discussion to the need for fundamental education for the one-half to two-thirds of the people in the world who are illiterate, to what has been done already in this field at Patzcuaro, and to the prospects for expanded activity in this field in the future. Consideration was given also to promoting free, universal and compulsory education throughout the world. The group felt that actual realization of such a goal could be achieved only by the people in each individual country and that interested persons in each country should try to arouse public interest in behalf of education.

The section on "Human Rights" was concerned mostly with the need for clarifying certain misconceptions about the Declaration and the Draft Covenant on Human Rights and for increased knowledge generally about the Declaration and Draft Covenants, and how to meet this need. Considerable concern was expressed over the Senate's failure to act upon the Genocide Convention and the possibility that any Human Rights Covenant would meet the same difficulty without a strong, favorable, vocal public opinion.

In a mid-conference review, Dr. George N. Shuster, President of Hunter College, pointed out that all of the section meetings had agreed that "this is the century when the welfare of humanity became the concern of humanity" and that they were all concerned about finding a sufficiently large number of persons to represent the United States abroad who possess not only technical knowledge but also tact and charity. He emphasized the necessity for humility on our part in any United States aid program.

Work group meetings on twenty different topics occupied the greater part of Tuesday and Wednesday. Eleven of the work groups dealt with the general subject "Strengthening Citizen Understanding through Education, Research and Activities of Voluntary Organizations"; nine with "The Role of Education in International Understanding."

The work group on "International Exchange of Persons" devoted a great deal of thought and discussion to the objectives of exchange of persons programs, to evaluation of programs now in operation, to the difficulties and obstacles encountered, and to ways of improving programs so that the maximum value may be obtained from them by all participants—our own citizens and our visitors from other countries.

The work group on "Organizations in International Relations" exchanged experiences and ideas on the most effective means of reaching the most people with a particular or general program on international relations, the advantages and limitations of different types of meetings, radio programs, research material, etc. The importance of relating the international subject to the more immediate interests of this audience and of providing an action follow-up to retain and solidify newly aroused interest were two points especially emphasized during the discussions.

From the discussion of the findings of the conference at the last general session on Thursday morning, it was evident that all work groups had been concerned with the increasing number of attacks being made on the UN and related agencies and with the threat to human rights arising out of the current tendency toward character defamation. Means suggested to increase understanding of and participation in world affairs included continuing and expanding exchange of persons programs, placing new emphasis on content

in college courses, training students for leadership on the local level, giving more classroom teachers an opportunity to attend national conferences such as this one, and bringing international problems into all groups to strengthen local opinion on international affairs.

At the conclusion of the conference the delegates were exhorted to assume a personal responsibility to return home and involve as many other persons as possible in an active interest in the United Nations and world affairs.

MARY M. RYAN  
RITA D. SCHAEFER

## GENERAL MEETINGS

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### PROCEEDINGS

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Kansas City, Missouri  
April 15-18, 1952

The forty-ninth annual convention of the National Catholic Educational Association was held in Kansas City, Missouri, April 15-18, 1952, under the patronage of His Excellency, the Most Rev. Edwin V. O'Hara, D.D., Bishop of Kansas City.

The Rev. John J. Murphy, Superintendent of Schools for the Diocese of Kansas City, served as general chairman of the local committee. The Association is most grateful to Father Murphy and to the members of his committee for their splendid cooperation in making the convention the success that it was. The committee included the following members:

**EXECUTIVE COMMITTEE:** Most Rev. Edwin V. O'Hara, D.D., Honorary Chairman; Most Rev. Joseph M. Marling, C.P.P.S., S.T.L., Ph.D., Honorary Vice-Chairman; Rev. John J. Murphy, General Chairman; Rev. Joseph V. Sullivan, S.T.D., General Vice-Chairman; Rt. Rev. Msgr. F. E. Hagedorn, J.C.D.; Rt. Rev. Msgr. J. N. V. McKay, P.A.; Rt. Rev. Msgr. John J. Downey; Rt. Rev. Msgr. J. J. Keegan; Rt. Rev. Msgr. George W. King; Rt. Rev. Msgr. F. G. McCaffrey; Rt. Rev. Msgr. T. B. McDonald; Rt. Rev. Msgr. Henry Schilling; Rev. John R. Hennessey; Rev. Raymond E. Jackson.

**ADVISORY COMMITTEE:** Rev. J. J. Brophy; Rev. James W. Conway, O.P.; Very Rev. F. J. Fagen, C.S.S.R.; Rev. John B. Gerst, S.J.; Rev. Oscar Huber, C.M.; Rev. Joseph M. Freeman, S.J.; Rev. Richard J. Schumacher, J.C.L.; Rev. John E. Taylor, O.M.I.; Rev. Arthur M. Tighe.

**COMMITTEE CHAIRMEN:** General Arrangements: Rev. Raymond E. Jackson; Budget: Rt. Rev. Msgr. George W. King; Exhibits: Rev. Alvin J. Deem, O.F.M.; Hospitality: Rt. Rev. Msgr. J. N. V. McKay, P.A.; Housing: Rev. Richard J. Schumacher, J.C.L.; Liturgical Functions: Rev. Thomas J. Crowell; Liturgical Music: Rev. Walter W. Puetz; Luncheon: Rev. William I. Conrad; Mass Arrangements: Rev. Robert E. Walton; Participation: General Chairman—Rev. David Montane; Seminary—Very Rev. Philip J. LeFevre, C.M.; College and University—Very Rev. Gerald F. VanAckeren, S.J.; High Schools—Brother Stanislaus Kevin, F.S.C.; Elementary Schools—Rev. Edward J. Hayes; Public Schools—Rev. James P. Nichol; Parish—Rev. Michael F. McAuliffe, S.T.D.; Newman Club—Rev. Joseph M. Freeman, S.J.; Publicity: Rev. Joseph V. Sullivan, S.T.D.; Souvenir Booklet: Rev. Daniel T. Murphy, J.C.B.; Records: Rev. Anton F. Radwich; Registration: Rev. John J. Ryan; Scouts: Rev. Vincent L. Kearney; Ushers: Rev. Joseph C. Ruysser.

Two general meetings were held during the course of the convention. The six departments of the Association met in plenary sessions and in addition sectional meetings were scheduled within the College and University Department and the Secondary School Department. Special sessions included panels on Special Education in Catholic Schools, Techniques of Reading, Area Studies in Catholic Colleges, Initiating a Cooperative Study among Catholic Women's

Colleges, and Vocations; a round table on Current Curriculum Trends; and meetings of Catholic School Supervisors and Kindergarten Teachers.

Headquarters for the Kansas City convention were located in the Municipal Auditorium, where most of the meetings were held. The Department of School Superintendents held its annual dinner meeting at St. John's Seminary; the Major and Minor Seminary Departments met at St. John's Seminary for one joint session and for luncheon following the session; some of the special meetings were held in hotels near the Auditorium; the Catholic Blind Education Section met in New York City on April 17, 1952.

The Catholic Business Education Association met at Hotel President in Kansas City on April 17. The Jesuit Educational Association scheduled its annual meeting at Rockhurst College on April 13 and 14.

The National Catholic Educational Association Exhibit was located on the Lower Level of the Municipal Auditorium. A total of 173 educational and commercial exhibits provided a wealth of information on current materials and trends on all levels of education for the delegates.

A number of press conferences, radio and television programs during the days of the convention contributed to very good press, radio and television coverage of the meeting.

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#### SOLEMN PONTIFICAL MASS

A Solemn Pontifical Mass was celebrated for the delegates by the Most Rev. Joseph E. Ritter, S.T.D., Archbishop of St. Louis, in the Cathedral of the Immaculate Conception, at 10:00 A.M., Tuesday, April 15. The Cathedral was filled to capacity by the throng attending the Mass.

The sermon was delivered by His Excellency, the Most Rev. Francis P. Keough, D.D., Archbishop of Baltimore and President General of the Association.

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#### FORMAL OPENING OF CONVENTION

Tuesday, April 15, 1952, 2:00 P.M.

The forty-ninth annual meeting of the National Catholic Educational Association was called to order in the Music Hall of the Auditorium by the Rev. John J. Murphy, who acted as chairman, and opened with prayer by His Excellency, the Most Rev. Joseph E. Ritter.

After a gracious word of welcome to the assembled delegates, Father Murphy read the following special greeting to the convention from His Holiness, Pope Pius XII, addressed to the Most Rev. Francis P. Keough, President General, NCEA, and signed by Monsignor John Baptist Montini, Substitute Secretary of State:

The Holy Father is most grateful for your expression of loyal devotion and for your promise of prayers and intentions in these difficult times. His Holiness prays for divine illumination on your important deliberations and efforts in behalf of Catholic education. His Holiness imparts to Your Excellency, to His Excellency Bishop O'Hara, to Monsignor Hochwalt, and to all of the delegates in attendance at the forty-ninth annual meeting of the National Catholic Educational Association his paternal Apostolic Blessing.

Father Murphy then read the following letter from Mr. Harry S. Truman, President of the United States:

Dear Archbishop Keough:

Once again it is my pleasure to greet the National Catholic Educational Association and to extend my best wishes to the officers and delegates in their continued and unrelenting battle against materialism.

The threat of communist aggression still confronts our free world both on the spiritual and physical planes, and from within as well as from without.

We are building a strong defense to resist physical attack; our political and economic ways of life are ramparts against assaults on our freedom and security.

But the most important battlefield is—and always will be—on the field of education. For the world is fashioned in accordance with how we teach our youth to mold it. It is a subtle battle.

In your efforts to infuse spiritual consciousness, mutual understanding, and a morality of good will among all free people, you are helping preserve our civilization and our progress toward world peace.

Father Murphy introduced each of the dignitaries seated on the stage and then called upon Mr. Hunt C. Moore, President of the Kansas City Public School Board, who, on behalf of the public schools of Kansas City, extended a cordial welcome to the delegates.

Keynote addresses were delivered by Mr. James M. O'Neill of Brooklyn College, who spoke on "Religious Education and American Democracy," and by His Excellency, the Most Rev. Edwin V. O'Hara, who spoke on "The School and the Community."

After the addresses Father Murphy announced the membership of the Committees on Nominations and Resolutions.

On Nominations: Rev. Philip S. Moore, C.S.C., Chairman; Rev. James E. Hoflich; Very Rev. Anselm Keefe, O.Praem.; Sister Mary Nona, O.P.; Very Rev. Carl Reinert, S.J.

On Resolutions: Rev. Edward J. Drummond, S.J., Chairman; Sister Hildegard Marie, S.C.; Brother Alexis Klee, S.C.; Rev. Thomas J. Quigley; Very Rev. Msgr. John J. Voight.

Musical selections for the meeting included an organ processional and recessional and several songs by Miss Esther Zicarelli, soprano.

Archbishop Keough offered the closing prayer, and the meeting adjourned at 3:40 P.M.

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#### CLOSING MEETING

Friday, April 18, 1952

The concluding session of the forty-ninth annual meeting convened at 12:00 noon in the Music Hall of the Auditorium. Father Murphy, chairman of the session, offered the opening prayer.

The Very Rev. Paul C. Reinert, S.J., President of St. Louis University, delivered an address entitled "American Catholic Educators Face New Responsibilities." The Rev. Thomas J. Quigley, President of the National Catholic Music Educators Association, spoke on "Music and General Education."

The Rev. Philip S. Moore, C.S.C., presented the report of the Committee on Nominations:

President General: Most Rev. Joseph E. Ritter, S.T.D., Archbishop of St. Louis, Mo.

Vice Presidents General:

Very Rev. John J. Clifford, S.J., Mundelein, Ill.

Rt. Rev. Msgr. Richard B. McHugh, Brooklyn, N.Y.

Rev. William F. Cunningham, C.S.C., Notre Dame, Ind.

Rt. Rev. Msgr. Joseph V. S. McClaney, Brooklyn, N.Y.

Rev. Paul E. Campbell, Pittsburgh, Pa.

Brother William Mang, C.S.C., New York, N.Y.

Treasurer General: Rt. Rev. Msgr. Richard J. Quinlan, Winthrop, Mass.

The slate was adopted unanimously.

The Rev. Edward J. Drummond, S.J., presented the report of the Committee on Resolutions:

RESOLUTIONS

Whereas a democratic society, whether viewed nationally, regionally, or locally, is rightly concerned with the education of its youth and is conscious of its responsibility in the education of that youth,

And whereas recent events have sharpened the community's awareness that all its activities, social, economic, and political, should be guided by moral principles, the knowledge and practice of which must be developed in its youth,

And whereas a community which understands its democratic heritage must recognize in its traditions an educational diversity that has fostered in our culture a living unity and not a dead uniformity,

And whereas, if the democratic community is to survive, its members must live in just harmony setting aside all merely provocative forces of disunity and friction;

Be it resolved that Catholic schools strengthen their desire to know and to meet the concrete needs of the community and fully to prepare themselves for the rapidly expanding school population,

And be it further resolved that Catholic schools in spite of unjust criticism and financial pressure continue to make to the American community their significant contribution of sound education which inculcates moral and spiritual values based on God and without which this country can neither follow its traditions nor survive as a democracy,

And be it further resolved that Catholic schools clearly manifest in word and in deed an understanding charity in promoting, especially where the education of youth is concerned, that unity in diversity which marks the democratic community.

It is further the will of the National Catholic Educational Association that it extend its congratulations to the Catholic Association for International Peace, on the occasion of its twenty-fifth anniversary, for working so wisely and energetically to promote the cause of peace among men of all communities.

Finally, the National Catholic Educational Association wishes to record its warm gratitude to all who by their encouragement and assistance have made possible the success of this convention: to His Holiness, Pope Pius XII, for his blessing on this convention and its participants; to our President, Harry S. Truman, for his timely message; to His Excellency, the Most Reverend Edwin V. O'Hara, for his cordial welcome; to Reverend John J. Murphy and

his associates who planned the local arrangements; and to the civic and educational authorities of Kansas City for their friendly cooperation.

The report of the committee was adopted unanimously.

The Rev. Charles P. McGarry, Superintendent of Schools for the Diocese of Camden, New Jersey, delivered the following message:

On behalf of the Most Reverend Bishop of the Diocese of Camden, I take this opportunity to extend to the National Catholic Educational Association, its members, and its friends, a very cordial invitation to hold the fiftieth annual convention within our diocese at Atlantic City in 1953. We would be particularly honored to hold the convention in Atlantic City next year because the 1953 convention will mark a real milestone in the history of this association because of the fact that it is its fiftieth annual convention.

I am sure that everyone here realizes the fact that Atlantic City is a great summer resort. Many of you, however, may not know that Atlantic City is also a convention city and during the winter months earns its bread and butter from the many conventions held there annually. Therefore, I can assure the national officers of this association that in Atlantic City we can provide for the NCEA all the facilities necessary and ample hotel accommodations as well as many a pleasant walk along our famous boardwalk.

On behalf of the Bishop I extend a very sincere invitation to hold your meeting in Atlantic City and to enjoy the hospitality of the Diocese of Camden.

Father Murphy expressed the gratitude of Bishop O'Hara, the clergy, and the laity of the Diocese of Kansas City for the privilege of welcoming the forty-ninth annual convention of the NCEA to Kansas City and the hope that the Association will return once again to their city.

The Rt. Rev. Msgr. Frederick G. Hochwalt, Secretary General of the NCEA, expressed the thanks of the Association to His Excellency, the Most Rev. Francis P. Keough, retiring President General, for the magnificent service which he had rendered the Association in that position during the past year. A rising vote of thanks and confidence was accorded Archbishop Keough by the delegates. Monsignor Hochwalt said that the Association is especially indebted to the Bishop of Kansas City for the great interest which he has taken in the Association and in this particular convention and to the able Superintendent and his fine committee.

The Secretary General offered the closing prayer, and the convention adjourned at 1:15 P.M.

FREDERICK G. HOCHWALT,  
*Secretary*

## SERMON

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### THE ROLE OF CATHOLIC EDUCATION IN THE AMERICAN COMMUNITY

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MOST REV. FRANCIS P. KEOUGH, D.D.  
ARCHEBISHOP OF BALTIMORE

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When the sands of the Roman amphitheatres had drunk their last drop of Christian blood, when the imperial gardens no longer glowed at nightfall with bodies burning on crosses, the Church of Christ rising glorious and immortal from the catacombs faced a new kind of test—the alien culture of the Greco-Roman world. The gods had been driven from the Capitoline, but the fragrant odor of their incense still clung to the walls of the abandoned temples. Men no longer caught a glimpse of Pan in the green groves, but the music of his pipes lingered in their hearts. Pagan religion had been tumbled in the dust but pagan sentiment and pagan ideals kept their thrones in art and literature, in philosophy and law.

Mixed in this complex of Greco-Roman culture, the very apogee of human wisdom and human beauty, were elements at war with Christianity—the polite skepticism of the pagan mind that brought tears to the eyes of Paul in the Athenian Agora warring with the wholehearted certitude of Christian faith—the enlightened epicureanism of Greek and Roman poetry incompatible with Christian asceticism and Christian otherworldliness, the Rhetoricians' exaltation of cleverness, the Sophists' worship of "Persuasion" at variance with the Christian concept of Truth. Pagan man at the center of the universe as the measure of all things denying the humility of the Christian.

It is not strange, then, that the first reaction of early Christianity was a rejection of the pagan world surrounding it. It is not surprising that the early Christian educators should have formed schools apart. It is not surprising that this society within a society should have been slow to accept the human good in pagan culture.

What is surprising and strange to those without the eyes of faith is that the Church should ever have done otherwise. But in a comparatively short time we see a process of assimilation and change begin. St. Basil in the East, St. Jerome and St. Augustine in the West lead her to a "Via Media." According to the parable of St. Augustine, the Christians like the Jews of old fleeing the land of Egypt must carry away the gold and silver of paganism to be beaten and molded for their own use.

And so the Church took into her hands the pagan classics, the pagan system of law, the pagan philosophies. With the fire of charity and in the crucible of faith, she purged their error and their evil. She illuminated the mind of Plato and Aristotle with the light of truth. She fired the good will of the natural man with her supernatural love. She transformed the Ideal of Manhood with the power of Divinity. She gave back to the world man as the measure of all things in the Person of the God-Man, Christ Jesus, the realest of Ideals, the Center of the Universe.

So it came about that when barbarian hordes thundered at the gates of a decadent Rome and the Western World settled into the long night of growth in darkness, the flower of Western culture was preserved by the Church. All that was good in philosophy, in the arts and in the science of the pagan world owed their preservation to the Church. The wisdom of Greece and the strength of Rome, Socrates and Regulus, stood transformed in the Ideal of Christ Whose breath had not turned the world gray, but had left it glowing with the green of His own Eternal Youth.

So familiar to the educated Catholic is this phenomenon of the history of Western Culture that the profound truth which underlies it is apt to be missed—the truth that the supernatural does not contradict the natural but transforms it without destroying—transfuses, elevates and perfects all that is naturally good in men. And because the supernatural is the only reality in the world that is immortal with the Youth of the Risen Christ, it is always the supernatural which must ultimately protect and preserve that which is naturally good in this world.

My dear Catholic educators—today in America, we are beginning to witness another vindication of this ageless truth. The material wealth and power of the land we love has never been greater. The natural endowment of our country, its soil, its mines and oil fields, its forests and lakes and rivers, by ever improving means of exploitation, yield a horn of plenty that appears bottomless to the rest of the world. The American genius for production brings into the home of laborers conveniences and luxuries which the wealthy of other nations can scarcely afford. Thousands of new inventions, new enterprises spring up every year in our country. Our economic and military might is recognized in every corner of the world. Our position as the most powerful nation on this earth is admitted by friends and implicitly conceded by enemies.

Yet in the midst of this stupendous wealth and power there is clear indication of the appearance of profound moral and spiritual decay. The deterioration of the family and of family life is so evident it needs no illustration. The corruption and cynicism rampant in public life, in the highest government circles, have reached the proportion of national scandal. In contrast to our material might recognized in almost every country of the world, our moral prestige in those same countries is perhaps lower than at any time in our history. This crumbling of the moral and spiritual underpinning of our nation has been recognized by thoughtful men. It has been subjected to careful analysis and the diagnosis of one of its most fundamental causes correctly made—American public education must make greater effort to form Americans with the moral and spiritual values which have made our country great.

The greatness of any nation, the greatness of its national character, must depend to some extent upon the nobility of character of its members, but in a democracy it is almost entirely dependent upon the individual nobility of the citizens. In a democracy, the actions and life of the people are the actions and life of the nation. The national character is not impressed from above by a small group and through force. Rather it takes shape from the ideals that dominate the mind and hearts of the people, the ideals to which they freely conform their actions. History teaches us that there seems to be an inescapable law by which men ultimately secure the kind of government they deserve. Under no form of government is this law more evident than in a democracy. When the national character determined by the pervasive practical ideals of the community deteriorates, it can no longer sustain the democratic form of government and some kind of tyranny usually succeeds.

The democracy which was born on this continent, our America, is no exception to the law. Its very existence depends upon the national character and ultimately upon the active ideals of its people, the moral and spiritual values which they embrace. Within the last decades millions of Americans have drawn none or few of their moral and spiritual values from the churches. Where divorce or other social evils have not wrecked the power of the home as a source of education in these values, the tempo of American life has diminished its strength. Consequently the role of formal education has become increasingly formidable in molding the American character. Now the results of a thoroughgoing secularization of education have begun to show and the sight is not a pleasant one! In fact, it is so undeniably unpleasant that a noticeable reaction has set in. Our American public educators, zealous for the survival of American democracy, brought forth a study last year in which they pleaded for the formation of moral and spiritual ideals by public education and by public educators. As Americans, we Catholic educators must thank God that a glimpse of the light has broken through the curtain of secularist educational philosophy. Our only fear is that it is "too little and too late." It is extremely doubtful that public school education can reverse a trend which has been gaining momentum for decades and find its way through realization of the importance of moral and spiritual ideals to the Divine Source and Center of morality and spirituality and to religion which leads to that Source.

To the Catholic educator this concern in educational circles for moral and spiritual values has about it an aura of poignant sadness. The same sadness perhaps touched Paul of Tarsus as he saw the busy Athenians gather solemnly about the altar erected to the "Unknown God." The same sadness might clutch the heart of a Catholic boy at Oxford watching his fellow students bow to an empty niche in a wall where once stood a statue of Our Lady. The Catholic educator is sad because blindness always evokes pity. So many of our countrymen do not see that the moral and spiritual values which have made America great, the moral and spiritual values which are summed up in the American Ideal, find their origin, their strength and their ultimate value in God and in God alone.

One glance at some of the values proposed is enough to show this truth. The "profound dignity of the human personality" which has been called the basic moral and spiritual values in American life is only intelligible in the light of the dignity of the soul created for God, in the image and likeness of God, for whom God died upon a Cross. "Personal responsibility" is a meaningless phrase unless there be a God to Whom man is responsible and Who rewards and punishes. "Devotion to truth" is a delusion unless there be a Truth which all men can know and love. "Moral equality" is absurd unless there be a Being before Whom we are morally equal. "Brotherhood" is impossible unless there be a Fatherhood in God. "The pursuit of happiness" and "spiritual enrichment" are equivocal terms and meaningless unless there be the ultimate happiness of heaven and the spiritual enrichment of living the life of a child of God.

My dear Catholic educators—in the face of the moral crisis shaking our country, in the face of the deterioration of all that is naturally good and noble in the American ideal, in the face of the uneasiness among public school educators about their responsibility and the pitifully inadequate remedies they have proposed, there are three possible attitudes we can adopt.

We can become completely absorbed in watching the failure of secularist educational philosophy. We can watch with a kind of unholy joy the very structure and fabric of our society crumbling and feel the contentment of

the prophet whose grim warnings have been justified. Samson too knew that type of satisfaction when he shook the temple down upon himself.

The second attitude which it is possible to adopt is less obvious in its evil and more difficult to define. It is the attitude of the separatist. Aware of the perfection of our principles, conscious of the truth we possess, fearful of error on all sides, unwilling to enter into a trying combat, we can strive to keep the deposit pure and fail in the very purpose for which the truth has been entrusted to us—to share it with others. We can educate for life in a society within a society. But if we do, we are deaf to the command of Christ "Go teach all nations."

The third attitude is to see in the crisis around us the greatest opportunity we have ever had; to see in the darkness a chance for our light to shine the brighter—to see in the confused and restless world of other American educators the confusion and restlessness of sheep looking for a shepherd, to see in this time of peril for our country a chance to rescue and save its natural greatness from destruction. This is the only attitude which the American Catholic educator can adopt if he be a true American, a true Catholic and a true Apostle.

With this thought we begin the annual convention of the National Catholic Educational Association. Before the Divine Teacher on our altar we dedicate ourselves to a study of Catholic Education and the American Community. During these days, we shall examine in all its innumerable ramifications the impact which Catholic Education can and ought to have on the American Community. Perhaps during these days, we will grasp the magnitude of the task that lies before us: the task of educating Catholics for an even greater share, yes, a preponderant share in the leadership of the American Community; the task of leading the American Community back to God; the task of convincing American educators that the ideal of America is the American Catholic; the task of revitalizing those moral and spiritual values which are the soul of the American dream; the task of showing by indisputable deeds what we know so well that the Supernatural can save the natural, the Church can save what is best in America, Catholic education can save American education.

The magnitude of the task before us is indeed fearsome but we would be poor descendants of our American Catholic forebears if we let difficulties bind our hands or the vast ambition and scope of our purpose chill our hearts. Heroic American Catholics here planted the seeds of the Church and the Church's educational system when human hope of survival seemed vain. The vigorous, youthful giant they have bequeathed to us—the Church in America today with its magnificent educational system—should give us courage to set our hands to a task of equal size. The vision of the total permeation of American culture by the supernatural principles of Christ, the goal of a penetration of all that is noble and good in the American ideal with the doctrine of Christ, the hope of saving by our supernatural faith this America we love in her hour of crisis, may seem too vast. Yet who can say it is more fanciful, more ambitious than the vision the Church saw when she came up from the catacombs, the vision of all that was good and noble in the pagan culture of Greece and Rome swept up into the ideal of Christianity? The times are not unalike. The gods of secularism are crumbling in the dust. The barbarian is already at the gates. The vitality of the Risen Saviour is at our disposal. We need only carry His Message into the market place and thus prove that the stone "which the builders rejected is become the head of the corner." (Luke 20:17)

## ADDRESSES

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### RELIGIOUS EDUCATION AND AMERICAN DEMOCRACY

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JAMES M. O'NEILL, BROOKLYN COLLEGE, BROOKLYN, N.Y.

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Reinforcements have arrived at the front in the war on freedom of religion and education in America. In the past most of the attacks on religious education as "divisive" and "harmful to the American democracy" have come from less impressive forces. They have come *first* from emotional, uninformed propagandists who nevertheless professed approval of religion in some form or other, and *second* from the secularists and atheists who were opposed to any religious influence in American education, if not in fact in American life.

These attacks were always necessarily lacking in evidence and were based on false assumptions in regard to both religion and democracy. Perhaps more important still, the attacks on both religious and educational freedom in American have lacked the force of persons of great influence. These earlier attacks were distressing but not deeply disturbing. Recently, however, some heavy artillery has been brought into action in support of the confused Christians and the determined secularists who are seeking to outlaw religious education in America.

At a meeting of the regional convention of the American Association of School Administrators held in Boston last week, President Conant of Harvard University added the influence of his name and position to those who have been trying to scare the American people into believing that religious education is harmful to American democracy. Mr. Conant's address as reported in the *New York Times* of April 8 and 9 exhibits a grave misunderstanding of the purposes, program, atmosphere, and results of religious education in America. More disturbing still, it reveals a misconception of the very heart of American freedom and American democracy. Dr. Conant remarked that many private high schools operated along economic or religious lines had brought a divisive attitude in American society. It was not reported that he offered any evidence to back up this assertion.

I have been reading similar claims from a variety of writers and speakers for a number of years. I have never yet found a single one who offered any evidence whatever to support this position. President Conant is reported to have said that the dual system of education—that is, religious and public education—is "endangering the American principle of a single public school system for all youth." There is no such American principle and there never has been.

What Dr. Conant proclaims as an American principle is a principle that exists today only in totalitarian countries. It is found in any effective fashion only behind the Iron Curtain. It is the antithesis of an American principle.

Government controlled education for all children and youth is the necessary foundation of all dictatorships. The suppression of religious education is the first concern of all dictators. Defense of religious education is every-

where the first frontier of freedom. Totalitarians have to take over the education of the children in order to have grown people who will consent to live without freedom. The absence of Dr. Conant's ideal of a single system of education for all youth directed by the government is an invariable index of a free society.

Why are programs of education that differ in some ways—but are alike in many ways—more divisive than other differences to be found in every free society? Must we abandon our differences in religion itself, and in politics and in economics, in order to satisfy this demand for uniformity? What Dr. Conant and his supporters were really talking about in the Boston meeting was not unity but uniformity. American freedom can be achieved in our type of complex society only in terms of unity—a unity which accepts the right to be different and not a uniformity which finds something divisive and undemocratic in the inevitable differences in any free and democratic society.

Dr. Conant said attendance at independent schools is a threat to our democratic unity. If this is true, there should be some evidence of it. Independent schools are generations older than public schools in this country. Non-public schools, both on a religious basis and on a non-religious basis, have existed in large numbers throughout the total period of our system of public education. If there is any evidence to support this attack on independent schools, let's have the evidence. Our public schools were in many ways Protestant schools at public expense for generations after their beginning. Has religious education always been the enemy of national unity and American democracy? If the answer is "yes," Dr. Conant owes it to his fellow citizens to tell them how he found this to be true and to share with them the basis for his belief. Religious education in America is much older than public education. The first schools in what is now part of the continental United States were Catholic religious schools in Florida and New Mexico. The essential foundation of our present American system of public education was laid in Massachusetts Bay Colony in Protestant schools for religious purposes.

President Conant referred to "hostile critics of the public schools" apparently without naming one or saying what the criticism was, and he asked that these critics "show their colors." I doubt if a "show of colors," or the unfurling of battle flags on either side will promote any legitimate interest of the people of the United States. Our first demand on any critic of anything is that he knows what he is talking about. The critics of American public education or American religious education should be required to show their evidence, not their colors. Responsible citizens or educators should stop paying attention to critics of religion and education whose whole technique of argument is to dream up some false but emotionally satisfying assumptions and proceed to use them as established facts.

Dr. Conant's statement "that our schools should serve all creeds" is an interesting idea—or it would be if we knew what he meant by "serve" and "creeds." What service is he talking about and what creeds does he refer to. However, if Dr. Conant would like to have some religious education in the public schools, he will find himself at war with most of his supporters in the position he was taking in Boston. And Mrs. McCollum and her supporters on and off the Supreme bench will probably denounce him as an enemy of the Constitution and American democracy.

Dr. Oberholtzer, President of the Association of Administrators, joins Dr. Conant in claiming that the dual system of education in this country is divisive and denied that public schools were "Godless."

I seriously doubt if using the epithets "divisive" and "Godless" constitute a helpful contribution to educational discussion. What we need is informed discussion of the purposes, programs, and results of all American schools and of the relation of these elements to religious and educational freedom, to the very essence of any free society and to the functioning of American democracy.

Dr. Oberholtzer went even further and proclaimed that the "ideas or philosophy behind the non-public schools are dangerous." In other words the president of this important association in American education is taking the position that *the philosophy* of the Catholic, Lutheran, Jewish, Baptist, Episcopalian and other types of religious schools in this country is dangerous. This seems perilously close to saying that religion is a danger to America. I should like a bill of particulars in regard to the "danger" with which religious education threatens American democracy. Apparently none was offered at the Boston meeting. So far as I have been able to discover in recent years none is ever offered.

If it has become dangerous to be different in America in religion and in education and in other things, then, we have already lost the characteristics of a free society. If Dr. Oberholtzer was accurately reported, I am afraid he will never be happy in America until we cease to pretend that we have freedom and openly accept totalitarianism—with Dr. Oberholtzer, of course, an important member of the ruling politburo.

Dr. Worth McClure, executive secretary of the association, even attributed the "good deal of unity we have today" to the common system of free public school education. We have had the present system of public school education almost totally divorced from any religious teaching only for about 50 years or less, as every person who knows the history of American education knows.

Would Dr. McClure contend that we did not have unity in this country from 1775 until after 1900? And on what evidence does he conclude that the unity today is the result of *public education* rather than all the other "beneficent influences in this country which contribute to our devotion to America and its freedoms?" I have another question. Are these educators so uninformed in regard to the rest of the world that they would deny the existence of democracy or freedom or unity anywhere except in the United States, and here only in the last few years?

Is there unity, freedom, democracy, a free society, to be found in no European country? The educational situation advocated by Dr. Conant, Dr. Oberholtzer, Dr. McClure and others at the Boston meeting exists *nowhere on earth!* The Communists behind the Iron Curtain probably come closest to it.

If the school administrators who followed President Conant in attacking freedom of education in America at the Boston meeting are in as close touch with their staffs as they should be, they must have heard some more sweeping and more penetrating criticisms of public education from their own teachers than they have ever heard from anyone working in the religious schools in this country. If they have never heard any such criticism of public education, they must have worked in systems very different from those in which I have been working for many years. Sound criticism should be based on knowledge. Probably most worth-while criticism of public education will always, inevitably, come from men and women who are at work in public education, as most worth-while criticism of religious education will come from those who are familiar with the strengths and weakness of religious education.

The first shock of reading these reports from Boston was that men of tremendous influence in American education could talk so carelessly—to use a mild word—about education in the United States in 1952, but there was a still greater shock. More shocking than their lapses in information and thinking in regard to education in this country is their rather frightening attitude toward the very essence of American freedom. If the doctrine of the First Amendment and the heart of American freedom means anything, it means the right to be different; it means that America believes that a free society is actually a possibility in America.

If we are to have only one school system, in which all the children of America are educated according to the pattern set up by "the peoples' government" subject to the dictation of such groups as the one that met in Boston last week, or as the present Supreme Court of the United States (which Professor Corwin has referred to as attempting to be a super-Board of Education for America)—if that is to be our only pattern of education, we will in essence be following the pattern of all the totalitarian countries. We will be turning our backs on all that is best in American freedom, the right to be different—even the right to be wrong in your neighbor's opinion. Freedom is the absence of compulsion—the opportunity to follow one's own ideas. America cannot be free if parents are compelled to follow the decisions of others in regard to the education of their children. So long as we remain a free society it is inevitable that parents will differ in regard to the education they want their children to have and in a free society they will be allowed to have the kind of education for their children which they want so long as it meets common standards of basic knowledge and skill. Differences of opinion as to what should go into education in regard to religious training, language training, artistic training and other kinds of training, are absolutely inevitable in any free society.

Anyone who attacks *inevitable, universal* aspects of our freedom, attacks our freedom itself. If ever the day comes when the program advocated by Dr. Conant and others in Boston becomes the program of the United States of America, on that day America will cease to be a free society. Our lives will be ordered by "peoples' government"—our education will be what the public authorities prescribe, and the iron curtain of totalitarianism will be thrown around the borders of what was once the free United States of America. America will be a one party country like Russia. Then those who differ will be labeled "divisive" or "deviationist" and will be treated as they deserve by the peoples' government.

The way to stop the idea of divisiveness in America is to stop pretending that the very heart of American freedom inevitably promotes divisiveness—stop pretending that we cannot have unity without uniformity, stop pretending that there is something evil in the American concepts of a complex society of cultural pluralism, of the right to be different, in short, in the basic concept of freedom itself.

Whether Drs. Conant, Oberholtzer, McClure, and their fellow workers like it or not, so long as America preserves the rudiments of a free society we are going to have religious schools. We shall probably have more and more of them so long as the Supreme Court continues to disregard the Constitution in order to enforce total and absolute secularism on the public school system.

The first answer I have seen from the defenders of religious education in America was reported in the *New York Times* of Saturday, April 12. It came from the Very Rev. James A. Pike, Dean of the Episcopal Cathedral of St. John the Divine in New York. Dean Pike observed that "for three days

running a bitter attack was made on those who would seek to build education on religious convictions and allegiances because it was felt that such education interfered with the primary allegiance, American democracy. Let those who have no king but Caesar arrange for an education in which 'Americanism' is the ultimate unifying frame of reference. Some of us will continue to give our backing to schools in which the Christian world-view is the unifying principle."

Dean Pike added: "Those educational administrators who attack us are really attacking religious freedom and in joining in the attack the president of a private university is really sawing off the limb on which he himself sits."

I hope Dr. Conant will change his mind before he saws off the limb on which he is sitting. However, if the doctrine he was reported as having advocated in Boston last week represents his sincere convictions, he should proceed at once to have Harvard University made a State University of Massachusetts. I hope he will change his mind, or that someone will take his saw away from him. I should hate to see Harvard University handed over to any governmental authority. Some 130 years ago a movement was started to transform my college, Dartmouth, into the State University of New Hampshire. Dartmouth's great son, Daniel Webster, in an argument before the Supreme Court of the United States succeeded in blocking that attempt. I am glad he did. I believe that most people in New Hampshire today are glad that he did. New Hampshire now has an excellent state university and America and the world still have Dartmouth College. I hope America and the world will have Harvard University for many centuries to come.

I trust that no one will put me down as an enemy of public education or an enemy of religious education. I believe in both and I am not conscious of any disunity or divisiveness, because I believe in both. I have spent most of my life in public education. All of my schooling was in public education and 39 of my 46 years as a teacher have been in public education. Public education has both strength and weaknesses. It is in many places superb and in many places very bad indeed, and the same thing can be said of religious education. My six children attended at various times both types of schools and I have had the products of both types of schools in my classes for many years in a number of institutions. I am confident that it is impossible for anyone accurately to determine the quality of any school, private or public, secular or religious, by simple inference from the type of authority which conducts the school. Both religious education and public education have great contributions to make to our complex culture. Both should be made as much better as it is possible to make them. All people who believe in our diversified culture and who believe in American freedom and American democracy, personal freedom, religious freedom, freedom of education, should recognize the fact that we are going to have both kinds, and should work for the improvement of both kinds. We should have an end to epithets, to false assumptions and to drifts toward totalitarianism in the name of freedom and democracy.

## THE SCHOOL AND THE COMMUNITY

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MOST REV. EDWIN V. O'HARA, D.D., BISHOP OF KANSAS CITY

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It is a pleasant duty to welcome the NCEA again to Kansas City after twelve short, but eventful years. It is forty-three years since I traveled from Portland, Oregon, to Boston to read a paper at your sixth annual meeting (1909). More than thirty years ago I presented a study of Catholic rural education to your convention in New York City (1920). As Superintendent of Schools in Portland, as pastor first in a city, then in a country parish, and as Bishop, I have watched with deep interest, but also with pride and admiration, the leadership the NCEA has given to the cause of Catholic Education in the United States. You have faced with courage and analyzed with intelligence the multitude of obstacles which seemed insurmountable. And if many problems still confront us today, we can face them with greater confidence, both because of the inflexible determination of the Catholic body which you have done so much to develop, and because of the instrumentality of leadership which you have created.

You have assembled as an association of Catholic educators, bearing aloft the banner of the Divine Teacher. You have opened your sessions appropriately with solemn Pontifical Mass celebrated by our beloved metropolitan, the Archbishop of St. Louis, and honored by the presence of the ordinaries of the province. Your President General, the Archbishop of Baltimore, in his eloquent sermon, has set the theme and precised the educational philosophy which will inspire your deliberations. It is now your duty to reduce these ideals and principles to lines of daily custom: to establish the patterns of working school procedures which will tend to make both your ideals and your principles live in the lives of the children and youth committed for a significant period to your care.

The labors of the teacher have been the subject of gentle ribbing since the days of Pindar, though I am sure it was a much later and notably lesser poet who thus apostrophied the patient pedagogue of the isles of Greece:

"Diotrepes, old grammarian, If my heart could pity e'er a one,  
It is he; who an almost centenarian, Perched upon a peak in Darien,  
Teaches little John and Mary Ann, A.B.C."

Nor has the learned professor been exempt from curious comment. It was in the acrimonious debate concerning the function of tutors versus professors, that the celebrated Dr. Pusey (Newman's friend of Oxford days), in a learned report to the "Hebdomadal Board on the recommendation of the (Oxford) University Commission" in 1853 went so far as to object to giving professors any power of supervision of education, on the amazing ground (and I quote Dr. Pusey verbatim) "that they are not employed in education at all." I am sure the professors present will take that with an indulgent smile.

As a statement, sufficient for my purpose, of the traditional Catholic philosophy of education, I shall be content with a quotation of two sentences from a recent valuable work on education by Father Fergal McGrath: "In common with all educationists," he writes, "Catholics hold that education is a training of the whole man, intellectual and moral. In common with all

who accept religious beliefs, they hold that it must include training in these beliefs since they form part, and the highest part, of man's intellectual heritage, and on them morality is founded." Such is the platform of our schools.

We are not long engaged in education however when we learn, to our joy or to our sorrow, that schools are far from being the only agencies of education. It is fitting that this convention has set as its theme, "Education and the Community," for the community itself challenges the school for primacy in the educational process. Who can weigh the influence of the neighborhood, of the gang, of recreational facilities, of the cinema and now TV in the education of youth, either for good or evil? But there is certainly one force in the community with which the school must join hands if it is not to be hopelessly frustrated. I refer to the parents of the pupils, and I speak of them for reasons both of principle and of policy.

#### PARENTAL OBLIGATIONS

In the Catholic philosophy of education the parental right and duty come first. Our Supreme Court gave voice to a legal maxim singularly in harmony with religious concepts, when in the Oregon School case, it ruled that parents have a claim prior to the State; "a right coupled with the high duty" to direct the education of their children. The Catholic Church goes further in this direction. The right and duty of religious education rests directly with the parents. By the sacrament of marriage, God gives grace to husband and wife to enable them to perform this duty towards their children. This is a sacramental grace not given to Bishops or Priests or Brothers or Sisters, but to parents in the sublime sacrament of marriage. Let parents stir up within their souls the graces received in Christian marriage and they will not be wanting as Christian educators. I need not be told that many parents are not qualified by natural endowments or training for this task. I presume there are few of us who do not have duties, for the performance of which we must seek the aid of others. So it is with parents. They call the school to their aid—but the responsibility before God rests primarily with the parents, and only in the second place with the school. A great deal of the failure of education stems from the eagerness of school men to accept, nay to claim, full responsibility for the education of youth. Such an assumption, dangerous and reprehensible in secular education, is particularly inexcusable in religious schools which teach such an exalted philosophy of marriage and family life.

As I have said, the failure to enlink the parents in the ambient of the school is a double error. First, it permits the home to become a rival instead of an aid: to become a liability in the education process by its absorption in worldliness, thus contradicting everything the Catholic school is commissioned by the Church to teach. Secondly, it neglects to employ the tremendous reserves of intelligence and good will of which our Christian families are the treasury.

I am no pessimist as I look out on the world today. I can hardly be accused of ignorance of the sin and misery and injustice which threaten to engulf us. But I know thousands of Catholic homes in which parents are fulfilling the obligations of Christian wedlock in a manner never excelled, if indeed ever equaled by so large a body of homes, in any period of history. If I know of the sin and worldliness of our times, I also know of the remedy given under the inspiration of the Holy Spirit by the action of the Blessed Pius X in opening to children and adults access to the Bread of Life in early and frequent Communion. In my own lifetime I have seen the transformation

that has been wrought in Catholic family life, despite the multiplied allurements of worldliness. We have a Pilot who governs the winds and the waves: "Why are you fearful, O ye of little faith?" Let not our schools be afraid to associate intimately with themselves the fathers and mothers (for fathers are parents also) of such families in the mutual work of educating their children. Invaluable assistance in effecting this cooperation will be found in the Parent-Teacher Association.

### THE CHILD

It would, however, be an inadequate analysis that would vindicate for teachers and parents the whole process of education. There is one other party whose cooperation is obviously essential—namely, the child himself. Education does not consist merely in the imparting of certain subject matter. Education is essentially the child's growth in a sense of personal responsibility for the use of his time, talents, capacities and opportunities, both natural and supernatural. Thus, the chief function of the teacher of youth is guidance and the end of guidance is the achievement of the power of self-guidance by the growing boy and girl. Education cannot be imposed on the pupil; "his books and teachers are but helps—the work is his."

The child is a person, a unique responsible being, who is not so much to be sheltered as to be wisely exposed to the making of vital choices. For this he must be led to know his powers and capabilities, as well as his goal. He must be led to study himself as well as an array of textbooks. It was this consideration that led Newman to agree with Dr. Pusey that "the work of the professor is not by itself sufficient to form the pupil"—and to add "the principal making of men must be by the tutorial system." That is to say that the school must be organized to give the pupil guidance in the wide field of personal development. It must not only excel in imparting a knowledge of subject matter in the various branches—but must lead the pupil to view this knowledge in relation to his own vocation as a human being, a member of society and a Christian.

### READING

In the matter of acquiring knowledge, since the days of Gutenberg, the chief tool is reading—a capacity which involves the mind in its control of the eye, the lips and the ear. (And in the case of the blind, also of the sense of touch). It requires the development of a power of concentration to get the meaning out of the written word. In the present exploitation of the visual arts, in the flicker of the moving film, the school has a competitor which may even be a hostile neighbor, and if taken into intimate partnership, must, like the tongue, which Scripture describes as "an unruly member"—learn when to be silent. There are so many wonderful things about visual education which seem to make learning easy, one might be led to overlook the fact that the highest type of visual power is the power to read—to get the message from the printed page—to understand and interpret the mind of the author through his written word. *This is the one function of the elementary school, the neglect of which is the betrayal of a trust.* Competent reading ability is the key that opens the doors and the shelves of all libraries of knowledge. In the one room ungraded country school, where the teacher struggled with fifty pupils between the ages of five and fifteen, I learned in geography that somewhere on the terrestrial globe there was a strip of water known as the Straits of Bab-El-Mandeb and I also learned to name the counties of Minnesota by rote, matters of doubtful educational importance—but we learned to read with facility and comprehension the contents of the five graded readers and

the supplementary texts provided by the classes in history, civics and hygiene and by our school and home libraries. That was the incomparable contribution of a succession of capable teachers and intelligent parents. That was a long time ago, when the pedagogy of reading was not as well developed as it is today. Many children who were trained to recognize words, one by one, accurately, never acquired the skill to read with facility and satisfaction. Today with our improved knowledge of the technique of developmental reading, we cannot be content merely to put the basic tool of learning in the pupil's possession; we must teach him how to use it with fruitfulness and effect.

#### A SEVEN GRADE ELEMENTARY SYSTEM

The question of the number of years to be devoted to the elementary grades has often engaged the attention of the NCEA. The general conclusion has been that we in America spend more years in the elementary school than is necessary—a year or two more than is allotted in European schools. Kansas City has had long and successful experience with a seven grade elementary system. This was competently attested by a thorough educational survey here some twelve years ago. While the public schools here have changed to an eight grade system during the past few years, we have not been convinced that we should follow their example. It had been demonstrated that Kansas City pupils under the seven grade system were at no disadvantage in entering high school, as compared with children from the eight grade system of other cities in the State, nor later on in entering college or the State University. With the prospect of universal military service, it seems desirable that boys should be able to spend a year in college before being called to the service. Since the work of the elementary grades has been successfully completed in seven years in the schools here for three-quarters of a century, it seems to us that the change would not only impose an unnecessary financial burden, but be wasteful of a year in the lives of our boys and girls. It might readily be conceded that a terminal eighth grade would serve a useful purpose in communities where a high percentage of the children do not go on to high school. In Kansas City ninety-six per cent of elementary school graduates have regularly entered high school and have remained in high school a year longer than in comparable cities. In our own Catholic high schools, we have had for several years as many children entering the first year as graduated the previous June from the elementary grades. After a careful weighing of these and other relevant considerations, we are continuing the seven grade system in our schools.

#### HIGH SCHOOLS FOR BOYS AND GIRLS

It was the stimulus received from the NCEA convention held here twelve years ago that encouraged us to provide high school facilities adequate to care for all our Catholic children. In the course of five years from 1940 to 1945, we doubled our high school facilities and attendance. This was accomplished by the construction of new buildings and the opening in Kansas City of four low-tuition high schools to both boys and girls. This presents a subject which deserves at least a brief discussion. We are asked, are you in favor of coeducation? I answer that the question is not so simple as that—nor in my mind is the question of coeducation really involved. First of all, the question that confronted us was not whether we would have boys and girls in the same schools, but whether we could finance sufficient high schools and thus provide religious training for all our children. The tuition in our private boys high schools ten years ago was ten dollars a month. Needless to say, working men's families with several children could not take advantage

of Catholic education under these terms. By constructing modern high school buildings in various parts of the city, with the aid of parishes and under the general supervision of the diocesan school office, but owned and conducted by several religious communities of women, it was foreseen that the tuition could be greatly reduced if ample attendance could be secured. The opening of these schools to both boys and girls was the only hope of securing the desired attendance. The new high schools, beginning ten years ago with a monthly tuition of three dollars, were immediately filled and in each case had to be enlarged. With the diminished value of the dollar since 1940, the new high schools find no resistance to a \$5.00 a month tuition today. The fear that the low-tuition schools would injure the existing schools has proven unfounded. It is now the customary thing for Catholic children to attend Catholic high schools. We did not choose coeducation; we chose to have Catholic schools.

But I should be willing to go further. As I have read the papal encyclicals, I find the objection to coeducation to be that it gives the same education to boys as to girls—not to the fact that they are educated in day schools under the same roof. After all, boys and girls are reared under the same roof in Christian homes—and our day schools are only an extension of our Catholic homes.

Sex is not merely a physical endowment. The differences between men and women are profoundly psychological as all literature and experience attest. Coeducation is reprobated because it tries to make one a copy of the other—to make boys womanish or girls manly instead of bringing the character of each to its own highest development. Now in our high schools we strive to make manly men and womanly women, not only by providing excellent domestic science courses for the girls and manual training for the boys, but by a hundred differentiating measures in the curriculum, as well as diverse projects in the course of their personal, educational, social and occupational program of guidance. They are not being coeducated. There is in our schools no attempt to realize the poet's evil dream of "raising the woman's fallen divinity upon an equal pedestal with man."

After thirty years of experience with Catholic day high schools, with mixed attendance of boys and girls, I can confidently bear witness that disciplinary problems arising from the presence of the two sexes is not one of their major problems. The same conclusion was reached by a distinguished churchman and educator, rightly reverenced by this association. It is well known that long years of observation led Archbishop McNicholas to reverse his earlier view and to adopt from his own experience a position with which I was happy to find myself in complete accord.

I wish to issue a caveat against the easy assumption that what I have said militates universally against the desirability of separate schools for boys and girls. To vindicate the thoroughly Catholic spirit of the mixed school under the conditions we have been considering does not require one to be blind to advantages which may well be associated with schools in which the sexes are separately educated.

#### THE RELIGIOUS TEACHING COMMUNITY

We have been considering the school and the community in several aspects. I should be derelict to an obligation of hospitality as well as blind to a central feature of our Catholic schools in America if I were to close without speaking of the Catholic schools and the religious Community—the Community with a capital "C."

The United States is the only important country in the world, outside the Soviet block, which rigorously prohibits the teaching of religion in schools supported by public taxation. I think this is the least creditable feature of our government. We toss billions around for every conceivable project, but refuse to hear the call of Jesus Christ who asks that the little children be permitted to come to Him.

As the immediate and most striking consequence of this secularistic attitude we find that the only extensive system of religious schools in America is made possible by associations of teachers who have the vow of poverty. There seems to be a provision in nature that every sickness tends to evoke a corresponding antidote and remedy. Religious education in America, denied the consideration rendered by every other free government, has elicited the most incredible response from hundreds of thousands of apostolic men and women. These dedicated teachers have chosen to be poor with Christ that they may give to the children that precious spiritual inheritance which the richest nation in the world denies them. What a treasure of faith and hope and love these hundreds of religious communities have vowed to the Christian education of four million children and youth. We rejoice in the spirit of your various congregations drawn from the inspiration of your holy founders. Therein lies your strength. Cherish and preserve that spirit. It is your patrimony and priceless inheritance.

May your numbers increase and your pupils be multiplied to profit by your guidance and the example of your sacrifice. The NCEA is the expression of your service for the half of the Catholic children in America who are in the schools where you teach and of your hopes for all of them. For them your consecrated labors are an everlasting benediction; for them the resources of our parishes are poured forth without stint.

You will not expect me to fail to mention the other half who are dependent on the crumbs that fall from our tables. For them I desiderate that you will train a Christian generation and form them as lay apostles in the Confraternity of Christian Doctrine. Thus your heart will be enlarged—your vision widened and the reach of your arm extended to guide the steps of other millions now denied a Catholic education.

## AMERICAN CATHOLIC EDUCATORS FACE NEW RESPONSIBILITIES

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In addressing this audience I need not belabor the theme which I am sure we all accept as obvious: there is nothing grander, nothing more noble, nothing more important than the task which all of us share as Catholic educators. The specific point which I should like to develop today is that the responsibilities which this magnificent task places on us are growing more complicated by the hour. To fulfill our duties as Catholic educators in this day and age requires men and women with a delicate sense of balance and penetrating insight into true and false values.

Before analyzing the new responsibilities which we must assume today, let us review quickly the essential obligation which we have inherited from our predecessors who with undying courage and generosity built up what we now can proudly call the American Catholic educational system.

### CATHOLIC EDUCATORS AND THEIR VOCATION

First and foremost, we have a serious duty to look on our educational work as a God-given vocation. Through the ineffable grace of God most of us have embraced the priestly or religious vocation; but over and beyond this more general calling we must be convinced that we have an added vocation as teachers. It is our happy lot to fulfill most literally that final charge of Christ, Our Lord: "Go and teach." And yet it seems to me that all too often we can lose the perspective of teaching as a vocation. Teaching can be a very tiring, very demanding, and very monotonous type of work. Many of the subjects we teach—mathematics, chemistry, physics—have little or no direct relationships to religious doctrine. The efforts of a teacher are seldom appreciated. The effects of our daily efforts are often quite undiscernible; it is rare that we have the encouragement of seeing tangible results from our teaching in the subsequent success and upright life of one of our students. Contrast this with the apostolic work of a priest administering the sacraments or preaching a sermon, the sister ministering to the sick and the dying—works obviously bringing Christ and His graces to human beings. Yes, if we are not careful, we can look with envy on our fellow priests and sisters and wish that we could do equally apostolic work. Let's not fall prey to that fallacy. No one but God Himself knows the complete and final results of the work which each of us does for souls, but this much is certain: teaching is truly an apostolate, an apostolate just as pleasing to Christ as that of the parish priest or the hospital sister or the missionary in a foreign land.

And to preserve and strengthen that conviction we must maintain a vital inter-relationship between our teaching activities and our personal spiritual life. We priests and religious must see to it that our spiritual life—our motives, intentions, aspirations, prayer—are not squeezed into the tight compartment of an hour or so in the morning and evening with little overflow into our teaching day. Every essential phase of our spiritual life—purity of intention, the exercise of virtue, the practice of penance—all can and should be interwoven with the typical day-to-day demands on a teacher in a Catholic elementary or secondary school or a Catholic college or university. Those of

us who look on teaching as the humdrum, religiously indifferent side of our lives to be confined into as small a portion of the day as possible have lost the true understanding of and enthusiasm for the apostolic value, the tremendous stake which Christ and His Church have in the success or failure of our vocation as teachers.

### CATHOLIC EDUCATORS AND THEIR PROFESSION

Teaching in a Catholic school is a vocation: it is also a profession. Everyone of us must do everything in his or her power to develop Catholic schools distinctive for the highest possible professional integrity. Even though, as we have just said, our schools have more than purely secular educational aims, even though we have unique spiritual and supernatural objectives in our Catholic education, these cannot be substituted for the additional basic goal we must have of providing our students with a sound, thorough-going education. This is not an "either-or" but a "both-and" responsibility. The Holy See, the hierarchy, all ecclesiastical authorities make it clear that the Church expects our schools to rank with the best in their genuine, deep scholarship. As one Archbishop expressed it to me recently: "In the matter of good teaching and the encouragement of solid learning, the maximum for other schools should be our minimum." When a diocese or a parish or a congregation of teaching religious open up a school or a college, they are announcing to the world that they have accepted the obligation imposed by one of the most important professions in society to provide the faculty, the library, the facilities without which professional success is only wishful thinking.

How can we Catholic educators know whether we are facing up to this responsibility of conducting our schools and our teaching in a strictly professional manner? One easy way is to give an honest answer to this question: are you satisfied with your school, your class, yourself as of the present moment? If the answer is yes, then I seriously doubt that you are motivated by a truly professional attitude. Educators with a professional attitude suffer from an everlasting restlessness and dissatisfaction with their present achievements. Their own efforts, they feel, could be so much more effective; their students are not being challenged to the full extent of their capacities; the mental development of their graduates is not as mature as they think it should be.

Catholic education is both a vocation and a profession. Let us not use the one aspect to serve as an excuse for neglecting the other. Occasionally I have shuddered to hear Catholic teachers offer the spiritual objectives of our teaching as a justification for satisfaction with a half-hearted, superficial effort at giving students a genuinely solid intellectual training. "We are interested in our students' souls, not in their minds. What if they don't learn much chemistry or history, just so we keep them in an environment where they will most likely grow up to be good boys or good girls—then we have fulfilled our purpose." No, unless we are convinced that the training of Catholic boys and girls, young men and women, in all the branches of secular learning and the sending them forth into every walk of life as adequately trained as their contemporaries from public schools and state universities, unless we are convinced that this is a responsibility which we must embrace in addition to and in coordination with our spiritual objectives, we are failures as Catholic educators.

By the same token we would fail as Catholic educators if this same professional motivation does not influence our efforts in the attainment of our spiritual objectives. For example, a Catholic school or college is seriously out of balance if there is little effort exerted to relate the knowledge acquired in

the various secular departments to the student's understanding and appreciation of the truths of his Catholic faith. Secular and religious learning must be kept in proper balance throughout the Catholic student's education; both must be taught with equal intensity, depth, and intellectual challenge. What an unfortunate situation we would have if a high school or college or university were to place heavy demands on the intellectual acumen of even its best students in a physics class, but allow philosophy or religion to be taught in a superficial, vague, memory-lesson, content-less, unstimulating manner. As professional educators we would blush to produce either extreme: the Catholic graduate with a college knowledge of physics and a grade-school knowledge of religion, or the graduate with a college knowledge of religion and a beginner's grasp of physics.

This will never happen if we Catholic educators pray and work for an appreciation not only of our special vocation, but also of its professional responsibilities. A medical doctor might be an excellent exemplary Catholic in his private life, but his success as a doctor must be judged by his professional attitude and competence. Exactly the same kind of professional integrity is the distinguishing mark of the Catholic teacher who understands the full implications of his or her high calling.

As I stated in the beginning, the point I wish to emphasize is that in addition to these traditional duties which the vocation and profession of Catholic education has always placed on us, today because of many unique and unfortunate developments, we must assume even added responsibilities. What are some of these?

#### CATHOLIC EDUCATORS AND THE HOME

Basically, today's social and economic conditions are the source of many new duties for us in Catholic education. Typical home-life is different than it has ever been before. Most fathers of families are being forced to spend more and more time away from the family circle because of the harrowing burdens of business or related social activities or Catholic Action projects of all kinds. More and more mothers are spending less and less time in the home because economic necessity or some other reason has convinced them they must supplement the family income, or if income is no worry, they must be out meeting the social obligations supposedly demanded in order to maintain a place in their proper level of society. As far as the children of these families are concerned, these conditions inevitably tend to throw more and more of a burden on our schools, a burden which I fear some of us have been too willing to assume. Some educators seem willing to take over responsibility for the child almost before he leaves the cradle. In the case of public schools and secular schools generally, the fact that the church has responsibilities in the training of children seems to be discounted in the light of the obviously declining influence of the Protestant creeds on the formation of the character of youth. And in the case of Catholic schools, although we certainly do not discount the very important place of the Church in the training of adolescents, we do, I think, tend to follow the common trend of assuming responsibilities that only the home, only fathers and mothers can discharge. Therefore, I hope I will not seem to be speaking in riddles when I say that one of our first duties arising out of modern conditions is to get rid of some of the duties being forced on us from the home. Or at least our schools and teachers should not accept them as their sole responsibility but do everything possible to have them shared by our children's parents. The few hours during which we have contact with our students, the large numbers in classes (and I'm afraid they will get larger) make it impossible for us to do all that is neces-

sary for the complete intellectual, emotional, and spiritual development of a boy or girl, and we should make it clear to their father and mother that we recognize that it is not possible.

It seems to me that we must strive at every level—elementary, secondary, and higher—to build up a much closer working relationship between our schools and our homes. We can think of many ways of doing this if we have the proper attitude and desire to achieve it. But do we always have that? A recent incident makes me wonder. An organization which brings parents and teachers together has many hazards, I realize, but if properly handled, it could serve to bring many parents back to a greater consciousness of their responsibilities. I recently heard a pastor remark: "I'm against P.T.A.'s—what do parents know about running a school?" That sounded not too unlike the remark which we ourselves always resent, the remark sometimes heard from a disgruntled Catholic parent: "What do nuns and priests know about marriage or family life; I wish they'd let us run our own homes." No, we have a duty today to do all in our power to make our Catholic people know more about our entire school system, about our abilities and our inabilities, and consequently more about their own personal duties toward their children, both the kind of duties which can be delegated to no one else and the kind that can be shared jointly between themselves and their children's teachers.

#### CATHOLIC EDUCATORS AND THE INFILTRATION OF DEWEYISM

There is a second added responsibility peculiar to our times. Catholic schools are part and parcel of the general educational world today and we are affected by our educational environment more perhaps than we suspect. Often the influence of other types of schools is beneficial; sometimes it is detrimental. One of the latter has been the influence of what has well been characterized as "soft pedagogy," the theory fathered chiefly by John Dewey which insists that anything like difficulty, pain, unpleasantness must be completely eradicated from the learning process. In an article in *America* last November (November 3, 1951, p. 121, Rev. Charles F. Donovan, S.J., "Dilution in American Education") Father Donovan put it thus: "We have practically adopted as a national educational motto: 'If it isn't easy, it isn't educational.'" Our Catholic educational psychology, recognizing the implications of man's fallen and redeemed nature, must never abandon the dictum that will be true for all time: "Knowledge maketh a bloody entrance." Hence, Catholic education must set its teeth against the too numerous manifestations of softness in today's schools: abandonment of homework, over-emphasis on spread and neglect of depth in curriculum content, disregard of the disciplinary and integrating values especially in such basic subjects as English, foreign languages, mathematics, and science. We must be just as eager as the most rabid instrumentalist to make our children love to learn, but this is accomplished by enthusiastic teaching, by good instructional methods, by engendering proper motivation, not by watering down the content of our curriculum, nor by becoming sentimental about over-exerting our students' mental capacities. Catholic schools are traditionally hesitant to absorb modern educational theories, and just as hesitant to abandon old ones. We must make sure that to whatever extent we have been slowly influenced by "soft pedagogy" we are not equally slow in rejecting its infiltration.

#### CATHOLIC EDUCATORS AND THEIR DUTY TOWARDS PUBLIC EDUCATION

Almost to a discouraging degree, our duties as Catholic educators are multiplying and becoming more complex. We have new obligations within the

sphere of our own Catholic educational activities, as I have just tried to indicate. Still more challenging is the fact that today we have new problems arising out of our responsibilities to American education generally, the duties which we as American citizens have towards all schools and all educators.

There is no point in hiding the fact that a significant portion of the tension which is evident in the United States today because of the church-state issue and conflicts in religious beliefs centers on our Catholic school system. This situation, I submit, poses a theory problem for us which is not easily solved. We could make some serious mistakes, especially if we were to start a name-calling campaign of our own on the style of Paul Blanshard. Above all, let us not do or say anything which would give our fellow Americans a false picture of the Catholic attitude towards the public school system of this country.

What should our attitude be? Historically, we have had and, please God, we probably always will have a diversified system of education in this country. As American citizens, therefore, and especially as American educators, we must be interested in the improvement not only of our own unique kind of education but of all kinds of American education—public, private, denominational—whatever it may be. Anyone who has read the Decrees of the Third Plenary Council of Baltimore held in 1884 will sense the spirit of that section of the document which deals with secular education. Briefly, it states that secular education is, of course, incomplete and unsatisfactory for Catholics since we are convinced that good education is a way of life which should be permeated throughout with the principles of religion. Nevertheless, the public schools, as a complementary system to private education, are absolutely necessary for the thousands of Americans who are content with a purely secular educational pattern. Such schools deserve the interest and support of our Catholic population. Criticism of the defects of public education is entirely legitimate provided that criticism is reasonable, practical, and, above all, constructive. I fear that by imprudent attacks on public education, some Catholics are not only doing nothing positive towards improving non-Catholic education but are actually hurting the cause of Catholic education by fomenting unnecessary resentment on the part of many honest public educators and the exemplary Catholics who are teaching in our public schools.

Negatively, let's refrain from vitriolic, emotional invective against public education; positively, let's see if we cannot do a better job in interpreting ourselves and our educational objectives to American non-Catholics. Here again we have ever-increasing responsibilities. The modern public school educator is brought up on a diet of terminology (jargon, if you will) which too many of us do not understand any more than they understand our traditional, age-old, philosophical way of expressing ideas very familiar to us. And so our terminology is jargon to them, too. Recently, I had the opportunity to speak at the annual meeting of the National Society for the Study of Education. I had been asked to discuss their current yearbook on "General Education" (*Fifty-First Yearbook, Part I*, edited by N. B. Henry, University of Chicago Press, 1952), particularly the early chapters on the philosophical foundations of general education. With the express purpose of trying to interpret ourselves more effectively to our fellow educators, I sought help from the faculty in our Department of Philosophy and we worked out a paper which put our old Thomistic principles in modern phraseology. The results were most encouraging. Many of the audience, and it included such leaders as Dr. Earl McGrath, the U.S. Commissioner of Education, and Chancellor T. R. McConnell of the University of Buffalo, said that for the first time they thought they really understood the Catholic position on some of these edu-

tional questions, and they implied that now our position was not nearly as unreasonable and outmoded as they had formerly suspected. Let's take at least part of the time we may be tempted to spend in denunciation and devote it to a concerted effort to interpret our ideas to the minds of other American educators and through them to the non-Catholic American public.

The new obligation binds us not to foster within ourselves or our students an attitude which will directly militate against the establishment of effective means of communication and understanding between non-Catholics and ourselves. The best description I have heard of this attitude is the "Ghetto mentality." The fact that Jewish people were required by law to live in certain restricted sections of cities developed in them a clannishness, a tribal approach in all their thinking which is characteristic of a persecuted minority. We Catholics are not beyond the influence of this Ghetto mentality. If not guarded against, it can arouse our emotions to a point where we label movements and ideas as "Catholic" when as a matter of fact the Church has actually taken no official position whatsoever. Even worse, this attitude can make us too quick to accept all opposition as bigoted anti-Catholicism. Unquestionably, there is far too much bigotry abroad today, but we must realize that there are hundreds of people in this country who, even though they do not agree with us, are certainly not bigoted.

We Catholic educators should take a realistic position dictated by the fact that we are also American citizens living in a democracy. In almost every field of thought—politics, education, religion—variety, disagreement, opposition is the order of the day. The wrong way to face this situation is to retreat into isolation, to take refuge in the haven of our own righteousness, to indulge in bitter criticism, to seem to refuse to work for the common good. The right way is for us to accept what the concept of democracy literally means—the privilege and responsibility of joining with our fellow American educators in building for the common good. Our goal as Catholics in this country must ever be a workable unity with our non-Catholic fellow citizens in every action including education where we do not eliminate our God-given freedom nor seriously compromise our fundamental values and responsibilities. Recognizing frankly and realistically that diversity is with us probably to stay, we must foster the faith in our own convictions and the courage that will stimulate us to offer others our religious, moral, educational principles and values vigorously but always tactfully and charitably.

In conclusion, the age-old obligations imposed by Catholic education as both a vocation and a profession are still with us today. In addition, modern social and economic conditions have created new responsibilities: closer working relationships with disintegrating home-life; repudiation of any taint of Deweyism in our own schools; and the development of better mutual understanding and appreciation between Catholic educators and non-Catholics, particularly the public schools. Far from being terrified by this downpour of responsibilities, but rather fortified with the inspiration of these days, let us return to our work thankful that we have been called to the work of the Catholic educators the difficulty of whose task is equalled only by its vital importance to Him Who is our courage and our strength.

## MUSIC IN EDUCATION

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REV. THOMAS J. QUIGLEY, Ph.D.  
SUPERINTENDENT OF SCHOOLS, PITTSBURGH, PA.

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It hasn't been so long since music education, in public and private schools, consisted of little more than learning to sing a scale and preparing a few holiday songs. Some pupils in Catholic schools were given the additional opportunity of taking piano lessons in the convent—if they could afford them—and of singing in the church choir. The latter group was organized, and perhaps I should say, tolerated because the parish needed it for religious exercises and not because of its educational value for the child. In those days, and I repeat, they are not so far distant, music was extra-curricular—a luxury, an added attraction, a fancy frill. It had low priority in face of the traditional three "R's," or of history, and geography. It was practically anathema in the high school. Gradually, America began to realize that the fashion of measuring the results of education in terms of dollars and cents left much to be desired; educators began to see values in music and art.

There are still many in our midst, however, both among professional educators and laymen, who do not recognize the place that music should have in the development of our citizenry and, consequently, in the program of our schools. To these I wish to address my remarks today.

In discussions of curricular development, we usually divide education into two classes which we term "general education" and "special education." General education is training or development in all those things that everyone needs to be a fully rounded and integrated personality—to be a good, complete, and vocationally efficient citizen. It is education in what a man needs to achieve his final destiny—to achieve the fullness of his life as a rational human being, living in this twentieth century, in these United States. It is what every man and woman needs, regardless of what special vocation he chooses to follow. For example, everyone in this country needs to know how to read, everyone needs to deal to some extent with numbers, everyone needs to know something about the geography and the history and the form of government of his nation. General education is for the mechanic, the bookkeeper, the nurse, the scientist, the priest, the housewife—for the rich man and the poor man—for the intelligent and for the one who is not so intelligent. General education is for everyone. It integrates us as a nation.

Usually this general education involves two distinct operations. In the first place it must impart to all of us certain basic skills and abilities. It must give to all of us certain knowledges, attitudes, and ideals necessary for our complete living as citizens of our country and as rational human beings. Secondly, general education must transfer to each of us the social inheritance of our race, or as much of that inheritance as is necessary to appreciate the blessings we have and to motivate us to build upon those blessings for the future.

Now let us look at this task of general education and see whether or not music has a place in it. First of all, let us look at the operation of imparting skills, abilities, knowledges, attitudes, and ideals. The imparting of these factors involves educating the whole man and not simply his intellect, not simply his body, not simply his will. Man learns and grows as a unit, and general education must think of him as a unit and must guide him in this

complete, unified development. General education must direct the whole man, body and soul, mind and heart, will and emotions, toward the attainment of his final end. All those general abilities which every human being shares must be directed toward the achievement of the final aim of education.

Ultimately, at least in Catholic schools, our aim is to lead the pupil to a union with God, in which union alone he finds complete happiness. This broad purpose includes subsidiary objectives such as mental, moral, physical, social, and vocational efficiency. These latter will be attained as part of the progress toward union with God. The union with God is achieved when man's intellective powers seek truth; when his volitional powers choose good instead of evil; and his affective or emotional powers seek beauty.

We Catholics have sometimes criticized public school education because of a false intellectualism which over-emphasized mental training, naively assuming that a bright or well-informed man would necessarily be a good man. We demanded a special emphasis on training for good moral behavior. Public educators generally admit today that educating the intellect is not educating the whole man. However, they may rightly accuse us of failing in our boast to educate the whole man, if we neglect either his physical or emotional life.

While man must learn to seek God by directing his intellective powers toward knowledge and Supreme Truth, he must also seek God by directing his volitional powers (what we usually call his will) toward the Supreme Good. He must learn to be virtuous by living virtuously. He must be directed to behave with prudence, justice, fortitude, temperance, faith, hope, and charity. He must do the truth in charity and thus grow up to the Head which is Christ.

But man achieves happiness in union with God not only by seeking truth and goodness, but also by seeking beauty. For God is Ultimate Beauty and all expression of beauty can be, and should be, a reaching out for God. This means that the emotional powers of man must be guided toward God also. A school which neglects this side of a pupil's life exposes him to a false, naturalistic, and prostituted notion of beauty. It shuts off from him an important approach to God. It fails to integrate his complete personality. And it does not educate the whole man.

Man's emotional powers are partially of the intellect, partially of the will, and partially of the feelings. Just here is where music serves its greatest purpose in general education. For music is also a matter of knowing, doing, and feeling. No other subject in the curriculum so completely involves all three human powers. There is meaning in music that must be studied and known, that requires exact understanding. It is a language to be read, spoken, and written. It is a universal instrument for the transference of thought. In performance again it calls for mathematical precision, for an action of the will, for restraint, temperance, fortitude, cooperation, and for social action. And, finally, it provides a properly channeled release for feelings. It gives wings to man's aspirations, order to his imagination, and divinity to the peculiar loneliness and discontent that gnaws at his exiled soul.

When we regard general education's second function, namely, that of transmitting the social inheritance, the importance of music is at once apparent. It is as much a storehouse of our heritage as is literature. If you believe we have a kinship with ancient Greece and Rome, you must know that music was an essential element of that classical culture. Plato spoke of two fundamental subjects in education: philosophy and music. Understanding of a people, their culture, and their history is never complete without an understanding of their music. We actually feel the heritage and culture of Italy, Spain,

Ireland, Russia, the Balkans, Germany, when we hear and understand their songs, their symphonies and symphonic poems, their hymns, and their dances. Even the geography of a country finds expression in its music. Just with the hearing we know that some music expressed better than any mere words the Swiss Alps, the Scotch highlands, the Pyrenees, the rivers, the sea, or the wide sweep of the Russian steppes.

If music is part of any man's cultural inheritance, it is certainly part of the Catholic's. Art and music were always used by the Church. Who really feels man's everlasting drive toward God, his penance for sin, his humility and suffering, his faith and hope, if he has not heard and understood his hymns, the great oratorios, Verdi's "Requiem," "The Messiah," and the Masses of men like Cesar Franck. All this is sacred music, sacred music that is at once classical and at the same time an expression of the folk longing of man for God.

There is another type of sacred music consecrated by the Church herself, taken out of the prayerful yearning of man and dedicated to the direct service of God. This is the liturgical music. It has a beauty and power uniquely its own. It is intended to accompany the supreme sacrifice of the Mass and direct attention to the action at the altar. We should not be aware of it. It should not distract us while we offer our sacrifice to God. It should, rather, diffuse itself throughout our devotion. The sacred music of Franck and Verdi and Handel has no place in the Mass. However, who ever said that the concert stage may not also praise God? In fact, as Catholics we are committed to demand that everywhere and in all things God be praised.

How any school can claim it is fully or even partially transmitting the social inheritance without including the study of music remains to me a mystery.

The culture, history, and geography of our own America, young as it is, is richly endowed in music. We have the plantation songs of the South; the songs of the great western plains and the cattle country (many of these stemming out of Spanish beginnings); the mountain songs; the river songs; the bayou songs; songs of the railroad men and the stagecoach, the miners and the mariners—all these show our country marching westward, our expanding industry, the loneliness of the pioneer and the plainsman, the sorrow of the Negro and his hope. The story of America, like that of every other country, is written in its music.

Can anyone contest the fact, then, that music belongs in the curriculum of general education, that it belongs to the development of man as a citizen, as a rational human being, that it is not something for the specialist or the chosen few, but something to integrate us as a people? Music belongs in the program of general education just like reading, arithmetic, history, geography, or science. It is necessary in the education of everybody. Not that everybody becomes an artist, or even makes a living at music. But that everybody has open to him all the facets of his personality and all the approaches to his ultimate and supernatural end. Not everybody becomes an author, but we make everybody study literature and English composition. Not everybody becomes a physicist or an expert in atomic research, but we require everyone to study something of the field of science so that he will understand the scientific age in which he is living. So, even though everybody does not become a musician by profession or a great artist, everybody, to understand his heritage and particularly to understand himself, should study music.

In the field of special education, we will find that the school—the high school at least—has some obligation to music and art. Special education is what some of us need because of special talents we possess and special inter-

ests we wish to develop. Just as general education integrates us as a people, special education differentiates us and provides for that division of labor which is so necessary for successful social living. Some need to be trained for one field and some for another. This is where the function of special education operates. Usually the determination of the special education one follows depends upon the special gifts, skills, and interests one possesses. To some, God has given such special gifts and skills. It is a commonly accepted axiom that the school should offer each pupil the opportunity to develop his special gifts. Schools attempt this by organizing language clubs, science clubs, hobby clubs, by library projects, dramatics, machine shops, debating teams, essay contest, oratorical contest, altar boys, choir boys, boy and girl scouts, religious and civic societies, and a myriad of others.

In some schools where all these are found there will be no orchestra, no choral clubs, and maybe even no band. If ability in public speaking or literary composition is said to be God-given, and to need opportunity for development, what about the ability to sing above the average, to play, or to compose? Are these also not God-given? If not given by God, then by whom? There should be more in the average high school than a marching band. Usually the band players learn to blow a few marches and do formations on the football field. Music thus becomes a handmaiden to athletics, used for advertisement, to stimulate a rooting section, or to show off to the public. Of course those who play in the band will indeed develop some musical understanding and skill. But there should be symphonic groups, string groups, and choral groups, and the latter should learn that singing involves more than just yelling in rhythm. Students should learn the satisfaction of expressing beautiful tones, colors, and harmonies. And why not a composer's club? Maybe God has given to some students the ability to write their thoughts, and to write them beautifully in music.

If I have convinced you, as well as I have convinced myself, that the fine arts belong in the program of general education, we should next direct our attention to the problem of why they have been kept out of that program for so many years and why, in many instances, they are still being kept out. I have already pointed out that in the past, the tendency in America was to measure the outcomes of education in terms of material values. I can remember when colleges and universities used to run ads in our magazines and newspapers in which it was pointed out that the college graduate had an average income considerably higher than the high school graduate. This was considered the best reason for pursuing higher education. In the past America was concerned with the development of its industry. This development operated under the aegis of a utilitarian philosophy. Things had to work in a practical, material manner to make any impression upon the American mind of that time. The so-called successful man was usually a business man, and executive, a man of industry, a man who did things, who built things—material things which realized profit in terms of money. The successful man was the man with the large bank account.

America is no longer satisfied with such values. America thinks now and speaks now in terms of moral and spiritual values, as well as the material values. I hasten to explain, however, that the moral and spiritual values spoken about by many of our diplomats, educators and professional men today are not to be confused with the supernatural values of original Christianity. Just because someone speaks highly of the necessity of moral and spiritual values in education does not make that person or the school system he represents any more supernatural in its point of view than the school systems of Russia. For Communists also have spiritual and moral values. Communists

also have sense enough to live for something beyond the material. But one can live for values beyond the material and still be a far cry from the supernatural life proclaimed by Christ and original Christians or, for that matter, proclaimed by anyone who believes in the existence of a supernatural life.

At any rate, the modern tendency in our country to demand more than mere material success has given music and art a more respectable place in both public and private education. However, it still does not enjoy the same priority as reading, writing, and arithmetic. Only a few of us consider that music should be given to all students in the grades of general education. Most people still believe that music or art should be taught as a special subject, only to those who evidence some particular interest or talent for it. With us in the Catholic schools there is, of course, a financial obstacle to making the music program available to all students everywhere. However, I will spend no time on this because I am quite sure this financial obstacle could be overcome if it were once realized by all of us that music and art really belong. We have overcome all sort of financial obstacles to give our children opportunities which we are convinced they have a right to. As soon as we are convinced they have a right to a complete musical and artistic development, we will find a way to do it.

No, the real reason why music and art are still struggling to be accepted in the program of our schools is that a wrong attitude and a wrong philosophy are still prevalent among most American people, not excepting American Catholic music teachers. You may be surprised to know that music teachers themselves are, in large measure, responsible for blocking the establishment of the arts in their true place in the school curriculum. We in America, including the music teachers, still think of success in terms of quantitative, or at least measurable, attainments. The "straight A" student is to most people a more successful human being than the "C" student or the "D" student. Now he may be a more successful scholar, but he is not necessarily a more successful human being.

We do not seem to make this distinction. The one with an I.Q. of 125 consequently receives a greater measure of esteem than the one with the I.Q. of 80. It is the same philosophy which prompts us to say that the president of the bank is a more successful human being than the teller because he gives more to society, we hear. The industrialist, for the same reason, is better than Joe the barber. The scientist is better than Joe the fruitman. And as a matter of fact, in our day, the scientist is better than Joe the industrialist.

One's success as a human being is still determined on the basis of what bank balance he has, what research he has done, what bridges or factories he has built, what books he has written, what philanthropies he has endowed or worked for, what great works of art he has produced, what degrees are attached to his name, or what titles he holds. Now all of these measure subsidiary success or attainment. None of them necessarily determines a man as a successful human being because they all deal with the "what" he has, or the "what" he has done or contributed.

Human success, however, because it is human and deals with reason and will, must be concerned with the "why," that is, with the underlying reason why he runs a bank or a barber shop or a farm or a symphony orchestra.

When a man works for natural, mundane goals, even spiritual and moral ones, he is not a successful or a happy human being. He can be completely disillusioned and sick to death with his bank, or with his farm, or with his music. When he sees his work as part of the on-going, eternal creative act of God, sees it in its supernatural light, his whole attitude changes. When he

realizes that he is made in God's image and likeness and consequently must measure his success in terms of how he reflects that likeness, then he sees that his hoeing of potatoes or his making of shoes or composing of music or building of factories are all equally insignificant *in themselves*, but are all of them equally dignified as a part of the great creative plan which began when God said, "Let there be light," and which will end in the complete fulfillment of man's final union with God. Then, as God is perfect, man will strive to make his work perfect, to make himself perfect, to be God-like in whatever he does.

If you stand on the top of the Empire State building and look down, you can't tell the difference between a ten and twenty-story building. If you go up in a plane into the stratosphere and look down, you can't tell the difference between Pike's Peak and the Empire State building. Now from God's point of view you can't tell the difference between an I.Q. of 145 and an I.Q. of 60; or between the scientist and the bootblack; between the banker and Joe the barber. Joe may be a successful human being and also a successful barber. Whereas, in God's eyes, the industrialist, the banker, Shakespeare and Beethoven, some great religious figure and the President, may be (to use a slang expression) "phonies."

America doesn't quite believe this, generally. Until it does, we will never see music as anything but a specialized vocation rather than a part of total human development. Musicians, you know, and music teachers can be quite as exclusive and snobbish as bankers. They tend to retire into their own little ivory towers and to turn up their noses at all the rest of the world. Many of them want to teach only the talented, and they think that to teach some ordinary person something about music is casting their pearls to the swine. They want to train concert artists or orchestra musicians or people who are going to make their living with music. Or perhaps they want to train other music teachers who will, in turn, train other music teachers who will, in turn, train other music teachers, ad infinitum.

Catholic music teachers are no exception when it comes to a failure to understand the real purpose of music in the development of the human being. One time I was talking to the dean of a music school about this distinction and I was trying to point out to him what music meant from the supernatural or Catholic point of view, as opposed to what it might mean from a material or a pagan point of view. After listening to my argument for a while, he said, "Well, I'm not convinced. I think that a b/flat blown on a clarinet by a Catholic will sound just the same as a b/flat blown by a pagan." This man is again thinking of the "what" as opposed to the "why."

Certainly, the b/flat will sound just the same. As a matter of fact, it is of small import if anybody ever blows a b/flat on a clarinet. But it is of great importance that the whole man be directed toward God, and if this direction involves music and art education, then music is important. Otherwise, we could certainly do without music, and do without music teachers, and do without clarinets and b/flats. But if music is important and it does play a part in the development of the whole man toward God, then it isn't a matter of what note is blown on the clarinet, but of why the student is studying the clarinet at all.

We need music teachers who are concerned to teach music to everyone—like reading and writing and arithmetic is taught to everyone. And give us music teachers who are trained to do it—who know how to awaken the little tots, all of them, to the beauty of tone and melody and rhythm—to awaken their natural ability and desire to make music, to create like God creates, to

create beauty as a part of the great creative act of God—opening their eyes to see the relationship between beauty and truth and goodness in the quest of human fulfillment and human happiness in God.

Then, if you will, let them be bankers or industrialists or farmers or priests or mechanics or music teachers. It doesn't make much difference. They will be purposeful human beings. They will have learned in school not only to seek and to express truth, to seek and to do good, but also to seek and create beauty—all this as a participation in the eternal creative plan of their God.

## MAJOR SEMINARY DEPARTMENT

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### PROCEEDINGS

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#### FIRST SESSION

Wednesday, April 16, 1952, 9:30 A.M.

The forenoon sessions of this department were opened with prayer and brief remarks by Very Rev. James A. Laubacher, S.S., Rector, St. Mary's Seminary, Baltimore, Md. The chairman announced that Rev. Lewis F. Bennett had been appointed to a parish in Philadelphia and consequently had resigned from the Vice-Presidency of the Department.

As members of the Committee on Nominations he appointed Very Rev. Daniel C. O'Meara, S.M., Rt. Rev. Msgr. John Farns, and Very Rev. John P. McCormick, S.S., and as members of the Committee on Resolutions Very Rev. John J. Clifford, S.J., Very Rev. Gilmore Guyot, C.M., and Rt. Rev. Msgr. Thomas J. Riley.

The first paper was read by the Very Rev. Marcellus J. Scheuer, O.Carm., Prior, Hamilton Carmel, Hamilton, Mass.—"Instructions in Pastoral Medicine for Seminarians." The discussion leader was Rev. B. R. Fulkerson, S.J., Associate Professor of Religion at St. Louis University, who has been a contributor to the *Linacre Review* which treats of pastoral medical problems. Following the presentation of the paper much discussion ensued concerning the questions raised by this scholarly presentation. It was generally conceded that emphasis can be given in the course in pastoral theology. Furthermore, it is practical to engage doctors, especially those with theological background, to give short informative lectures to seminarians; and lastly it is most necessary to accumulate in the library those works that deal with medicine from a priestly point of view.

The second paper was read by Rev. Marion L. Gibbons, C.M., Vice Rector, St. Mary's University, La Porte, Tex.—"A Corrective Reading Program in the Major Seminary." The discussion leader was Rev. Daniel W. Martin, C.M., Rector of St. Mary's Seminary, Perryville, Mo., who has had personal experience with this work, having worked with Father Gibbons. The discussion elicited the following points: the cost of complete set of reading equipment would amount to about one thousand dollars. This department applies primarily to silent reading and it would be started in the lower grades although it can be used at any level. In some sections of the country they use this course at both high school and college level.

The use of mechanical aids greatly increased the speed of the average as well as the deficient student. The program requires trained personnel and can not effectively be used without professional services.

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#### SECOND SESSION

Wednesday, April 16, 1952, 2:00 P.M.

The third paper was read by Rt. Rev. Msgr. Joseph C. Fenton, S.T.D., Professor of Theology, The Catholic University of America, Washington,

D.C.—“The Aims and Methods of the Spiritual Director in a Major Seminary.” The discussion leader was Rt. Rev. Msgr. Frank Schneider, Rector of St. Francis Seminary, Milwaukee, Wis., and Father Hafford, Spiritual Director, St. Francis Seminary, Milwaukee, Wis. Historical summary of position of spiritual director, culminating in the 1929 instruction to Ordinaries of the United States. As integral part of faculty, the spiritual director comes under Canon 1369 but he has special duty to act in his own way to divert those students who fail in morals and faith, who hold to eccentric or temerarious opinions. Presupposing the regular order of the seminary, the spiritual director must make it his special function to instruct individual students in spirituality—to give them advice on their vocation—to direct them to greater perfection—recognize dignity of priesthood—establish habit of daily mental prayer toward ultimate aim of living image of Christ in natural and supernatural virtues. Honesty, industry, paying of bills, awareness of truths of faith, desire for union with God, affection for things divine. It was generally agreed that the ideal must be placed very high so that the seminarian would be very much aware of his opportunity to achieve sanctity. This will assist greatly in acquiring the natural virtues which will come all the more easily when led by a program of asceticism.

The second paper at the afternoon session was read by Very Rev. John P. McCormick, S.S., Rector, Theological College, The Catholic University of America, Washington, D.C.—“Training the Seminarians in Obedience.” The discussion leader was Rev. Thomas F. Nolan, M.M., Spiritual Director at Maryknoll Seminary, Glen Ellyn, Ill.

In the discussion which followed Father McCormick’s paper it was brought out that the seminary rule is the tool for not only the seminarian but also the priest. The purpose is the formation of character; the fundamental motivation “Doing God’s Will” and must be carried over into the priestly life. It was recognized that the seminary training can change the student’s attitude in that the Grace of God is more powerful than anything we can do. The discussion concluded with a problem on the extent of the obedience due to pastors from their parochial assistants.

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### THIRD SESSION

Thursday, April 17, 1952, 9:30 A.M.

At the first session of Thursday morning, His Excellency, Most Rev. Edwin V. O’Hara, addressed the joint meeting of the Major Seminary Department and the Minor Seminary Department. In his address he emphasized the importance of studying Sacred Scripture. He advocated a possible degree in education for seminarians. He commended the student publications being issued by seminarians and His Excellency stressed the necessity for training for Catholic Action through the Confraternity of Christian Doctrine.

During the second session of Thursday morning Rev. Clarence McAuliffe, S.J., St. Mary’s College, St. Mary’s, Kan., presented a paper on “The Impact of Catholic Education upon the U.S.A. according to Mr. Blanshard.” The discussion on Father McAuliffe’s paper emphasized the fact that Blanshard is only typical of the attitude which has been experienced more recently by Dr. Conant of Harvard University which seems to be characteristic of the secularist mind. It was brought out that the parochial schools do not fail in teaching even the secular subjects. It was generally agreed that sincere inquirers may be answered with the principles of the Catholic approach to

the problem but that many inquirers are simply attempting to discredit the whole Catholic doctrine.

#### FOURTH SESSION

Friday, April 18, 1952, 9:00 A.M.

The final session on Friday morning was devoted to discussion of seminary problems in an open forum. The first problem presented by Father Hugh O'Connell was the need for emphasis in natural philosophy. Next Monsignor Schneider suggested that this department contact the Catholic Theological Society of America for an opinion on the new type of contraceptives about to come on the market. Father Laubacher presented the problem of relationship between the seminary administration and the seminary doctor. The consensus of opinion seemed to be that the doctor as a member of the staff should present his findings to the seminary authorities. Father Guyot called to the attention of the seminary officials the need for screening students, especially those applying from foreign countries. Monsignor Schneider suggested that the problem of early ordinations be presented to the bishops at their annual meeting in Washington. The discussion was concluded with the extension of remarks on the relationship between young assistants and the pastors which had begun in earlier sessions. The Committees on Resolutions and Nominations made their reports and in the absence of the newly elected president of the Department Monsignor Schneider of Milwaukee presided at this last session of the Major Seminary Department.

The slate of officers proposed by the Committee on Nominations and accepted by the Department was as follows:

President—Rt. Rev. Msgr. James E. O'Connell, Ph.D.

Vice President—Rt. Rev. Msgr. Frank M. Schneider, S.T.D.

Secretary—Very Rev. Gilmore H. Guyot, C.M.

Executive Board—Very Rev. James Laubacher, S.S., D.D.; Very Rev. Daniel C. O'Meara, S.M.

The resolutions, adopted by the group as read, are as follows.

Whereas the theme of the National Catholic Educational Association, "Catholic Education and the American Community," reminds us that the Sacrament of Orders as a social sacrament aids the community, therefore be it resolved:

- a) that we use in our seminaries the modern techniques for community services so well emphasized in the various papers and discussions of our seminary section;
- b) that we extend to our gracious host, His Excellency, Bishop Edwin V. O'Hara, our grateful appreciation; this same grateful appreciation we also extend to the officers of our seminary section for their choice of material for discussion, to the Reverend Fathers who prepared the papers that were read, to the clergy and people of Kansas City, Missouri, for their warm hospitality, as well also to the Vincentian Fathers of St. John's Seminary who so cordially received us together with the minor seminary department.

JAMES E. O'CONNELL,  
*Secretary*

## PAPERS

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### INSTRUCTIONS IN PASTORAL MEDICINE FOR SEMINARIANS

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The whole man, soul, psyche and body has been redeemed. If the Church is primarily concerned with the soul of man, it is not as though she neglects the rest of him. It is just that she puts first things first. Only moral sickness can bring on eternal death. On the other hand, once eternal life is won, there are no more mental or physical ills. However, the priest works with the physician and mental therapist on the unit, man. The psyche is often sick because the soul is not supernaturally vital. Frequently the body is ill, functionally if not organically, due to an unwholesome emotional life or an habitual immoral life.<sup>1</sup>

There are two universal professions. One is divinely commissioned, the priesthood, the other is universal because of the subject treated, man in his medical needs. Since both have the welfare of the person as a goal and each in its respective sphere benefits mankind, the doctor and priest should cooperate with and understand one another. Pope Pius XII stated that after the priest, no one can give comfort and counsel better than the doctor. What is more, it is often the doctor who prepares a sick soul for the priestly ministry by dispelling prejudices and fears.<sup>2</sup> In the seminary the grounds for cooperative relationships between doctor and priest should be laid.

The contents of any pastoral medicine will indicate why it is so difficult a study to define. Topics range from respiration to obsession. The field offers medical information useful to priests in their care of souls; it treats those moral problems of interest to practicing doctors. The field is progressive as medicine is progressive. As medicine develops new methods of treatment and diagnoses, the assumptions that give rise to moral problems vary. Consequently there is ever a demand for more up to date material. Parenthetically, it is heartening to observe that, as new medical techniques are worked out, the moral standards of the Church are ever more vindicated.

We treat pastoral medicine first in its formative influence on the seminarian and secondly as it affects his future handling of souls.

#### I

The advanced seminarian or newly ordained priest needs a healthy appreciation for the intricacies of reality. He should approach life realizing that its complexity will ever be a challenge to his mind. His mind has been developed in a sound system of essentialist thought. From his days in philosophy he has been accustomed to view man in his basic make-up. He has been trained to see principles as reflections of eternal law. He readily asserts principles because the principles are so certain. But at times he may give too ready an answer. He does not sufficiently understand the

<sup>1</sup>Wachtel, Curt S., *Idea of Psychosomatic Medicine*, Froben Press, N.Y., 1951, pp. 175 sq.

<sup>2</sup>Ficarra, Bernard, *Newer Ethical Problems in Modern Surgery*, Newman Press, Westminster, Md., 1951, p. 128.

concrete situation to which the principles apply. By the time he is ordained he should appreciate the fact that he will never deal with the soul, psyche and body but *this soul, this psyche and this body*. He may have overlooked that fact, though the scholastic tradition has not. It is not only essentialist but existentialist.<sup>3</sup> The same Aquinas who treated so extensively man's essence has also written that the individual alone exists and is indescribably more complex than the concept "rational animal." Since the priest is Christ working in the world, he is to strive for a Christlike approach to each person with whom he deals. Christ was so merciful and so just because He so well understood the person. Though the priest can never penetrate the person as His Master has, he can be trained how to look for extenuating or aggravating circumstances whether within the man biologically and psychologically or outside in the environment. He will then be able to render more personalized treatment. The priest who has some acquaintance with psychic and somatic studies comes to these life situations with an appreciable advantage.

Moral principles connote more to a student, the more varied the realistic applications he comes to know. Who of us after years in the priesthood does not find his moral principles becoming an ever more living outlook. They have been concretized time and time again. When pastoral medicine is incorporated into the curriculum, moral principles take on life for they are worked out in real life facts of medicine.

Often it is the young priest who carries the Church's reputation into public hospitals where he functions as chaplain. His knowledge or lack of it reflects upon the Church. Thanks to his seminary training he should see the need of keeping abreast in his reading on medico-moral problems. It frequently happens that, as a new medical finding or treatment appears, new moral problems are posited. It takes some time before the matter is adequately thought out morally and medically. Then there comes the refined answer of the theologians. This latter will from time to time supplant earlier solutions without, however, any change in principle. Usually this final solution is thought workable by doctors. Should a chaplain not be familiar with these developments, he may insist upon an earlier judgment with which a doctor finds it difficult to work. He may insist too strongly and his ignorance may reflect unfavorably upon the Church in a secular environment.

The younger clergy are regularly called upon to give moral advice to nurses. The man who understands the medical aspects of the operation or treatment of which he is speaking morally, speaks with greater security. Does not the very tract on emergency baptism presuppose some knowledge of pathology?

From time to time doctors of repute speak as though immoral operations and treatment were necessary for therapeutic reasons. To those who know, however, they are giving personal opinions or speaking unscientifically. If a priest knows they are speaking out of turn medically and why, he can answer them effectively and to the satisfaction of listeners who might otherwise be overawed by medical terms.

## II

We impart medical facts to the theologian not that he may prescribe or diagnose. That is not within his competence. He is primarily instructed in these matters that he may recognize when a doctor is needed, that he may give intelligent answers to a doctor seeking medico-moral advice, that he may

<sup>3</sup>Gilson, Etienne, *L'Etre et L'Essence*, Librairie Philosophique J. Vrin, Paris, 1948, pp. 105 sq.

know what to expect in the disease he is witnessing, and that he may know what *not* to do. Examples will clarify the aforesaid statements.

The average priest realizes that when making a sick call to a case of infectious disease precautions are to be taken. But does he know how extensive these precautions are to be in certain types of disease? In some instances neither ritual, stole or leather case for pyx are to be brought in. The prayers are to be either memorized or written out on paper that is immediately burned. Only pyx and oil stocks are to be used and they are to be sterilized at once. Should a priest know from his seminary training how to handle himself in these situations, he saves the attendant from making embarrassing suggestions.

A priest has been taught in the seminary not to leave the last sacraments to chance. But does he know in what types of disease unexpected death is a feature? Does he realize that such terms as "acute indigestion" should not be taken lightly for it can mean coronary thrombosis resulting in sudden death should a sufficient area be involved?

He has been taught to approach the sick in a comforting and tranquillizing manner. But does he realize that even the exertion of trying to show the respect which a good soul feels should be given a priest can in some cases occasion a fatal collapse?<sup>4</sup>

The priest has been taught not to misinterpret a sense of well-being that is experienced by a patient who shall shortly die. But does he know in what diseases this is a pronounced characteristic?

We see from the aforesaid how useful the information imparted in pastoral medicine can be once the priest begins his pastoral work.

As we do not train the seminarian to be a physician, neither do we prepare him to be a professional mental therapist. This is a field in itself. As the priest-to-be will be more tempted to delve into psychological ills than medical, the professor of pastoral medicine when treating psychotherapy should carefully define the limitations of a priest in this field. We suggest that he be taught 1. what to avoid, 2. how to be a cooperative assistant to the doctor, 3. to restrict as much as possible his attention and effort to mental ills having a religio-moral turn.

The seminarian is to be taught the distinction between the psychotic person who is profoundly upset in his entire personality and the psychoneurotic whose whole personality is not disorganized but who experiences emotional disorders, unreasonable drives to repeat worthless compulsive acts, etc. The student will then easily realize why the average priest can do very little beyond functioning sacramentally to aid the psychotics who for the most part should be institutionalized. Even should they remain in the world, they would best be handled by a professional.

Types of souls mentally ill that regularly cross the paths of priests are the depressed, those suffering from obsessive-compulsive states, and the hysterical. A course in pastoral medicine should include basic suggestions as to *what not to do* and *what to do* in these cases.

A student should be instructed that when called to a depression case he should first determine whether the depression is just considerable sadness, a psychotic or a psychoneurotic case. Should there have been some obvious external cause such as sickness, death or domestic worry and the sadness seems out of proportion to its cause, we have reason to suppose we are facing a psychoneurotic whose emotional response is hyperreactive. On the

<sup>4</sup>O'Malley and Walsh, *Essays in Pastoral Medicine*, Longman's Green, N.Y., 1906, p. 152.

other hand, if the depression is due to the individual's physiological make-up and the person does not know why he is depressed, it is likely that we face a psychotic. In this latter case the priest should be reconciled to allowing the depression to run its course.<sup>6</sup>

There are, however, a few suggestions that can be given the future priest whereby he can be of some prudent assistance. 1. He should prevail upon the family to seek medical aid. It is not safe for a priest to try comforting the person by himself. The incidence of suicides in this type make such a procedure foolhardy. 2. He should not be so foolish as to say "snap out of it." The person cannot do so. 3. He can assure the person that the depression will pass without determining the time. 4. As a priest, once the patient is normal, he can reconcile the patient to undergoing future depressions very much as he advises the chronically ill—in abandonment to Divine Providence.

Whether the person be psychotically or psychoneurotically depressed, the priest can give the following advice with considerable benefit. 1. To seek new places and new faces. Should the person be of "the other world" frame of mind, rather than send him to a secular resort where he would feel out of place, the priest should help him enter a resort under Church auspices. 2. The priest should attempt to persuade the person once out of the slump to lead a life of more varied interests, such as hobbies, etc. 3. The priest would do well to formulate goals and ideals that will lend a purpose to the patient's routine work. This will give life to what might be a rather drab existence.

Finally, the priest must not be disturbed if during the depression the person shows no interest in religious observances. It is not due so much to weak will as to lack of energy. When the person comes back to normal, he will either spontaneously take up these practices or can be persuaded to do so. All in all the priest will have accomplished a good deal if he has succeeded in getting the person to smile and speak. It is rare that a priest does not meet depressed cases in his priestly life. While there may be little he can do, he should be prepared in the seminary to administer that little properly.

The two other types, obsessive-compulsive states and hysterical states, should by no means be confused. For they require opposite treatment. To a young priest lacking fundamental information these appear bewildering. Even to one who has some knowledge of them they are confusing.

The obsessive-compulsive state is described as "a state in which insistent ideas, thoughts, words or actions which may not be voluntarily controlled demand reiteration in order to ease the feeling of tension." When these take on a religio-moral character, the priest can render effective assistance, preferably in cooperation with a doctor. However, there are rare times when there is reason for a priest to act on his own.

There is the person who is attached to the faith but feels the urge to think "irreligious thoughts" when they are to make an act of faith. It will be providential if they meet a priest who advises them not to fight off the urges to "think irreligious thoughts" by attempting acts of faith at any cost but rather to suffer patiently the lack of comfort that is their lot. There is the man who can pray quite well until the prayer is one of obligation. He repeats his confessional penance endlessly. What trials he will be spared if a priest from time to time has the presence of mind to say the penance with him. There is the man who forever feels the urge to correct, even where he has not duty to do so, even when it appears to him to be irrational. There is the scrupulous who confesses what he *knows* it is *unreasonable* to be con-

<sup>6</sup>Bless, H., *Psychiatric Pastorale*, Lethielleux, Paris, 1936, p. 94.

cerned about just that he might relieve the tension. They all come into the days of the priest. A few basic psychological facts imparted in his seminary days can prevent a priest from becoming a cross to these pitiable souls and enable him to render effective assistance.

The following should be kept in mind by the one in charge of these souls.

1. The strength of the compulsion results not from the intensity of the thoughts, impulses or inhibitions but from the anxiety effect that goes along with them. Since in religio-moral compulsive states the anxiety effect comes from the fear of having sinned, the priest must assure the person that he has not sinned, that he may have a morbid condition but not an immoral one. The person may be able to put up with disease but not with the burden of "sin" he thinks he carries.

2. If the priest is to effect anything, he is to be accessible to the person.

3. He is not to tell the person to "laugh it off." He may, however, bring it about that the person sees how ridiculous the situation is and then spontaneously laughs at himself.

4. The priest must of course gain the confidence of the person. The cross of these people is that they feel that they are not understood. If the priest after some experience is able to advance leading questions that parallel what is in the person's mind, then the person will feel that here is one who understands. For this reason a priest should be attentive to each of these persons so as to learn the general patterns of thought in people so afflicted.

5. It is not necessary to refuse the person even one general confession. Sometimes it is well that it be made for it gives the priest a chance to know something of the background of the individual and the person feels that the priest will listen.

6. The priest is insistently to train the person not to ask himself what is good or bad but what is reasonable or unreasonable.

7. Since the set formula of the act of contrition causes this type no end of worry as to whether they are reciting it with proper dispositions, etc., it is well to make up different forms of it each time.<sup>6</sup>

The general tenor has been that we take these obsessive-compulsive individuals seriously, giving them our time and interest. Quite the opposite treatment is to be given the hysterical. Unhappy consequences can result should a priest be ignorant of this rule.

The hysterical person wants something. He acts hysterically to get it. The hysterical is an egotist, a precise dresser, a confidential speaker. The hysteric especially searches out the inexperienced with tales at times quite wild. If these are taken seriously by the priest and acted on, they can bring no end of embarrassment. The advice to be given future apostles regarding this type is:

1. Be firm. 2. Never give the hysteric your confidence; it will be abused. 3. Preserve your priestly authority and independence. 4. Never attach any importance to what the hysteric says. 5. Make the person realize how ridiculous he appears. 6. If the individual launches out on a story, begin taking notes; the hysteric will become quite vague at this point. Such an individual does not wish to be caught.

This advice if given prudently and taken seriously by the seminarian will stave off undesirable situations once he is ordained.

<sup>6</sup>Schulte, Chrysostomus, O.M.Cap., *Nervous Mental Diseases, Their Pastoral Treatment*, Geo. Coldwell, London, pp. 106 sq.

There are many other types of mentally ill persons who come into a priest's life. There are the people suffering from nervous exhaustion, those suffering from psychosomatic disorders and hundreds of other general types that a complex, highly competitive society breeds. Since many of these have no moral problems, the priest will not feel called upon to give them therapeutic care. He can well sympathize with those who are worn out; he will be able to recognize that at times what the worrisome and tired called sin is no sin, or at least not a serious one; he shall be able to give such counsel as any levelheaded person might give. But generally he has neither time nor competence to be their mental therapist.

Concerning those affected by psychosomatic disorders we would but say this. Sometimes a priest is responsible for them in an administrative capacity. He must keep in mind that these persons are ill, if only functionally. For the time being, their stomach, for instance, is impaired in its functioning though there be nothing organically wrong. A priest, particularly a superior, should not suppose the person is psychosomatic until very last verdict based upon medical examinations has been given. A spiritual adviser might find it worth his while to examine whether or not these functional disorders in any given soul are not symbolic of a discontent with one's state in life. The individual may have induced these functional ills in an attempt to get a release from his present mode of life.

### III

It will be objected that there is no more room in an already crowded curriculum for another course such as pastoral medicine. There is much to be said for this objection. We recommend the following as a means of imparting the content if a special course in pastoral medicine or psychiatry cannot be incorporated into the curriculum. 1. Give emphasis to this in pastoral theology. The course in pastoral theology is by no means frozen. The professor will vary his remarks, treatment and emphasis depending upon what sort of work he foresees the future priests in this class will be likely to perform. 2. Engage doctors, especially those who may have theological background, to give a short series of informative lectures covering this material. Often the doctor will crystallize that over which the students might waste much time. 3. Accumulate for the library those works dealing with these subjects. The field is continually developing, and the seminary authorities should not be satisfied with books long in print. These is a definite advantage in subscribing to the *Linacre Quarterly*.

The seminarian must ever be made conscious that his work is to be primarily spiritual. Yet in his lifetime he shall ever be dealing not with separated souls but with the whole person. He must, therefore, be trained to possess an integral view of man. Material such as we have been discussing while ever a secondary study in the seminary will help mature his outlook on life.

## A CORRECTIVE READING PROGRAM IN THE MAJOR SEMINARY

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One of the essential tools of learning, together with study and notetaking, is reading, through which the student acquires much of his material for study. However, reading is not study; and since the requirements of reading naturally vary with the type of course that is being taken, success in study generally speaking will not be dependent as much on an ability to read with rapidity as it will on the ability to study with a method and purpose. Nevertheless, all other things being equal, the student who can read both intelligently and quickly will have a time advantage over the student who must spend a considerably longer time to accomplish the same amount of work.

Some difficulties in reading are the result of physical defects; these clearly are the province of a doctor professionally qualified. But if a student has normally good eyesight, there is room for investigation of his reading habits with a view to improving them, for it is doubtful that there are any students who cannot improve their reading efficiency considerably with the application of a few simple principles and participation in an instructive program devised for that purpose.

Efficiency in reading consists of a combination of two factors—comprehension of the matter and rapidity. It goes without saying that no amount of purely material speed in moving the eyes over the page is of any value unless the content is grasped. The objective in improving efficiency, therefore, is one of increasing the amount of matter read during a given period and at the same time increasing the accuracy of comprehension. This is quite possible, as will be pointed out presently; and in fact the majority of students who increase their reading speed will at the same time increase their comprehension, since two of the three common obstacles to rapid reading are primarily obstacles to comprehension which indirectly slow down the rate of visual reading, precisely because they put a brake on the grasp of the content, and thus make the whole reading process wait on an impeded or dawdling habit of concentration.

Of the three common sources of poor and slow reading, the first is a lack of vocabulary—which directly affects comprehension. When a reader meets unfamiliar words in the matter he is reading, it takes him longer to arrive at the meaning of the author, and the accuracy of his final understanding is directly proportioned to the accuracy of his knowledge of the meaning of the words used. Usually his eyes first pass over the unfamiliar word or words and are already focused on the next set of words by the time he realizes that he is not following the thought. This means that he must look back and refocus his eyes on the unfamiliar words to read them again in their context. Of course, the time actually lost in only one such process is very little; but if the process is repeated in line after line of the reading, these small losses of time quickly add up to the point where the reading time is almost doubled, and an hour is spent when thirty minutes should have been sufficient. The remedy for this difficulty, once the difficulty is appreciated is obvious: the reader must acquire a vocabulary. The means also are obvious: diligent employment of the dictionary, recording of words with their meanings, study and employment of the words so recorded.

A second source of slowness in reading is vocalization of the words. Many people have never grown out of the habits of childhood of forming each word on their lips with or without actually sounding the syllables. In reading for ideas, it is hard to see what can be gained from vocalization of words, whereas much can be lost. If a student therefore realizes that he is reading vocally instead of visually, he ought to make a consistent effort to check the visualization and concentrate on grasping the ideas of the printed page purely by visual attention to the written word.

The third source of slowness in reading is simply intellectual sluggishness. As in practically everything else he does, a person who reads without any particular effort to read rapidly or to get the meaning as accurately and quickly as possible really performs at far below his capacity. What is lost here is not only speed, but as a general rule comprehension as well. The reader trifles with inconsequential thoughts, goes off on tangents suggested by something in the reading, and thus finishes his reading after a much longer time than he should have taken with much less understanding of what has been read than a more rapid reading would have produced.

In this specific difficulty there are two things which will aid the student to improve both his speed and his comprehension. The first of these is a method of directed reading in his preparation employed in a program of study that provides for self-recitation in preparation for actual future circumstances. The second remedy is the practice of reading against time.

It is in connection with efforts to employ efficiently this latter remedy that a visual training program has been found to have most satisfactory results and very encouraging potentialities toward improved reading even on the major seminary level.

Before discussing in detail this program, it is all important to emphasize the change that has taken place in recent years in the science of visual care. Under the previous concept of vision, after ruling out pathology or the ocular manifestation of general pathology, the real concern was with acuity and binocular problems. Today it is known that, valuable as the answers to these questions are in caring for students' vision, they constitute only a small segment of the knowledge that must be had to determine the effectiveness of the student's visual process in operation. The task, as seen today, is to interpret vision in the terms of achievement. Today the question is: Does the student's visual and perceptual process operate effectively so that a high degree of comprehension may be obtained from the printed symbol? If not, new corrective measures can be applied that have been found efficacious in conjunction with the standard treatment of such problems.

The following, in brief outline, are the different phases of the program that are utilized in order to reach the above mentioned goal.

**FIRST PHASE:** Students must willfully desire to be in the program. The same laws of learning which apply to the students seeking proficiency in the academic fields apply in this work. The student must participate in the desire to be helped. Wanting help and cooperating in attainment is a vital motivation for success.

**SECOND PHASE:** Those who desire to be helped are then screened to determine whether they have certain prerequisites that have been established as essential to participate in the reading program. If the student meets these qualifications, he can automatically register for the program to increase his speed and comprehension. Should he fail the screening tests, then he will go on to the third phase.

THIRD PHASE: Here a complete visual analysis is given the student to determine what can be done to bring his visual apparatus toward normalcy. Sometimes a lens prescription is all that is needed; other times there is a general debilitating health factor. Sometimes the student must actually be taught to "see" again, by taking what are called visual skills training. A combination of lens prescription and training is often necessary. Some cases are so imbedded, i.e., the disability or poor coordination habit has become so well established over a period of years, that it is impossible to supply help with a prescription. Then training is the only means of giving the student any help whatsoever.

FOURTH PHASE: This is a phase of visual care that has come into practice with the new concept of development of vision. It was formerly believed that the process of seeing was involuntary to the organism. Recent studies and research into the psychology of vision have revealed that perceptual seeing is a learned skill, just as walking and talking are learned skills. Functionally, the means by which we receive visual patterns is separate from the process through which these patterns are interpreted. Since seeing is learned, it follows that seeing can be taught. Teaching the student to see more efficiently is the entire purpose of the visual training program. It has been shown that an increase in reading speed, *per se*, can increase comprehension using the methods involved in the training program which improves eye coordination and meaningful seeing.

As in any project which is new, time is essential in establishing a workable setup. It will take several years to install completely a program of this nature and expect to have it operate effectively. Actually, it should start when the student enters the seminary, or better, while still in the preparatory school. If given to him at an early date, he can utilize and derive benefit from these skills all through his seminary days.

Various techniques are employed in teaching the student to see more efficiently. The first such technique involves the use of the Tachistoscopic Trainer.

All seeing of visual shapes or forms of whatever sort is an active process. The perceiver must structure or organize the material brought to the brain and muscles in order that meaning be achieved. To do this, things must be seen as unities, rather than as a mere mosaic or disjoined collection of parts. A sentence, for example, is not a mere group of separate words. Rather it is a means of expressing a single idea. A melody is not a series of single tones. It is something more. This "something more" is its plan, motif, scheme of organization. The principle is what has been termed "seeing things together." It means developing skill in *grouping* and this is the first important objective of tachistoscopic training.

Grouping is a complex function of the nervous system and the muscles or effector organs of the body. It is a skill which cannot be taught directly by any known means but must be learned. The tachistoscopic method, or method of short exposures, is the most effective means known for this purpose because it forces the observer to take in visual patterns of numbers, geometric forms, words, etc., in single rapid, unitary impressions.

A second reason for using this method is that it trains one to complete the visual impression *before* he starts movements of speaking or writing. This accomplishment aids greatly in the acquisition of facility in oral reading.

Another technique is the employment of various means which cause the student actually to read against time. By mechanical means the reader is forced to read rapidly, for what is yet to be read is not disclosed, and what

should have been read is no longer visible. Prepared tests measure the rate of speed and percentage of comprehension.

Such a program was instituted on a trial basis at Kenrick Seminary. Ten students from among the lowest in scholastic standing in the seminary were selected to determine how much help could be given them. A minimum degree of training was administered to these students. The results as measured were as follows:

	<i>Start</i>	<i>Finish</i>	<i>Improvement</i>
Reading Speed:	266 w/m	403 w/m	47%
Comprehension:	72%	80%	8%

These results were of enough significance to encourage an additional program. This being the first undertaking of this nature, different groups were experimented with, giving each group different methods of training procedure. Another group trained averaged as follows:

	<i>Start</i>	<i>Finish</i>	<i>Improvement</i>
Reading Speed:	352 w/m	488 w/m	38%
Comprehension:	70%	90%	20%

Still another group showed these results:

	<i>Start</i>	<i>Finish</i>	<i>Improvement</i>
Reading Speed:	286 w/m	418 w/m	44%
Comprehension:	72%	81%	9%

It is interesting to note that in this last group, the reading percentile was 41 at the start, and at the end of the program this figure had reached to 75. This was significant, for it meant that the average of the entire class was raised 34% in percentile ranking. This information is taken from results of the group of students trained for improvement of reading speed at college level.

Because of their visual disabilities, one more group was not qualified to take the reading course at the seminary. This group entered a training program wherein they were taught to use the two eyes together. At the beginning the average reading speed of this group was 223 words per minute, and comprehension 71.4%. At the end of the program the group read 480 words per minute, and comprehension was then 79.3%—an improvement of 115% in speed and 7.9% in comprehension. These results were obtained through visual skills training, no reading program or rapid reading technique being administered to this group. It is to be remembered that the above figures are group averages, and are calculated on an average basis. There are certain students who receive little or no help from the course; others receive a tremendous amount, sometimes improving 200% to 300%.

For the sake of clarity and to avoid misunderstanding the following points should be specifically noted:

The program or the process is not an end in itself;

It is another possible means in the educational process which seeks to obtain maximum efficiency from the pupil;

It has resulted from comparatively recent scientific findings and developments;

Our efforts have been with voluntary subjects, and therefore another course has not been added to the regular curriculum;

Our efforts have been very limited in scope, and therefore generalization is not justified—but the potential is not to be disregarded;

Increased speed in reading is an end in our program, but it is never to be sought at the cost of comprehension;

The program if instituted and developed will entail financial expenditures for equipment and professional services.

The stages or phases of the program may be summarized as follows: a) enlistment of willing participants; b) screening—approximately normal vision necessary for participation; c) corrective training where necessary before acceptance into program; and, d) increasing of visual span, speed, and accuracy through training by use of Tachistoscopic Training, Films, and Controlled Reader.

The program has demonstrated other results than increased speed and improved comprehension. Some such results, and these while less tangible are demonstrative of the soundness of the program, are as follows: correction of visual defects discovered in screening process; revelation to the student of his potentialities; increased personal effort and initiative on the part of the student; transference of this interest to the whole of the seminary curriculum; lasting gratitude for personal interest in the students' needs.

## THE AIMS AND METHODS OF THE SPIRITUAL DIRECTOR IN A MAJOR SEMINARY

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At the very beginning of this paper, it is only fair to warn the assembly that the greater part of this discourse will deal with the aims, rather than with the methods, of the spiritual director. The teaching on the objectives of this office is, of course, primarily canonical in character. Nevertheless, it has a theological background of astonishing profundity, a background that brings into the sharpest relief the place of seminary training in the supernatural life of the Catholic Church.

The Church sees the specific aim of the spiritual director as a distinct and essential function in any seminary, either minor or major. In its official legislation it declares that there are certain offices which must be filled in every seminary. "Care must be taken that in each seminary there should be a rector for discipline, teachers for instruction, a business manager to care for the community affairs, and who must be some one other than the rector, at least two ordinary confessors, and a spiritual director" (can. 1358). The function of the spiritual director is thus depicted as absolutely necessary for the proper operation of every ecclesiastical seminary.

The code tells us more about this function. According to canon 1360, the function of the spiritual director, like those of the rector, the confessors, and the teachers themselves, demands priests "outstanding not only in doctrine, but also in the virtues and in prudence," priests, in a word, who "may be able to benefit the students by word and example." And, like the other officials of the seminary, the spiritual director must be subject to the rector of the institution in carrying out his own duties.

Canon 1366, n. 1, recommends that men who are called upon to teach philosophy, theology, or canon law, should have doctoral degrees in their own subject from some pontifical faculty. It offers no such advice in the case of the spiritual director.

The code prescribes certain duties incumbent upon the entire seminary staff, including, of course, the spiritual director. In the first place, according to canon 1369, n. 1, "the rector of the seminary and all the other moderators under his authority should take care that the students keep in their entirety the statutes and the plan of studies approved by the bishop and that they are imbued with a truly ecclesiastical spirit." All of these men are charged with the duty of imparting frequently lessons in true and Christian courtesy. They are likewise supposed to show good example along this line, so that the students may be urged to follow that example. They are likewise bound by the obligation of trying to influence the students in the direction of bodily cleanliness, neatness, and a certain urbanity, mixed with modesty and seriousness, qualities which the Church wishes to see always in its clerics.

The same canon makes it the duty of the rector and of all the other moderators subject to him to watch carefully to see that the teachers do their work properly. In the code, the spiritual director is certainly charged with this duty, like all the rest of the seminary staff.

The previous legislation along this line was contained in a circular letter, *Le visite apostoliche*, sent by the Sacred Consistorial Congregation to the ordinaries of Italy on July 16, 1912. In this letter the Congregation demanded that the bishop, through the rector of the seminary or through the prefect of studies, should see to it that the teachers developed their entire course in the time available to them. They were to watch and see that these teachers did not develop some favorite thesis at great length, to the obvious disadvantage of the rest of the material they were supposed to teach. The language of the code makes it clear that all the moderators, and not merely those mentioned in the letter of the Congregation, are now charged with this responsibility.

Canon 1371 speaks of the classes of students who are to be dismissed from seminaries. These include quarrelsome students, the incorrigible, plotters, or rebellious students, those who by morals or temperament do not seem to be fit for the ecclesiastical state, and those who profit so little from their instruction that they do not give promise of ever gaining sufficient knowledge. The men who sin gravely against good morals or against the faith are to be sent away at once.

Now it is obvious that by his very position, the spiritual director would be able to see some of these objectionable factors where, perhaps, some of the other moderators would not know of them. By his authority in the internal forum, it is obviously his duty to advise, and sometimes to command, that certain individuals should leave the seminary.

Thus, according to the canon law of the Western Church, there are certain aims which the spiritual director is obliged to seek in company with the rest of the seminary staff. There are also certain individual rules for the office of spiritual director, marked out by the Sacred Congregation of Seminaries and Universities. Fortunately these rules are most completely expressed in a letter written by Archbishop (now Cardinal) Fumasoni-Biondi to the ordinaries of our own country while he exercised the function of Apostolic Delegate among us. The letter was written in the name and by the authority of the Sacred Congregation. I shall read the section of this letter which deals directly with the subject of this paper.

Moreover, Ordinaries should insist that the Rector and Spiritual Director of Seminaries, which positions must be confided only to persons of blameless morals and great prudence, regulate the order of Seminary life and fashion the souls of their students in such a way that they may be able daily to make progress along the paths of virtue. Now, it is not enough that the disciplinary rules of the Seminary be observed scrupulously, that the common religious exercises be attended by all, that conferences be given on spiritual subjects, or that students frequent the Sacraments. All this, of course, is necessary, as it is necessary to have professors adequately prepared to teach the various subjects. These matters, however, are presupposed in a well organized and well governed Seminary. What is just as important, and to this we call your special attention, is that in every Seminary there be one who will make it his special office to look after the spiritual formation of the students, a person who is both competent and a specialist in spiritual matters as the other professors are in their subjects. (c. 1358).

The Spiritual Director, since he must devote all his time to the things of God and of the soul, should never, for any reason whatsoever, interfere with the external discipline of the Seminary, neither should he occupy himself with tasks incompatible with his true work. His duty is to know the life and character of the seminarians, so as to be able to give them prudent and safe advice regarding their vocation. Those who should not continue to the priesthood, because they have not been

called, he will dissuade from their intention of becoming priests, but those who are true to their calling he will encourage—*fortiter* and *suaviter*—to ever greater efforts toward perfection. Both in private conversation and in conferences to the students, he should speak of the dignity, the office, and the duties of the priesthood of Christ. He should also treat such subjects as the examination of conscience and anything else which will assist them to develop more fully their spiritual lives.

It is, likewise, his duty not only to preach the need of prayer, but especially of mental prayer, and to teach students the method of practicing such prayer. He should select for them a suitable meditation book which all will use when they make their meditation in common in the chapel. At this exercise, too, he should assist personally. It is understood that, from time to time, instead of the reading of the meditation he himself shall give an appropriate meditation to the seminarians. If the Spiritual Director follow these rules, he will succeed in establishing the students in the habit of daily meditation. And he will make secure his own work in their souls, especially for the time after ordination when his seminarians are thrown out into the many occupations and distractions which surround the work of the sacred ministry in the United States.

From what we have written it is easy to conclude that only a person of maturity and of adequate experience in the spiritual life, a *homo Dei*, one who possesses all the priestly virtues and in whom are united to charity and prudence a comprehensive knowledge of ascetic and dogmatic theology, should be appointed to this most important and delicate position of Spiritual Director. And when such a capable person as we have described is found, if you desire that his work of guiding and stimulating seminarians in the way of Christian perfection bear copious and lasting fruit, he should not be removed from his position except it be for the most serious reasons.

The Code of Canon Law prescribes that besides extraordinary confessors, at least two other priests assist the Spiritual Director in hearing the confessions of seminarians.

Incidentally, a subsequent decree, made by the Holy Father in an audience granted to Monsignor (now Cardinal) Ruffini, then secretary of the Sacred Congregation of Seminaries and Universities, on December 14, 1934, made it clear that the spiritual director in a seminary must not be the rector himself or one of the professors.

The letter written by Archbishop Fumasoni-Biondi to the ordinaries of the United States brings out magnificently the definite objective of the spiritual director's work for his seminarians, the spiritual perfection of the seminarian as such.

Spiritual training does not consist merely in the acquisition of goodness and moral honesty; it embraces also all that group of virtues by means of which the priest ought to become a living image of Our Saviour, Jesus Christ, to live His divine life, to be an *alter Christus*, and all this not only because the priest participates in the divine powers of Christ, but especially because he imitates the example which Christ has left us. Therefore, above everything else, you must see to it that *Christus formetur in iis, qui formando in ceteris Christo ipso munera officio destinantur*.

Such then, according to the official instructions issued to the Church in our own land, is the ultimate objective of the spiritual director in an ecclesiastical seminary. It is the business of the spiritual director to work, with all the power and the resources at his disposal, to bring about the increase and the perfection of the natural and supernatural virtues in the seminarians with whom he is privileged and commissioned to labor. Let us not forget for a moment that the natural virtues are to be inculcated. When the letter tells us that the spiritual director must not work "merely" towards the acquisition

of goodness and moral honesty in his seminarians, he obviously presupposes that this task falls within his sphere of competence, and that his work will always have been a failure if such guidance is not given.

We must not lose sight of the fact that these are moral virtues, and hence essentially practical things. We do not train a young man to honesty by telling him what he should do in circumstances with which he is not faced at the moment, but by actually training him to give a morally honest response to the conditions in which he actually lives.

Now, to be most practical about this concern: it is certainly the duty of the spiritual director to make his seminarians realize the dishonesty of cheating in examinations. It is likewise his duty to show them how utterly incompatible with ecclesiastical perfection is a sly and sneaky violation of the seminary rule in any department of activity, even in the apparently unimportant matter of smoking.

Actually these matters fall within the sphere of competence of the natural virtues. We must not forget, however, that the moral virtues which govern activity opposed to these vicious practices are really infused virtues, virtues which are located within the supernatural organism of the life of grace itself. Vices opposed to these virtues are incompatible with charity. It is impossible to develop holiness in a sneak or a cheat.

Thus the seminarians must be brought to see and to realize the standards of right and wrong in their own daily lives in the seminary. It is obviously the duty and the commission of the spiritual director to see to it that the young men realize that they are not being honest with God except to the extent that they actually do the work of students. It is their business, in the seminary, to learn the science of sacred theology. Should they put in their time in the seminary without learning this science, studying in such a way that they merely pick up enough knowledge to pass examinations without learning the actual content of the science, they are not doing the work to which Our Lord calls them here and now.

Thus the aim of the spiritual director is to inculcate the ideals of honesty in the seminarian, to be used in his actual seminary life. Obviously the method by which he is to achieve this aim is the one method available to him for the successful completion of all his work, the method of spiritual conferences to the entire seminary student body, and the still more efficacious method of the individual conference. By his confidential conferences or talks with the men, he can, as far as possible, ascertain the "life and character" of the seminarians, and use all the means at his disposal to influence these seminarians to strive for perfection along the line of the natural and the supernatural virtues.

In one way or another, it is his business to make the seminarians understand that loyalty to Our Lord and to their own vocations demands that they should have for their own lives practical standards of honesty and equity that cannot in any way be inferior to those which guide the conduct of men in other walks of life. They should be made to realize that, for example, the habit of incurring debts which they are not in a position to pay honestly is something utterly foreign and harmful to priestly activity. They should, in the last analysis, be brought to understand that they are called upon to be, or, to put the matter in another way, that they have the vocation to be, good seminarians even before they are good priests.

That same need for "goodness and moral honesty" manifests itself, not only in the seminarians' attitude towards the rule and towards their studies, but also in the dealings of the students among themselves. In their intra-

mural societies, in their sports and in their recreations, they have literally innumerable opportunities for practicing the virtues of justice and kindness. It falls within the sphere of the spiritual director's competence to see to it that the students as a group and that each individual seminarian understand that these are not merely qualities which they must possess and protect at some future time, but virtues which they must exercise here and now.

Now, it must certainly be the aim of the spiritual director to present a proper motivation for these natural virtues. Definitely, the seminarian is not to have a merely negative or merely natural motivation. He is not to love and to practice honesty merely because this is good practice for the Catholic Church, because a lack of this virtue would be a scandal to new seminarians and to others. He is to love these qualities because these belong inevitably and necessarily to the following of Jesus Christ the High Priest. He is preparing for a calling which he cannot practice successfully without being a saint. And he should be brought to understand that there can be no possibility of sanctity apart from honesty.

The second section of the Congregation's outline of the duties of the spiritual director is, of course, the more important. The spiritual director, in his own way, and, it is always understood, without in any manner entering into the external discipline of the institution, is to give the students, and, according to the obvious intentions of the Congregation and of the Holy See itself, to *teach* the students, a system of spiritual training which "does not consist merely in the acquisition of goodness and moral honesty," but which "embraces also all that group of virtues by means of which the priest ought to become a living image of Our Savior, Jesus Christ, to live His divine life, to be an *alter Christus*." The ultimate reason for the insistence upon these virtues is set down in this same instruction. The seminarians are to possess these virtues, and to put on Christ, "not only because the priest participates in the divine powers of Christ, but especially because he imitates the example which Christ has left us." In other words, the priest must have these supernatural and infused virtues because the life of the priesthood in the Catholic Church is in a special and powerful way a following of Jesus Christ.

Now there is one virtue which, in my opinion, the spiritual director must insist upon in a most powerful way in these times of ours. That is the virtue of divine faith, the virtue which is the beginning and the foundation of the entire spiritual life.

Obviously the instruction offered by the spiritual director on this subject must in some way be complementary to the treatment of the same virtue by the professors of dogmatic, moral, and ascetical theology. The professor of dogma will explain the nature and the characteristics of this virtue, and its connection with the other virtues and with the life of the Church itself. The professor of moral will show the obligation of faith, and the various ways in which offenses against this virtue must be classified. The professor of ascetics must show the pathway of growth and development of this virtue, and its influence on the other phases of the spiritual life.

It is the business of the spiritual director, on the other hand, to bring out the practical obstacles and the practical difficulties that stand in the way of a strong faith. Thus, at the present time especially, I believe that it is his business, in his conferences, and particularly in his individual talks with the seminarians, to show that the students must not adopt some opinions or sentiments which, though they might be "original," and perhaps fashionable, are properly qualified with the note of "temerarious."

It should be the affair of the spiritual director to inculcate, as powerfully and effectively as he is able, a love and enthusiasm for the purity of the Catholic faith in the men whom God is calling to the great ministry of the preaching of the faith. Certainly the direction of the present tendency in the world of thought is to look with disfavor at any sort of efforts towards accuracy in the realm of divine and Catholic faith and of Catholic doctrine. There is definitely a tendency to direct one's eyes at other objectives which seem, at first view, more "practical," and to imagine that our first doctrinal objective must be to understand the relations between the Church and contemporary directions of opinion.

Obviously, the priest must preach Christ crucified, and the seminarian is being prepared to do the work of the priest, in the doctrinal line as well as in all the others. The priest will not be able to preach Christ crucified unless he succeeds in bringing to his people exactly the message which Our Lord teaches as the Great Teacher within His Church. The man who is not primarily and essentially concerned with the affairs of orthodoxy will never be able to do the work of teaching which Our Lord demands of His priests.

It is also the work of the spiritual director to inculcate in his instructions to the seminarian the triumphant Christian virtue of hope. Better than any of the professors, he can bring his seminarians to see why they should and must desire God as their own Good, and order their prayers of petition to Him and for the guerdon of the Beatific Vision. Together with the other professors, but with a degree of effectiveness that none of these men can possibly equal, the spiritual director can point out the practical connection between the virtue of hope and the practice of Christian prayer, the lesson which St. Thomas Aquinas brought out so forcefully in his *Compendium theologiae*.

It seems to me that this is the great point of contact of the spiritual director's work with the body of sacred theology. Prayer is the petition of fitting things from God, the raising of the mind to God. The expression "raising of the mind to God," in this, the definition of prayer according to St. John Damascene, is a figurative expression. It is likewise the generic portion of the definition. It signifies the characteristic of prayer as an intellectual exercise. It is the work of the practical intellect, planning effectively the achievement of the end towards which God wills that His children should move.

It is a petition, the expression of our desires of hope and, of course, of charity. It deals with realities of which we are aware only in the strong light of the true and Catholic faith.

The one model upon which all the prayer of the followers of Jesus Christ must be based is, of course, the Lord's Prayer. The ultimate objective of all our prayer is the sanctification of God's name and the coming of His Kingdom, to be brought out by the accomplishment of His holy will. All the rest of the petitions are in line with this objective.

The work of the spiritual director should include the instruction of the seminarian in the line of the direction of his own prayer. The things he wants are realities for which he asks God as contributions towards the objective glory of God Himself. All of his immediate needs are to be seen in the light of this ultimate and specifying objective. The things for which he hopes are the things for which he prays. In the process of Christian prayer alone we find the integrating force which the spiritual director can and should use for the direction of his students' lives.

Then there is the virtue of charity, the love of God that necessarily manifests itself in true affection for our neighbor. The spiritual director is

privileged and commissioned to work with his men so as to nourish and increase in their souls the genuine affection of charity. This includes the love of the Church which His Holiness Pope Pius XII strove so powerfully to inculcate in his encyclical *Mystici corporis*. It includes, necessarily also, an affection for those with whom the seminarian comes into contact within the framework of his own seminary life. It is the virtue which is truly and practically, and not merely in a speculative or academic way, the bond of all the supernatural virtues.

It is definitely the business of the spiritual director to teach and to influence his students to advance in the spiritual life. In one of the earlier directives to the superiors of seminaries, Pope Innocent XI (Apostolic Letter, *Sacrosancti apostolatus*, April 17, 1684), made it clear that the students were to be guided and instructed along the paths of spiritual advancement included in the traditional *via purgativa*, *via illuminativa*, and the *via unitiva*. That, obviously, is the great responsibility of the spiritual director in the present-day seminary.

These, briefly, are his aims. His methods must be the best methods of the instructor who deals, not only with groups, but with individuals. The prerequisite for any effective method must be, as the various decrees of the congregation have insisted, a love of God and a love of the priesthood in himself, an enthusiasm for the work of Christ the High Priest which he can communicate to those whom he is privileged to guide along the path of preparation for His altars.

## TRAINING THE SEMINARIANS IN OBEDIENCE

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*"Promittis mihi et successoribus meis reverentiam et obedientiam? Promitto.* These significant words of the Roman Pontifical from the ceremony of ordination to the priesthood represent at once a culmination and a beginning. Behind their utterance lie a varying number of years in which the freshly ordained priests have been trained in the ecclesiastical obedience which they now promise to their ordinary; stretching ahead from their utterance are many more years in which these priests will have constant occasion to fulfill their promise by living the lessons of obedience learned in the seminary. Upon their fidelity to that promise will depend, in large measure, the success and the happiness of their priestly lives. That they may be ready to make that pledge sincerely with mind and heart and will is the grave responsibility of all of us who are charged with their training.

Our task is not easy. Ever since that first act of disobedience by which sin and sorrow came into the world, man has found the submission of his will to that of another a galling burden. No doubt we can find, in every age, expressions of horror at the independent spirit of men. In more recent times, we find Blessed Pope Pius X deplored this spirit, as he tells a group of seminarians in Rome: "Even in the Sanctuary there breathes the fatal atmosphere which infects the whole of society, the atmosphere of independence."<sup>1</sup> He repeated this thought when addressing a group of bishops on Dec. 12, 1903.<sup>2</sup> And our present Pontiff, Pius XII, speaking, in the *Menti Nostrae*, of the obedience necessary for the priest, refers to this age of ours as an age "in which the very foundations of authority are being shaken by the attacks of heedless men."<sup>3</sup> But I am sure that no one of us has to look beyond his own experience in seminary work to find at least one example of this independence of spirit. Bishop Stockums, in his *Vocation to the Priesthood*, paints a strikingly accurate picture of this type. "Some characters," he says, "manifest a natural antipathy to this psychology of obedience. They are born, so to speak, with a refractory and insubordinate temperament. An extreme tendency to fault-finding is in their blood. The spontaneous dissatisfaction with any and all commands, which they regard as an unjustified curtailment of their liberty, is combined with an unrestrained stubbornness and a spirit of contradiction bordering on the pathological. Such persons take exception to everything, constantly discover new occasions for grumbling, and always know better than their superiors, whose commands and directions they regard *a priori* with mistrust and inner opposition. The supervision and watchfulness which superiors must exercise as a matter of conscience are to such individuals simply forms of prying and espionage. They yearn for the day when they will be able to shake off the burdensome yoke of a rule and order of life that are forcibly imposed upon them."<sup>4</sup> The picture is not pretty. Thanks be to God, this type is comparatively rare but

<sup>1</sup>*Enchiridion Clericorum*, p. 396, #712.

<sup>2</sup>*Ibid.*, p. 408, #735.

<sup>3</sup>Cf. English translation published by N.C.W.C., p. 8 (revised here).

<sup>4</sup>*Vocation to the Priesthood*, Most Rev. Wilhelm Stockums, D.D., p. 189.

that it exists at all in the seminary is a challenge to us. Not to weed them out is to foist upon the bishops problem priests who not only will be sources of discontent and discord but will most often frustrate the spread of God's kingdom on earth.

But our concern here is not the negative work of weeding out the grossly unfit so much as the positive duty of fostering in all our students the abiding supernatural virtue of obedience, that "supernatural, moral virtue which inclines us to submit our will to that of our lawful superiors, in so far as they are the representatives of God."<sup>5</sup> The final clause of this definition must be our point of departure in training our seminarians to obedience. Until and unless they are convinced that they are asked to submit their wills, not to fellow human beings as such, but to the duly appointed representatives of God who, as His human instruments, are endowed with His own authority by which they can speak and act in His name, they will not see the real reason for obedience and hence will not be attracted to its practice. They must be taught that they are submitting their wills to God; they must learn that "he who resists the authority resists the ordinance of God; and they that resist bring on themselves condemnation."<sup>6</sup> "Obedience is not an act of servility paid to man, but an act of homage paid to God. This circumstance ennobles the virtue of obedience and invests it with a dignity becoming the sons of God."<sup>7</sup> In conferences given by the rector or spiritual director at the beginning of the year, to furnish proper motivation for the observance of the rule, this point should be stressed again and again. For, in the measure in which it is understood and accepted by the seminarians, in that same measure will all other training in obedience be successful.

We must likewise point out to them the teaching on obedience as found in the Scriptures, in the Fathers, and in the writings of the Popes. Many of the quotations from the Old and New Testaments which we shall bring to bear on the point may seem too familiar to us but we must realize that this marshalling of scriptural pronouncements will undoubtedly be striking in its cumulative effect on these young men who are only now beginning to realize the spiritual treasures of the Bible. When, for example, they see, in the Old Testament, the dire penalties exacted for acts of disobedience, some of which may seem trifling according to modern standards, they will begin to realize the importance God attaches to acceptance of His law. Above all, we must keep returning to our Savior in the Gospels for our most cogent examples. Let the seminarians see Him as He goes back to Nazareth with His parents after the visit to the Temple. The only word that issues forth from that quiet town through the next eighteen years is: "He was subject to them."<sup>8</sup> Let them hear Him at Jacob's well as He says: "My food is to do the will of him who sent me."<sup>9</sup> Again He says: "I seek not my own will but the will of him who sent me"<sup>10</sup> and "I do always the things that are pleasing to him (the Father)."<sup>11</sup> In the last hours of our Savior's life, we hear again words of submission to His Father which had been on His lips, in one form or another, so often through His public life: "Not as I will, but as thou willest."<sup>12</sup> To teach the same lesson to others, He tells the multitude in the Sermon on the Mount: "Not everyone who says to me, 'Lord, Lord,' shall enter into the kingdom of heaven; but he who does the will of my Father

<sup>5</sup>*The Spiritual Life*, A. Tanquerey, p. 497.

<sup>6</sup>*Rom.* xiii, 2.

<sup>7</sup>*The Ambassador of Christ*, Cardinal Gibbons, p. 77.

<sup>8</sup>*Luke*, ii, 51.

<sup>9</sup>*John*, iv, 34.

<sup>10</sup>*John*, v, 30.

<sup>11</sup>*Ibid.*, viii, 29.

<sup>12</sup>*Matt.*, xxvi, 39.

in heaven shall enter the kingdom of heaven.”<sup>13</sup> Not even did the divine maternity exalt Mary so much in the eyes of her Son as did her fidelity to the will of God: “Rather, blessed are they who hear the word of God and keep it.”<sup>14</sup> He furthermore makes obedience the proof and measure of our love of Him: “If you love me, keep my commandments”<sup>15</sup>; “he who has my commandments and keeps them, he it is who loves me”<sup>16</sup>; “You are my friends if you do the things I command you.”<sup>17</sup> And priests, above all, must be friends of the Master. Do they not hear the ordaining prelate read, a few minutes before they make their promise of obedience: “I will not now call you servants, but my friends”? Time does not permit further citation of texts from the Gospels pointing up the lesson of obedience; they abound in every one of the four accounts.

Before turning from the Scriptures, however, let us turn our glance to St. Paul. In Philippians we find the most significant text of all: “He humbled himself, becoming obedient to death, even to death on a cross. *Therefore* God also has exalted him.”<sup>18</sup> And to reveal the dispositions of Christ as He became a priest at the moment of the Incarnation, St. Paul gives us the text of the thirty-ninth Psalm: “Behold I come . . . to do thy will, O God.”<sup>19</sup> These dispositions, he tells us, were strengthened by Christ’s sufferings: “And he, Son though he was, learned obedience from the things which he suffered.”<sup>20</sup>

Passing over the many references in the Fathers and in spiritual writers down through the ages, let us and our students hearken to the words of the Popes of this century. They speak with all the Church’s knowledge and experience of clerical obedience and disobedience throughout the years. Blessed Pius X, addressing a group of seminarians, just two months after his accession to the throne of St. Peter, told them: “You know what St. Thomas says: ‘Discipline is nothing else but order.’ But to have order, obedience is necessary; and we must say that today people no longer know how to obey. Even in the Sanctuary there breathes the fatal atmosphere which infects the whole of society, the atmosphere of independence. Perhaps because of this attitude, under the pretext of doing good, many young men and even priests fail in a duty imposed on all, and especially on the ministers of the Lord. You do not need this recommendation of mine to be sons of obedience. I have the promise of your worthy spokesman.”<sup>21</sup> Three years later the Holy Father addressed an encyclical letter to the bishops of Italy on fostering a spirit of discipline and obedience among the clergy in which he speaks most forcefully, even bitterly. He tells them that he has before his eyes “letters from not a few of you, Venerable Brethren; letters full of sadness and tears, which deplore the spirit of insubordination and independence which is manifesting itself here and there among the clergy.”<sup>22</sup> He urges them to “exact severely from priests and clerics that obedience, which, absolutely obligatory for all the faithful, constitutes for priests the principal part of their sacred duty.”<sup>23</sup> He reminds them that they will get the kind of priests they educate and he insists that they adhere to the strict instructions on seminary training laid down by his predecessor, Leo XIII.<sup>24</sup> In 1908, Pope Pius X returns to

<sup>13</sup>*Ibid.*, vii, 21.

<sup>14</sup>*Luke*, xi, 28.

<sup>15</sup>*John*, xiv, 15.

<sup>16</sup>*Ibid.*, xiv, 21.

<sup>17</sup>*Ibid.*, xv, 14.

<sup>18</sup>*Phil.*, ii, 8-9.

<sup>19</sup>*Heb.*, x, 7.

<sup>20</sup>*Ibid.*, v, 8.

<sup>21</sup>*Enchiridion Clericorum*, p. 396, #712.

<sup>22</sup>*Ibid.*, p. 427, #783.

<sup>23</sup>*Ibid.*, p. 428, #784.

<sup>24</sup>*Ibid.*, p. 429, #786.

the subject in a letter sent to the Cardinal Archbishop of Milan and to the faculty and students of the major seminary there. Twice within three sentences he hammers on the observance of the rule even in its "piccoli precetti."<sup>25</sup> We must remember, and we must have our students realize, that we are listening here to the advice, not only of a Supreme Pontiff, but of one who had been a professor, then spiritual director, then rector of a seminary.

Closer to our own day, we have the splendid encyclical of Pope Pius XI, *Ad Catholici Sacerdotii*, issued on December 20, 1935. Shortly before his death, the Sovereign Pontiff declared that he considered this letter the most important document of his pontificate. "By its very nature as an active and courageous company," he writes, "the Catholic priesthood must have the spirit of discipline, or, to use a more deeply Christian word, obedience. It is obedience which binds together all ranks into the harmony of the Church's hierarchy. The Bishop, in his admonition to the ordinands, says: 'With a certain wonderful variety Holy Church is clothed, made comely and is ruled; since in her some are consecrated Pontiffs, and other priests of lesser degree, and from many members of differing dignity there is formed one Body of Christ.' This obedience priests promised to the Bishop after ordination, the holy oil still fresh on their hands. On the day of his consecration the Bishop, in turn, swore obedience to the supreme visible Head of the Church, the successor of St. Peter, the Vicar of Jesus Christ. Let then obedience bind ever closer together these various members of the Hierarchy, one with another, and all with the Head; and thus make the Church Militant a foe truly terrible to the enemies of God, *ut castrorum aciem ordinatam*, 'as an army set in array.' Let obedience temper excessive zeal on the one hand, and put the spur to weakness and slackness on the other. Let it assign to each his place and station. These each should accept without resistance; for otherwise the magnificent work of the Church in the world would be sadly hindered. Let each one see in the arrangement of his hierarchical Superiors the arrangements of the only true Head, whom all obey: Jesus Christ, our Lord, who became for us 'obedient unto death, even to the death of the cross.'<sup>26</sup>

Later, in the same encyclical, when speaking of true priestly vocation, the Holy Father warns seminary rectors to dismiss, among others, "whoever is intractable, unruly or undisciplined."<sup>27</sup>

The poignant words which our present Supreme Pontiff has addressed to us in *Menti Nostrae* are still fresh in our minds: "The spirit of humility, illumined by faith, disposes the soul to the immolation of the will by means of obedience. Christ Himself established in the society He founded a legitimate authority which is a continuation of His own. Hence he who obeys the authorities of the church is obeying the Redeemer Himself. In an age like ours, in which the very foundations of authority are being shaken by the attacks of heedless men, it is absolutely necessary that the priest, keeping the precepts of faith firmly in mind, should consider and duly accept this same authority, not only as the bulwark of the social and religious order, but also as the foundation of his own personal sanctification. While the enemies of God, with criminal astuteness, are trying to incite and solicit people's unruly passions, to make them rise up against the commands of Holy Mother Church, We wish to give due praise to, and animate with paternal encouragement that vast army of ministers of God, who, in order to manifest openly their Christian obedience and to preserve intact their fidelity to Christ and to the legitimate

<sup>25</sup>*Ibid.*, p. 450, #827.

<sup>26</sup>English translation furnished by the N.C.W.C. News Service and printed in *The Catholic Mind*, Vol. xxxiv, No. 3, Feb. 8, 1936, pp. 61-62.

<sup>27</sup>*Ibid.*, p. 69.

authority established by Him, 'have been counted worthy to suffer disgrace for the name of Jesus,' and not only disgrace, but persecutions and prison and even death."<sup>28</sup>

In the section bearing directly on seminarians, Pope Pius XII returns to the subject of obedience: "It is necessary that young men acquire the spirit of obedience by accustoming themselves to submit their own will sincerely to that of God manifested through the legitimate authority of the superiors. Nothing can be lamented more in the conduct of the future priest than that it is not in conformity with the Will of God. This obedience must always be inspired by the perfect model, the Divine Teacher Who on earth had but one single program, 'to do thy will, O God.' From the seminary on, the future priest must learn to give filial and sincere obedience to his superiors in order to be always ready later on to obey his Bishop docilely according to the teaching of the invincible Athlete of Christ, Ignatius of Antioch: 'Obey ye all the Bishop as Jesus obeyed the Father.' 'He who honors the Bishop is honored by God.' 'He who does anything without the Bishop's knowledge, serves the devil.' 'Do nothing without the Bishop, keep your body like the temple of God, love union, flee discord, be an imitator of Jesus Christ as He was an imitator of His Father.' "<sup>29</sup>

The Church's teaching on obedience, and on clerical obedience in particular, is crystal clear. But still we have our difficulties. Still do bishops have their problems with insubordinate, recalcitrant priests; still do seminary authorities meet with the grumbling, cynical, disobedient type, at times only when the unfit subject has received the diaconate and feels more free to reveal his true self.

How, then, must a seminarian be trained in obedience? Along what lines must his thinking and his willing be directed if he is to be a good and loyal priest conforming with the demands of Christ and His successors in the Church?

Passing over for the moment the most effective instrument for the training of seminarians in obedience, the seminary rule, let us review briefly in what clerical obedience consists and, hence, the things towards which we must direct our seminarians if they are to be obedient priests.

The seminarian must learn to manifest a complete and loving obedience to the Church; he must learn to think and act with the Church. Cardinal Manning, in his classic *The Eternal Priesthood*, says: "The axiom, *Sentire cum Ecclesia*, means also to believe with the Church, to hope with the Church, to love with the Church, and therefore to obey with the Church. A priest is, above all, *vir obedientiarum*, a man of many obediences. He obeys the Father as a son, the Son as a priest, the Holy Ghost as a disciple, the Church as his mother, the Bishop as the visible witness and representative of all these, who, in God's name, receives his obedience in the person of Jesus Christ."<sup>30</sup> The aspirant to the priesthood, from his first years in the major seminary at least, should be taught that he must accept, without argument, objection, or criticism, the full law of the Church, its Code of Canon Law and the various regulations bearing on his future ministry. While availing himself of the legitimate distinction between directive and preceptive decrees, he will not set himself up, with his tastes and whims, as the arbiter of what is right and wrong. He will not, for example, fly in the face of such clear and detailed regulations as we find in the *Rubricae Generales Missalis*, the *Ritus Servandus in Celebration Missae*, and the rubrics in the text of the Missal.

<sup>28</sup>English translation published by the N.C.W.C., pp. 8-9 (with a slight revision).

<sup>29</sup>*Ibid.*, p. 35.

<sup>30</sup>P. 214.

and concoct his own set of ceremonies and gestures, based on his own idea of what is aesthetic and liturgical. "Some priests," writes Cardinal Vaughan, "are for ever questioning the Church's right, or her wisdom. They sneer at decrees and regulations that touch and mortify their natural inclinations and habits. They obey her grudgingly. Their private spirit is ever sitting in judgment, and disputing the authority of the Church."<sup>31</sup> We may add that worse perhaps than the man who sneers is the man who quietly, calmly, and defiantly ignores the laws of the Church. The young priest may, indeed, develop this disobedience to the Church only after ordination and after association with heedless elders but we must do all we can to develop in him in the seminary sure and lofty standards which will give him an adequate power of resistance.

Obedience to the Church will also include ready acceptance of the encyclicals of the Popes. Our Holy Father, Pius XII, has removed all doubt on this score with his clear directive in the *Humani Generis* where he says: "Nor must it be thought that what is expounded in Encyclical Letters does not of itself demand consent, since in writing such letters the Popes do not exercise the supreme power of their Teaching Authority. For these matters are taught with the ordinary teaching authority, of which it is truly said: 'He who heareth you, heareth Me'; and generally what is expounded and inculcated in Encyclical Letters already for other reasons appertains to Catholic doctrine. But if the Supreme Pontiffs in their official documents purposely pass judgment on a matter up to that time under dispute, it is obvious that that matter, according to the mind and will of the same Pontiffs, cannot be any longer considered a question open to discussion among theologians."<sup>32</sup>

Obedience to the bishop will, of course, likewise be included in obedience to the Church. There is no need to labor this point for I feel sure that no student in our seminaries can claim he has not had clear and energetic advice on fulfilling most literally the promise he will make at ordination to his ordinary. The same is true of obedience to the pastor, the obedience which hurts most in the priesthood for it is demanded of the young priest at every turn. All of us, I know, rectors, spiritual directors, confessors, and professors of pastoral theology try to drive home the necessity, for an effective and happy ministry, of compliance with the pastor's policies and orders. Yet we all know how many young men, full of zeal and high ideals and with good but misguided intentions, present themselves to their new pastors as God's gift to the Church of the twentieth century, newly commissioned apostles with all the latest and best answers who will, if not impeded by tired and disillusioned old priests, transform the face of the parish. Apparently anything that we say or do will continue to have little effect on this type; it remains for us to pray for them and to hope that the advice of some kind yet firm pastor will accomplish in the field what we were unable to achieve in the training camp. We should, however, keep trying to instill in our seminarians a wholesome fear and suspicion of novelties in doctrine, practice, or devotion. The young priest who has been well trained in obedience in the seminary will be cautious and prudent in this regard and especially so in his early years in the ministry. Any evidence of the lack of this caution and prudence among young men approaching the priesthood must immediately call for correction and advice. In this matter, especially, the rector and spiritual director will not carry the load alone; every professor, in his classes, can help by word and example, inculcating and observing a reverence for the dogmas of the Church, teaching sound principles of interpretation, and giving practical suggestions and

<sup>31</sup>*The Young Priest*, pp. 115-116.

<sup>32</sup>English translation published by the Libreria Editrice Vaticana, p. 8.

warnings for the pastoral ministry. A great part of the burden will naturally fall on the professor of pastoral theology who can do much to form sane and obedient priests.

The chief instrument, of course, for teaching the seminarian obedience for both seminary life and the ministry remains the seminary rule. A recent writer<sup>33</sup> uses the terms obedience-asceticism (with asceticism used in its Greek meaning of exercise or training) and obedience-service to bring out the distinction between the obedience exacted by the rule of the seminary and the fruits of that training as seen in the priest. Too often, he points out, the seminarian, filled with eagerness to be about the priestly ministry, fails to realize that obedience-asceticism is the duty God demands of him in the seminary. He must therefore not anticipate his ministry but settle down to getting the most out of present training. By doing this, he will be best fulfilling the wishes of his bishop and he will be rendering the greatest service he can, in his present state, to the Church. He must be made to understand that the rule, with its regulations about his academic work, with its directions about his attitudes and conduct and about his spiritual exercises, is meant to train him as perfectly as possible for his cooperation, in the priesthood, in the bishop's threefold ministry of teaching, ruling, and sanctifying. The rule will urge him to conscientious and sustained study so that he can master the ecclesiastical sciences and know how to apply them in the ministry. The rule will also teach him self-mastery in the seminary in order that he may know how to correct and govern others. And the spiritual training the rule will give him will fill his soul with graces which he can readily communicate to the faithful entrusted to his care. The axiom *nemo dat quod non habet* will bring no sense of guilt to the priest who, in seminary days, has fully accepted and observed the rule.

It is not sufficient merely to read the rule at the beginning of the year or even to place in the hands of the students a printed copy of the rule, although this latter should be done (it is the wish of the Holy See). Conferences should be given in which, first of all, proper motivation for observance of the rule should be suggested. The students should further be made to realize the distinction between those articles of the rule which are fundamental to their priestly training, called for by the very nature of their life and duties, and those other articles which are necessary for order in the house. As far as possible, reasons should be given, for, although it is not the seminarian's to reason why, it makes for a better spirit in the house and a more intelligent observance of the rule if the student is not asked to render a blind obedience. But he should know that, as Bishop Stockums says, "Obedience has its root and essence not in the individual's understanding of the justice and necessity of a given command, but in his general recognition of the legitimate authority of the one commanding."<sup>34</sup> But it will help greatly if he is given both natural reasons and motives of faith so that reason and faith may work together in friendly fashion. Greater emphasis, however, should always be placed on the supernatural motives. The student should be convinced that, for him, here and now, the seminary rule is the signified will of god. As the introduction of one seminary rule before me reads: "The student is earnestly urged to accept this rule as the expression of the mind of Christ, and to follow out its prescriptions with the deliberate and conscious intention of conforming himself in all things to the Divine Model of the Priesthood, Jesus Christ."<sup>35</sup>

<sup>33</sup>R.-B. Robert, P.S.S., "Ecclesiastical Obedience," an article appearing in *L'Ami du Clerge* for Jan. 26, 1950, and published in English in *The Life of the Spirit*, a Blackfriars Review, April 1951, pp. 466-478.

<sup>34</sup>*Vocation to the Priesthood*, the Most Rev. Wilhelm Stockums, D.D., p. 189.

<sup>35</sup>Rule of St. Edward's Major Seminary, Kenmore, Washington.

Finally, a word must be said about the manner of exacting obedience to the rule. I firmly believe that an iron-fisted, tyrannical application of discipline is to be strongly deprecated. It stifles initiative, frustrates the development of leadership, creates a resentful and uncooperative spirit, and causes the seminarians to play a game or act a part as long as they are in the seminary. Not getting caught becomes their chief preoccupation; the tyranny under which they live becomes a constant challenge to their ingenuity in devising ways and means to escape it. Rather than correcting independence of spirit and inculcating obedience, this kind of regime breeds the worst type of recalcitrancy and may even sow the seeds of later defection. It would certainly mean a community far different from the one Pope Pius XI pictured in his private instruction of January 25, 1928, on the government of seminaries, addressed to the ordinaries of the United States, in which he wrote: "The spirit of charity should govern the seminary in such a way that it will embrace everyone and everything, making of the institution one family of which the rector is the father. This spirit of charity and of sacrifice, the rector together with the other Superiors, and not only by word but particularly by deed, should seek to impress on the hearts of the youths committed to their loving care."<sup>38</sup> I am not suggesting laxity but rather a certain reasonableness, applied *fortiter* but *suaviter* as in the bosom of an ideal Catholic family. This reasonableness, coupled with insistence on the supernatural motive and reenforced by the good example of the whole faculty, who should prove to the students their own respect for the rules of the house, will attract the seminarians to a more generous obedience. Where this reasonableness reigns, furthermore, deliberate violations of the rule may be dealt with more severely since they are not only acts of disobedience but breaches of confidence and trust.

Prompt and stern action should be taken with any student showing a spirit of defiance, and the cynical know-it-all, if he can possibly be discovered in time (often a difficult feat), should be given an immediate opportunity to exercise his talents in the world. One type, however, will generally escape our notice: the student who, perhaps older than the average, perhaps with the experience of military service behind him, will consider seminary discipline childish and, while observing the externals, will build up an inner resistance to ecclesiastical authority which will make him a constant problem to his pastor and bishop. With this kind we can only hope for some break which will reveal his true self in time. But most of our students, thanks be to God, are sincere and humble (and how we must teach humility in season and out if there is to be obedience!). For these young men, when they heedlessly transgress, a word of kindly correction and advice, a fatherly admonition will be sufficient to set them again in the right path.

We have an enormous responsibility. May God give us an abundance of grace and wisdom to carry that responsibility. If our seminarians are truly ready for that moment when, already priests, they promise obedience to their bishop, we can offer thanks to God, knowing that the peace of the Lord will surely be with them always.

<sup>38</sup> *Canon Law Digest* by Bouscaren, Vol. I, p. 652.

## ADDRESS TO THE MAJOR AND MINOR SEMINARY DEPARTMENTS

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MOST REV. EDWIN V. O'HARA, D.D., BISHOP OF KANSAS CITY

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It is with a sense of reverence and gratitude that I accept the privilege of addressing you today: of reverence because you are charged with the sacred responsibility of preparing the priesthood of the present and coming generations; of gratitude because you are the principal coadjutors of the bishop in the fulfillment of his weightiest task—the perpetuation of the Priesthood of Jesus Christ. You will readily understand therefore with what ardent good will I welcome your section of the NCEA, to our city and bid you enter prayerfully and studiously upon your deliberations.

Over a period of ten years—from 1920 to 1930—it was my good fortune to visit from time to time most of the major theological seminaries of the country to address the students on the problems of the rural parish and on the work of the Confraternity of Christian Doctrine. It was in the course of these visits that I became aware of the marvelous natural resources of youthful enthusiasm, deepened and strengthened by divine grace, which the seminaries have the privilege and duty of channeling into apostolic priestly lives, simple as doves, prudent as serpents: simple in faith, prudent, not with worldly astuteness, but with a supernatural prudence.

Following, as you do, the paternal injunctions of the Holy Father and the age-old traditions of the Church, you are not in need of instruction from me. But I may at least add my encouragement and approbation of your labors to that of the distinguished prelates in whose dioceses your institutions of sacred learning are located. My words can only express the limited views of one whose entire priestly life of forty-seven years has been spent in missionary dioceses: Oregon, Montana, Missouri. For notwithstanding the industrial and commercial importance of Kansas City, our diocese of southwestern Missouri is distinctly of missionary character. Only in the present decade, with forty native born students in the major seminary, have we achieved the happy status of furnishing from our own parishes the quota of ordinations necessary to supply our pastoral needs.

What we desiderate in our young priests is, of course, the very thing which you spend laborious and prayerful hours trying to impart to your seminarians. Hence the few simple and perhaps disjointed observations which I will make are not to be taken as criticisms of seminary curriculum or spirit, but simply as underlining a few points which are your daily preoccupation. First I would instance the personal acquaintance of the student with the text of Holy Scripture as a basic requirement for the spiritual life and the pastoral effectiveness of the priest. I can well recall not the learned content, but the weariness of two years of taking dictation on higher criticism in a class where no single student had a measurable acquaintance with the inspired and inspiring text. Never again would such a student have an opportunity of becoming saturated with the sacred text as during his four years of theology—a saturation necessary not only for his future work of instruction and preaching but for his own spiritual life. How will he recite his office, if during his seminary years he has not been taught to translate in his thoughts the psalms which he will read every week of his life? How

else will he become possessed of the capacity for mental prayer? The basis of intimate converse with God is found in Holy Scripture. The half-hour before morning Mass in the presence of God and in familiar contact with Him will indeed be a difficult and ever dreary task if the word of God does not warm his heart and enlighten his mind.

Two other remarks on the so-called practical side may be allowed me. First, today our parishes are aware as never before of the urgency of religious instruction on the high school level. We have become more conscious of the significance for life of those crucial years when the growing boy or girl is leaving childhood behind and is emerging into the status of young adulthood. What a transformation is effected in those few years! Hence the tremendous growth of our Catholic high schools. The young priest could be extremely useful if he were to come equipped with the degree of Master in Education. Without such academic standing where can he serve in our high schools? Even to be an athletic coach he must be qualified to teach academic branches. It would seem to me that every major seminary should strive to present a recognized degree of Master in Education at least to a considerable number of students during their seminary course.

My second remark is that I am pleased to see the increase in student publications in the various seminaries. Every young priest should have written for publication before he is ordained. If he has not done so, he will be so frightened by the dignity which comes on the day of ordination that he will be afraid to write thereafter. He will not give an extract of his sermons to the papers or feel qualified to explain the Catholic faith in a simple communication to the daily or weekly press for fear of the ribbing he will receive from the "boys" who will warn him against making himself prominent. A student who has been habituated to writing for publication before his ordination will take up his pen for the explanation and defense of religion quite as naturally as he will mount the pulpit for the same purpose. A normal student who has not been prepared to write in this age of the printed word may rightfully feel that his Alma Mater has failed to prepare him for his life's work. Reading makes the full man, speaking the ready man—and writing the exact man. In this age of immature and careless expression of what is sometimes referred to as "thought" surely we have need of exact men. The seminary should prepare young men to write as well as to preach.

Finally, there is a topic which was rarely mentioned in our seminary training fifty years ago, namely the responsibility of the priest for the development of the lay apostolate. Today, thanks to Blessed Pius X and his successors the case is different. Our young priests coming from the seminary are, I think, fully aware that the laity are called to be living members of the Mystical Body and that the priest is charged with the serious duty of enrolling the laity in Catholic Action. They may not be so thoroughly informed that the bishops of the United States have established with the National Catholic Welfare Conference the larger lines of the pattern of the lay apostolate in the United States in the National Councils of Men, Women and Youth and in that Confraternity program of lay action ordered by the Blessed Pius X to be established in every parish in the world. You would not expect me to fail to direct your attention to the Confraternity of Christian Doctrine which has been described by the Sovereign Pontiff as the "choicest field of Catholic Action." Since the Confraternity of Christian Doctrine is ordered by canon law in every parish and the Holy See requires every bishop to report in a detailed manner on its operation in his diocese in his quinquennial report, we may not unreasonably expect the seminaries to prepare the young priest for the promotion of this form of the lay apostolate.

Permit me in closing to express my appreciation of the fidelity of the contemporary seminary to the high responsibility entrusted to it by the Church—and my belief that the young priests being ordained are at least as well grounded in the sacred sciences and at least as well prepared for parochial duties as during the best periods in the Church's history.

## THE IMPACT OF CATHOLIC EDUCATION UPON THE U.S.A. ACCORDING TO MR. BLANSHARD

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The factual data of this essay are based exclusively on Mr. Paul Blanshard's two books, *American Freedom and Catholic Power* and *Communism, Democracy and Catholic Power*. The paper has two main purposes: first, to collect in some detail and organize Mr. Blanshard's charges against Catholic education; second, to try to diagnose his mind from a theological viewpoint in an effort to discover the more profound reasons for his charges.

We do not intend, therefore, to evaluate or refute extensively Mr. Blanshard's accusations. As regards their value, we may say that, if they contain any truth, it amounts to no more than a minor scuff on a perfectly sound baseball. To refute them, we could draw on experience, facts past and present, reason, and, to some extent, on theology. To scholars like yourselves it is unnecessary to detail the answers to his objections.

Throughout this paper it is important to remember that we are not dealing with accusations and a mentality that are Mr. Blanshard's alone. He is the spokesman for a large number, especially of our American intelligentsia. Many graduates of both public and private non-Catholic universities seem to have his ideas about Catholic education. For evidence of this, we need but recall that Mr. Blanshard's books received quite a few favorable reviews, that the National Education Association is decidedly hostile to our schools, that a secularistic spirit pervades so many of our non-Catholic institutions of higher learning. The number of Mr. Blanshards is growing every year and every addition imperils a bit more the very existence of our Catholic schools.

### I. THE TROUBLE WITH THE CATHOLIC SCHOOL ACCORDING TO MR. BLANSHARD

Mr. Blanshard's indictment of Catholic education takes up many pages of his books and may be divided into two categories: first, he assails our basic principles of education; second, he condemns Catholic schools as they actually function.

As regards the first, he denies that the Church's right to control education is superior to that of the State. "Most Americans," he declares, "assume that . . . The people's government is the logical agency to educate the children of the people. . . . The government, according to *Catholic* theory, is a sub-junior partner in education. It has an interest in education and a duty to provide the means for education because it wants children to be patriotic and obedient to law, but it has no primary right or capacity to teach children in the way they should go. That right has been given by God, the source of all governmental power, to the Roman Catholic Church" (AFCP 65). Cf. also CDCP 140, 141, 143; AFCP 268.

Moreover, parents according to Mr. Blanshard do not have the right to determine the kind of education their children should receive. This right belongs to the State. He fears that if Catholics ever dominate our government, they will vote a Constitutional amendment declaring: "Compulsory education in public schools exclusively shall be unlawful in any state in the Union" (AFCP 268). In another passage he poses this question: "Do govern-

ments have the right, in attempting to give all children a democratic education, to compel Catholics to attend public schools" (CDCP 143)? The Catholic Church says no. Mr. Blanshard says yes. It is plain, therefore, that Mr. Blanshard, despite his democratic pretensions, is a totalitarian in matters educational. Cf. also AFCP 67, 81, 82, 88, 53; CDCP 132.

As regards Catholic schools in their actual functioning, it would be hard to find a single plausible accusation against them which he has omitted. To begin, they are (how often we have heard the word the past few years) "divisive." "There is no doubt," he says, "that the parochial school, whatever may be its virtues, is the most important divisive instrument in the life of American children" (AFCP 302). It tends "to divide the community emotionally and culturally" (AFCP 60). Mr. Blanshard prefers the word "segregated" even to "divisive" and repeatedly speaks of our "segregated schools" (CDCP 143, 155; *passim* in both books).

Moreover, control by the Church erases true academic freedom inside the Catholic school. Freedom of thought is described by Mr. Blanshard as "the right to receive unrestricted information" (CDCP 216). The parochial school system is, however, to use his own phrase, "an educational straitjacket" (AFCP 276). Cf. also CDCP 133. Why is this so? First, because teachers in our schools may not expound any doctrine opposed to Catholic revelation (AFCP 77). They may not criticize "the claim to papal infallibility, priestly celibacy, or the opposition to contraception (CDCP 152), or the 'new' dogma of the Assumption" (CDCP 152). They may not challenge publicly the Catholic popular beliefs that "the Virgin Mary returned to the earth six times in 1917" at Fatima or that "Thomas Aquinas is the greatest philosopher of all time" (AFCP 76, 77).

But Catholic schools exclude academic freedom in other ways too: because Catholic teacher training has a "dogmatic character" (AFCP 74); because "if possible, only those books are used that are produced by Catholic authors" (AFCP 78). Moreover, all textbooks are censored (CDCP 147). Besides, some of them distort history, science and sociology (AFCP 304); others distort biology (CDCP 147) and philosophy (CDCP 148). Mr. Blanshard is particularly offended to have come across an arithmetic book studded with holy pictures (AFCP 78). In short, there is no academic freedom in our schools because "academic freedom in the Catholic system is freedom to receive what the hierarchy considers truth" (AFCP 77).

Since Catholic schools are divisive and opposed to academic freedom, it follows that they are undemocratic and so un-American. Why? Because they are controlled by an "alien hierarchy and a foreign power" (CDCP 133). Because Catholics are compelled by canon law to go to Catholic schools (CDCP 142; AFCP 64). Because the Catholic school system has been established by a policy of "coercive pressure" by the hierarchy (CDCP 143). Because it is a "closed system" which does not develop community spirit (AFCP 74). Because the bishop and priest, not the people, decide *when* a school is to be built (AFCP 62); *own* the school (AFCP 61); *rule* it completely (AFCP 61). Because Catholic school boards are composed of priests, not of the laity (AFCP 68). Because Catholic schools inculcate undemocratic principles since they teach children that the Church is a monarchy, that its ruler is not elected by the people (CDCP 58), that he has the "moral right to annul the laws of the United States and other nations in several particulars" (CDCP 222). As a matter of fact, Mr. Blanshard imagines that most Catholics are opposed to our schools. His only proof for this is the fact that the majority of Catholic students attend public schools (AFCP 101, 287; CDCP 141, 287).

Mr. Blanshard's fourth indictment charges that Catholic schools are inferior to public schools. Here again he rummages through the junk yard of bigotry for every plausible proof of the indictment. First, the standard requirements of the State are quite often not met in Catholic schools (AFCP 73, 74). Then too, the Catholic educational system "does not require anything at all in the way of a specified method for training parochial-school teachers" (AFCP 75). Again, even if the "bizarre inequalities" (AFCP 74) in teacher's requirements were leveled, nuns at any rate would not be suitable teachers for the following reasons: ". . . the short time given to teacher training is largely devoted to theology" (AFCP 75); in moral instruction the nuns use the catechetical method rather than "the more modern techniques of progressive education" (AFCP 69); their way of living involves "cultural sequestration" (AFCP 68; 74); ". . . their techniques of teaching are authoritarian" (AFCP 69); they are not teachers, but "primarily religious missionaries" (AFCP 69). Finally, in at least four distinct passages (AFCP 18, 70; CDCP 164, 166) Mr. Blanshard insinuates that nuns are unsuitable teachers because of their vow of chastity. It should be noted here that he spends several pages (CDCP 163-168) in an all-out attack against the religious life in general.

But Catholic schools are inferior for many other reasons. Because they produce "Catholics first and Americans second" (AFCP 74); because they eliminate coeducation after students have reached adolescence, and because it may be said in general that in Catholic schools "the social value of superior public education is missing" (AFCP 73); because they are not able to handle problem and retarded children, but turn them over to the public school (AFCP 87); again, as regards the Catholic college specifically, there are scores of Catholic colleges in the country "which should never . . . have been called anything but high schools" (AFCP 102). Moreover, in these schools "Catholic standards are still far below the standards of the great public universities . . ." (AFCP 104). "Perhaps," he says, "more than one sixth of the Catholic colleges in the U.S. today can meet a minimum standard of college training" (AFCP 103). Finally, our colleges "maintain the lowest standard of scientific output of any considerable group of colleges in the U.S." (AFCP 106).

Lastly, Mr. Blanshard condemns the Catholic school on financial grounds. It puts a "financial strain" upon "the average, poor Catholic family" (AFCP 62). American Catholics have been ordered by the Vatican "to endure double taxation and keep their children out of 'neutral' schools" (AFCP 64; 303). This burden would be eased at once if Catholics, like the leading Protestant and Jewish groups, were permitted to send their children to public schools.

Public schools are, of course, in Mr. Blanshard's opinion free from all these major and minor diseases which he has diagnosed in the Catholic school. But public schools are in danger. "The Vatican is," he says, "the world's foremost enemy of the independent public school" (AFCP 141). The Catholic hierarchy's attitude toward public education is a "blend of passion, prejudice and logic" (CDCP 150). Not being able to destroy the public school system, the hierarchy tries to control "large areas" of it through Catholic teachers and administrators (AFCP 84; 82, 286). They also try to direct it by having hostile teachers ousted (AFCP 85, 86; CDCP 146) and by boycotting certain textbooks and some kinds of subject matter (CDCP 145, 146). Mr. Blanshard does not hesitate to declare that the public school is the chief agency which will keep the U. S. from becoming a clerical Catholic state (AFCP 286).

In view of all this, it is no wonder that Mr. Blanshard approves a platform which opposes "the use of public funds for salaries, textbooks, bus transportation or other routine services for all non-public schools" (AFCP 304). Under "other routine services" he apparently includes even health measures (AFCP 94). The only proposed federal legislation he can approve is the Barden Bill (CDCP 229 sq.).

## II. ANALYSIS OF MR. BLANSHARD'S MIND FROM THE THEOLOGICAL VIEWPOINT

We must remember here that our problem is not to determine the similarities and dissimilarities between his theology and Catholic theology. Mr. Blanshard may be "a descendant of three generations of Protestant clergymen," as the blurb of CDCP states, but the fact remains that he has no theology at all, probably not even any natural theology. We shall simply point out a few of our Catholic beliefs and theological principles against which his feelings and intellect particularly rebel. His reasons for attacking Catholic education specifically do not differ from his reasons for attacking nearly everything else Catholic. We are dealing with a man whose state of mind and emotional condition necessarily renounce all Catholic truth whether pertaining to sociology, to labor unions, to medical morality, to marriage, to the Creed, to the relationship between Church and State, or to anything else.

It is probable that Mr. Blanshard is a theoretical atheist. Logically he must be at least an agnostic. Since he is a relativist in philosophy, he can have no *certain* rational proof for God's existence. Since he rejects revelation, he can have no *belief* in God's existence. He is also a materialist and a crass evolutionist as several passages in his books reveal (AFCP 229, 230; 77; alibi). If perchance he does believe in God, he nevertheless banishes God from any participation in the world's activities. He is therefore a secularist. He is not a deist, for a deist says that God made the world but refuses to have anything to do with it. It is God Who is proud. The secularist will not permit God to have a voice in the world's affairs. It is the secularist who is proud. Like every secularist, Mr. Blanshard looks only to this world, never to the next. Despite his many natural talents, he does not know the reason why man is in this world. He refuses to acknowledge his creaturehood. Since unfortunately religion in some form or other cannot be abolished, it must at least be isolated. Let it not presume to speak of the rights and duties of the individual, the family, the state. The destiny of the individual is primarily his temporal and material happiness. This is the "summmum bonum." The "bonum secundarium" is the temporal and material happiness of society. Since every religion worthy of the name exacts at least a modicum of self-denial, it is antagonistic to these objectives and should be rejected. Such is the mentality of Mr. Blanshard.

We are dealing, therefore, with a man who utterly rejects the supernatural; hence with a rationalist (AFCP 35; CDCP 148). Since divine revelation would be a supernatural phenomenon, it is impossible. Hence the claim of the Catholic Church to be the depository of such a revelation is pure twaddle. (AFCP 32, 36, 39, 75, 77, 111, 133, 47, 190, 204, 228, 234). It follows, then, that the Catholic Church has no divine authority. She is an usurper when She controls the thoughts of her people (CDCP 105). The Church has no right to ban vicious printed matter (CDCP 105, alibi). The Catholic medical code does not represent God's will, but the hierarchy's (AFCP 111). The dogma of the Assumption was "manufactured" by the Church, not revealed by God (CDCP 238). The same may be said of the dogmas of purgatory (CDCP 240), of transubstantiation (AFCP 36), of papal infallibility (AFCP 23-26),

of the eternity of hell (AFCP 34), of the efficacy of confession (AFCP 36); also of certain things which the Church has condemned such as religious indifferentism (AFCP 32), therapeutic abortion (CDCP 241), birth control (CDCP 240), divorce (CDCP 240). All such doctrines and policies stem in Mr. Blanshard's mind not from divine authority, but, as he says, from "priestly belief and practice," even when these conflict with "the results of scientific inquiry" (AFCP 213).

Having scuttled supernatural revelation, Mr. Blanshard is only logical when he also scuttles miracles, revelation's prop and foundation. He does not offer any abstract treatise on miracles, nor does he comment explicitly on the gospel miracles, but what his comments on these *would* be and what his abstract treatise *would* be are plain enough from the sneers he exhales on present-day miracles, especially on those occurring at Lourdes and those accepted by the Church in the canonization of saints. His general idea is that the Church "exploits miracles." For her they are, he says, a "lucrative form of anti-science" (AFCP 215). They are "childish superstitions about the laws of nature" (CDCP 234). They are a "misrepresentation of the laws of nature" (CDCP 233), "anti-scientific devices" (CDCP 233). He flicks away the miraculous cures at Lourdes as "the therapeutic effects of hopeful enthusiasm" (AFCP 225) or as the result of "unmitigated adoration" (AFCP 225). With one offhand toss he consigns to the rubbish heap all miracles accepted for canonizations by saying that they are "subjective miracles" (AFCP 220). They are "performed for those who are already devout and they are 'investigated' (in quotation marks) by persons equally devout" (AFCP 220). Miracles, therefore, are not events objectively transcending the laws of nature and performed by God; rather, they are purely subjective phenomena easily explained by the normal psychological functionings of the pious human mind.

This denial of revelation and of miracles is the groundwork for Mr. Blanshard's secularistic mentality. By rejecting revelation, he effectually silences God in the conference chambers of men. By disclaiming miracles, he reduces God to a bedridden master, helpless to intervene in the doings of His own domain.

Without revelation and miracles to bolster it, there can be no supernatural faith. Mr. Blanshard is totally bereft of such faith. How blinded such a man can become, we can judge from the motives he imputes to the Church, specifically to the hierarchy and to priests, to account for her teachings, her moral code, her discipline. If the hierarchy opens a shrine to the Blessed Virgin, the purpose is financial gain (AFCP 225). When the Church encourages the veneration of relics, her aim is to further superstition and deaden the intellects of her people (AFCP 215). Granted that the Church is at odds with the Kremlin, the sole reason for her opposition is to preserve "the whole Catholic system of power" (CDCP 17). Though the Pope works strenuously, his work load is that "of a diplomat and administrator, not of a pastor of souls" (CDCP 53). When the Church grants indulgences, confers blessings, urges the offering of Masses, her objective is to make money, not to sanctify (CDCP 234; AFCP 37). Our grand liturgical functions are "showmanship" (AFCP 11). Our churches must be big because they are mainly exhibits of "ecclesiastical power" (AFCP 12). The primary reason for the celibacy of priests and nuns may well be to save money and to maintain the "power-structure" of the Church (AFCP 155). Most American bishops are Irish because the Irish use "the Roman system of authoritative power to compensate for an inner sense of insecurity which still seems to survive from the days when the Irish Catholics were a despised immigrant minority" (AFCP 27).

Mr. Blanshard also impugns the motives which inspire the Church to establish her own schools. Catholic schools are to his way of thinking "instruments of the Catholic hierarchy" (AFCP 60). They are a "device for the penetration of non-Catholic countries" (CDCP 157). They operate "with a unique formula for the maintenance of power . . ." (CDCP 158). The real reason for our segregated school system is not to save souls, but to further the political power of the Vatican.

These examples show that it would be difficult to find a more out-and-out secularist mind than Mr. Blanshard's. Is it possible that he interprets the mind of the Catholic Church by his own? Is it possible that greed, ambition, hate, influence, rank, power, pleasure so dominate his own life that he cannot realize that any society or individual could operate on motives differing from his own? He manifests clearly that he *knows* some of our supernatural motives for action. He even names them. But he rejects them as fictitious, as blinds to deceive the public. We proclaim them as our motives, but they do not really motivate. Mr. Blanshard is a man totally deprived of supernatural faith.

From all this it is easy to see why he is at loggerheads with ourselves on so many points. We live by faith. Mr. Blanshard lives without faith and even without those fundamental rational truths such as God's existence and man's immortality which are its roots. We are in complete disagreement with Mr. Blanshard concerning man's composition, his origin, his destiny—all the four causes which account for the human person. For us God is man's origin, God his destiny. In his composition man resembles God both naturally and especially supernaturally. For Mr. Blanshard blind evolution explains man's origin; the grave is his destiny; matter and its chemical reactions account for his make-up. There is no God.

Consequently there is no divine positive law, since such would demand a God and a revelation from Him. Neither is there any legitimate ecclesiastical law, since the Church has no divine authority. Neither is there any fixed natural law, since man's nature is not fixed, but is constantly evolving. The only law which should be recognized according to Mr. Blanshard is civil law, and that law means in a democracy, the only legitimate form of government, the will of the majority. Mr. Blanshard sets up a threefold divine hierarchy of his own. His supreme deity is a spurious form of democracy; his brightest satellite is pseudo science; his third idol is the public school. It is prodigious self-deception for a man with such an un-American mentality to pose before the nation as a champion of Americanism.

Though the connection is undoubtedly manifest to you already, suppose we spend just a few moments to show how his accusations against the Catholic school are linked with his secularist mind.

The only true reason why Mr. Blanshard can call our schools "divisive" is because they teach the Catholic religion. He says that our schools tend "to divide the community emotionally and culturally," but surely he must realize that schools which only the wealthy may attend (and we have many such) tend to divide the community emotionally and culturally. So do any specialized schools, whether their object be to teach medicine or nursing or manual training. Yet he says nothing about the divisive tendencies of such schools. Mature minds do not surrender to divisive tendencies when these owe their origin to justifying reasons. His real reason for attacking the Catholic school is because it instructs children about God and inspires them with love for God. This irritates the secularistic mind.

In the same way, the only genuine reason why Mr. Blanshard assails our schools for not permitting academic freedom is because we acknowledge our creaturehood and humbly accept God's revelation. This is poison to the pride of the secularist. It is true that our textbooks are censored, but only with a view to preserve divine truth. Mr. Blanshard denies the existence of such truth. Our teachers "may not deviate from any major Catholic doctrine or policy" because to do so would be to fall into error and the error might well jeopardize the eternal salvation of students. Mr. Blanshard seems to think that error has as much right to exist as truth and he cares not for the eternal salvation of anyone. He knows full well that no organized society permits its officials to deviate from any of the society's major doctrines or policies, but the only society he condemns for this procedure is the Catholic Church. No, Mr. Blanshard cannot evade the fact. His sole bona fide reason for accusing our schools of curtailing academic freedom is that they insist that the things of God take precedence over the things of this world. They insist on *religion*. Mr. Blanshard has no religion.

The same secularistic outlook accounts for his charge that Catholic schools are undemocratic. In his opinion, the Catholic laity, not an "alien hierarchy," should decide when schools are to be opened, should own the schools, should control and rule them, should eliminate any undemocratic principles from their curriculum. He refuses to accept the divinely revealed fact that the hierarchy has been established by God Himself, that it is the lawful custodian of faith and morals and so is obliged to direct and control the education of our people. The so-called undemocratic principles taught in our schools are God's own principles and so must be inculcated to our children. We are obliged to teach them whether they conflict with the views of the majority or not.

It is the same story when we consider the reasons given by Mr. Blanshard to prove that Catholic education is inferior to public education. He considers our schools inferior in their curriculum and policies, inferior in their teachers, inferior in their results—inferior in all this to the public schools. But Mr. Blanshard's measure of a good curriculum excludes the factor of religion; his measure of a good teacher excludes her religious training and her inspiring example; his measure of the results of schooling eliminates both faith and morality. This is the way of the secularist. Not only does he deny that the teaching of religion and a religious atmosphere are the most important elements of education, but he refuses to allow them even entrance into a school building.

It is one of the mysterious inconsistencies of our times to find even ministers of religion inviting such an irreligious man to instill hate into religious people inside a religious edifice.

The increasing number of Mr. Blanshards in our country constitutes a threat to the very existence of our Catholic schools. What can be done to curb the spread of this secularistic mentality? That question, more important than any I have tried to answer, I leave to your consideration.

## MINOR SEMINARY DEPARTMENT

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### PROCEEDINGS

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#### FIRST SESSION

Wednesday, April 16, 1952, 9:30 A.M.

The sessions of the Minor Seminary Department got under way on Wednesday, April 16, at 9:40 A.M., with a warm welcome extended to all by the President, the Very Rev. George M. Murphy, S. J. The first matter on the agenda was the introduction of officers. First to be introduced to the assembly was the Rt. Rev. Msgr. Richard B. McHugh, Vice-Presidential Representative of the Department on the Executive Board of the NCEA. The President paid fitting tribute to Monsignor's past services to the Department and welcomed him back to our gatherings after an absence of two years because of ill health. The good Monsignor was chided about his forthcoming transfer from seminary to parochial work. The absence of last year's President, the Rev. Charles G. Fehrenbach, C.S.S.R., was noted and regretted in as much as Father Fehrenbach has always been one of the dynamic leaders of this Department. The Vice-President, the Very Rev. Charles H. Lynch, and the Secretary, the Very Rev. Herman Romoser, O.S.B., were next presented and stood to a round of applause.

It was regularly moved and seconded at the request of the Chairman (the President) that the minutes of the last meeting held in Cleveland, Ohio, March 27-30, 1951, be approved as printed in the Proceedings of 1951.

The Chairman then sketched very briefly the plan behind the papers to be read at the convention. In response to the suggestions of last year the topics for the present meeting were to center around spiritual direction, guidance, and determination of fitness of priestly candidates. These subjects were to be covered from the point of view of the moralist, the rector, and the spiritual director.

The first paper entitled "Recommended Spiritual Reading for Minor Seminarians," was the work of the Rev. Bartholomew Fuerst, O.S.B., Assistant Spiritual Director of St. Meinrad Minor Seminary, St. Meinrad, Ind. In Father Fuerst's absence the paper was read by the Secretary. Before the reading, copies of a brochure compiled by Father Fuerst were distributed to the assembled group. The main burden of the paper was a description of the make-up and general plan of the booklet of some 80 pages. The distinctive feature of this list of spiritual works was the division into distinct categories and age groupings. The categories included: 1. Ascetical Works, 2. Hagiography, 3. Christology, 4. Mariology, 5. Liturgy, 6. Priestly State, and 7. Miscellaneous Works. The age groups were divided into 1-2 High School, 3-4 High School, and 1-2 Junior College. Two additional features were a "Plan for Reading the Holy Scripture in the Minor Seminary" and a special supplement listing articles on the liturgy and the liturgical year taken from the well known publication *Orate Fratres* (now *Worship*), published by St. John's Abbey, Collegeville, Minn.

In the discussion that followed the paper, stress was laid upon the need of adapting the divisions and suggestions of the brochure to the needs of students who do not enter the seminary in first year high school. Emphasis

was also placed on the special need of good lives of the saints for younger students, in order to engender a special attraction for sanctity. Helpful suggestions were offered for making available to the spiritual director the findings of the English faculty regarding individual reading abilities and needs.

At this point the Chair recognized His Excellency, the Most Rev. Edward A. FitzGerald, Bishop of Winona, who had quietly slipped into the room. His Excellency graciously accepted the invitation to address a few words to the group. In a number of well chosen remarks His Excellency stressed the following needs of minor seminarians: 1. Need for inspiration—to be drawn from outstanding lives of present-day priests and missionaries, 2. Need for a habit of good reading, 3. Need for correct moral attitudes, 4. Need of encouragement from pastors and other priests, especially in the line of spiritual direction, 5. Need for deep-rooted spirituality, 6. Need for correct respect for authority.

The second paper of the morning was delivered by the Rev. Gerald A. Kelly, S. J., of St. Mary's College, St. Mary's, Kan. The speaker chose to limit his talk, "Obligations of the Minor Seminarian's Confessor," to the presentation of the correct norms of guidance in the matter of chastity. In a masterful way Father Kelly analyzed the various ideas contained in the statement: "To be a fit candidate for Orders, the ordinand must have a reasonable assurance, based on his character and experience, that he will: 1. avoid all scandalous conduct, and 2. calmly and consistently practice perfect chastity in private." The speaker laid great stress on the need for victory over possible past faults in the same circumstances in which such faults may have occurred. Lively discussion followed. All expressed complete agreement with the author's views and lauded his presentation of the matter. Requests were made that copies of this talk be made available at once, and the Vice President assured the group that he would contact the mimeographing department of the convention to see if this request could be fulfilled before the end of the Convention. The meeting adjourned at noon for lunch.

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## SECOND SESSION

Wednesday, April 16, 1952, 2:00 P.M.

The second session of the Department opened with prayer shortly after 2:00 P.M. The Very Rev. Kyran O'Connor, C.P., Rector of the Passionist Preparatory Seminary, Normandy, Mo., delivered the first paper of the afternoon. His topic was: "Norms for Faculty Appraisal of Minor Seminarians." Father O'Connor stressed the need of early weeding out of unfit candidates, lest the good wheat suffer from the presence of the chaff. He then reviewed briefly the various canonical requirements of physical health, mental qualifications, and moral fitness. Special emphasis was laid on the need of growth in docility and obedience, along with the manifestation of positive rather than negative signs of a true vocation to the priesthood. Special limitations such as nervousness, effeminacy, and speech defects, were treated.

At this point the Chair paused to make arrangements for transportation to St. John's Seminary for the combined meeting of the Major and Minor Seminary Departments on the morrow. After a bit of merry confusion the details of the trip were finally agreed upon. Then followed the appointment of the committees in charge of resolutions and nominations. The Rev. Michael V. Farren, C. M., St. Joseph's College, Princeton, N. J., was appointed Chairman of a Committee on Resolutions made up of himself and the Rev. Richard

C. Roger, S. M., Bedford, Mass., and the Rev. Paul J. Cuddy, St. Andrew's Seminary, Rochester, N. Y. The Nominations Committee was placed under the Chairmanship of the Very Rev. Cassian Kirk, O.F.M., St. Joseph's Seraphic Seminary, Callicoon, N. Y., with the Rev. Cornelius M. Cuyler, S. S., St. Charles' College, Catonsville, Md., and the Very Rev. Joseph Powers, C.S.S.R., St. Joseph's College, Kirkwood, Mo., as his colleagues.

The second paper for the afternoon was then delivered by the Rt. Rev. Msgr. Edmund F. Falicki, Rector of St. Joseph's Seminary, Grand Rapids, Mich. Monsignor Falicki limited his topic, "Spiritual Guidance of Minor Seminarians," to an inquiry as to whether or not the spiritual guidance in the minor seminary is shortsighted in its scope. Looking to the future as well as to the present, the Monsignor laid emphasis on the increased modern needs of the Church and present-day movements within the Church for spiritual guidance. Seminary direction should therefore train the students to prepare for an apostolate as spiritual fathers and spiritual guides. Training should not be for the present moment alone, but should be geared to the future. The well trained and spiritually formed seminarian of today will be the spiritual guide of the laity and the lay apostles of tomorrow. Present-day training, the speaker thought, did not sufficiently meet the new circumstances.

The discussion following the paper centered around the attempts being made in various seminaries to develop leadership among the students by means of student councils, sodalities, Serra Clubs, and the like. Discussion had to be limited because of the length of the paper and the lateness of the hour. The meeting adjourned with prayer at about 4:45 P.M.

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### THIRD SESSION

Thursday, April 17, 1952, 10:00 A.M.

The report on this meeting will be found in the minutes of the Major Seminary Department for this day. This meeting was held in the assembly hall of St. John's Seminary. Speakers for the session were: His Excellency, Most Rev. Edwin V. O'Hara, D.D., Bishop of Kansas City, Mo., and the Rev. Clarence McAuliffe, S. J., St. Mary's College, St. Mary's, Kan. At the luncheon following the meeting the President of the Minor Seminary Department, the Very Rev. George M. Murphy, S. J., expressed the sincere thanks of both Departments to His Excellency, Bishop O'Hara, host to the convention, and to the faculty of St. John's Seminary for their kind hospitality. After a brief tour of the seminary buildings the group dispersed in the early afternoon. There was no afternoon session today.

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### FOURTH SESSION

Friday, April 18, 1952, 9:00 A.M.

Though the general over-all attendance at the departmental meetings on Wednesday was some 85 persons, this morning's attendance was very small. Various factors were considered as contributing causes of the reduced attendance. Some members had departed from Kansas City early in order to avoid the real threat of suspended travel due to the rapid spreading of the flood waters of "The Muddy Mo" which were madly rushing on towards the convention city. Others had no doubt left, thinking that the Friday morning session, because of its lack of a definite program, would have little to offer.

In the past, the Friday morning session has always been a most fruitful one because of the open forum discussion of vital problems.

When called upon by the Chair, the Chairman of the Resolutions Committee, Father Farren, C. M., reported that his committee had drawn up no formal resolutions for insertion into the minutes. Father Cassian Kirk, O.F.M., Chairman of the Nominations Committee, then presented the following recommendations of his committee for officers for the coming year. For Vice-Presidential Representative on the Executive Board of the N.C.E.A.: the Rt. Rev. Richard B. McHugh, Brooklyn, N. Y. For the General Executive Board: the Very Rev. George A. Gleason, S.S., Catonsville, Md., and the Very Rev. George M. Murphy, S. S., Haverhill, Mass. For President of the Department: the Very Rev. Msgr. Charles Lynch, Warwick Neck, R. I. For Vice President: the Very Rev. Herman Romoser, O.S.B., St. Meinrad, Ind. For Secretary: the Very Rev. John Zimmerman, C. M., St. Louis, Mo. The recommendations of the committee were unanimously approved.

The retiring President immediately handed over the Chair to the new President, Monsignor Lynch. The Monsignor's first act was to call upon all minor seminaries not yet affiliated with the NCEA to take out formal membership in the association. Ways and means of increasing the variety and effectiveness of the convention sessions were then discussed. The feasibility of inviting outside speakers to take part in the sessions brought out many opinions "pro" and "con." The "cons" seem to have mustered the greater strength. Next discussion centered on the aspects of spiritual formation not touched at this meeting—especially meditation, summer programs of spiritual action, and screening. It was hoped that at the next meeting this year's theme could be reviewed and enlarged upon. The possibility of regional meetings in connection with the NCEA or other educational associations was mulled over. The President promised to make further inquiry into the feasibility of such meetings. There then followed a lengthy discussion and clarification of the *Rescript* issued by the Holy See in 1941 concerning transfers to secular seminaries from religious orders, and vice versa.

Since there will be no major seminary at Atlantic City, scene of next year's meeting, it was thought proper to plan restoration of the departmental meetings on Thursday. A definite plan for making the Friday sessions of the convention more fruitful was then agreed upon. A list of questions to be discussed in the Friday open forum will be drawn up on the first day of the convention and presented to all the members for their thoughtful consideration. Such advance planning will, it is believed, contribute much to the effectiveness of the Friday discussions. A plea for a list of names and addresses of those attending the meetings of this department was made by the Rev. Arthur C. Kiernan, M. M., of Glen Ellyn, Ill. The President promised to see what could be done. (The list was later sent out to all who had attended the Kansas City meeting with the compliments of the Most Rev. Russell J. McVinney, D. D., Bishop of Providence.) The meeting adjourned with prayer at approximately 11:30 A.M.

HERMAN ROMOSER, O.S.B.,  
*Secretary*

## PAPERS

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### RECOMMENDED SPIRITUAL READING FOR MINOR SEMINARIANS

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REV. BARTHOLOMEW FUERST, O.S.B., ST. MEINRAD'S ABBEY  
ST. MEINRAD, IND.

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In 1938 the Minor Seminary Committee of the Catholic Library Association compiled a brochure entitled: *The Minor Seminarian's Reading List*. The purpose of the list, as its name implies, was to present a collection of titles that could serve as a minimum requirement of spiritual reading for students in a minor seminary. This list was published in the May, 1938, edition of the *St. Meinrad Historical Essays*, and eventually reissued as a reprint.

In September, 1951, it was decided that the time had come for a revision of the list. The first edition was exhausted; many books listed in that edition were out of print; many new and more useful books had appeared since the first printing.

Following the same procedure as that used in compiling the first list, and hoping to obtain the maximum amount of cooperation in this project, a letter was sent out to all spiritual directors of minor seminaries throughout the United States soliciting their help. As a postscript the letter of appeal carried the statement that, if the response were such as to indicate a wide interest in this work, the results could be submitted to the Minor Seminary Department of the NCEA at its next annual meeting.

At the request of the Very Rev. George M. Murphy, S.J., President of this Department, the present paper will attempt to give you the results of this effort; there will be no attempt to present any treatise of spiritual reading as such.

Approximately 140 letters were sent out to the various spiritual directors. Of these only 18 were returned. However, these 18, thanks to the labors of their compilers, were detailed enough to serve as a foundation upon which to build the present list you have before you. Upon this foundation were then superimposed the suggestions made by our own confessors and our more than 300 minor seminarians. For more recent books use was made of available book reviews; for older ones we drew from the previous list those books that we thought were still of importance.

The make-up of the revised reading list differs considerably from that of its predecessor, though the general lines remain the same. The first group of titles contains books that are considered essential for the spiritual development of *all* minor seminarians, regardless of age. The second group of titles is divided into age groups, according to the various grades: first and second year high school, third and fourth year high school, the first and second year junior college. The books for each of these groups are then subdivided into the following headings: I) Ascetical, II) Hagiography, III) Christology, IV) Mariology, V) Liturgy, VI) Priestly State, VII) Miscellaneous. The section on liturgy is a new one that has been added to the revised list. This was done because of the importance of the subject, and in order to leave

as few books as possible for the miscellaneous group. Many of the titles are annotated. This will help the spiritual director, student or librarian in his choice of books. An asterisk prefixed to certain titles indicates that these books are considered outstanding.

In addition to the reading list as such, you will find two supplements in the back of the pamphlet, the one a plan for reading sacred Scripture, the other a list of articles on the liturgical seasons taken from the *Orate Fratres*. One of the questionnaires returned suggested that a plan for reading holy Scripture be included. This was a point that we felt to be very important for our minor seminarians, so a definite plan for reading Scripture has been worked out.

Every minor seminarian should have as his goal the reading of both the more important Old Testament passages and the entire New Testament before leaving the minor seminary. From this reading he will gather much spiritual fruit for his soul, and at the same time he will prepare his mind for his theological courses in the major seminary. He will learn in early youth to love that book of books written, not by man, but by God Himself.

Yet, only too often a young seminarian will have the noble ambition to read the Scriptures, only to find that soon his zeal is extinguished by the lack of wisdom he displays in undertaking this task. How many begin with Genesis and then, as they struggle through the latter part of Exodus, find that their zeal lags? By the time they reach Leviticus and Numbers, the fire is extinguished. It is hoped, then, that this plan for reading sacred Scripture will help the minor seminarian to find the joy and enlightenment which he should find in reading these divine books.

The general plan is not only to arrange the Old and New Testament for the proper age groups, but also to suggest books that will help to prepare the young mind for those parts of Scripture suggested. It is proposed that the minor seminarian during his first two years in the seminary read the four Gospels and the Acts of the Apostles from the New Testament. In reading the Old Testament, it is better for him not to read books as such, but names, for instance, Adam and Eve, Noe, Abraham, etc. This will make the Old Testament much more interesting and intelligible. The knowledge of these great historical characters will prepare him for the other parts of Scripture. Hence, he is not told to read the book of Genesis, etc. Rather, the various famous personages of the Old Testament are given in chronological order with the Scriptural references where the account of these persons is to be found, for example, Adam and Eve, Gen. 1-8. He should early get an acquaintance with the Psalms, the prayer book of the Church. Father Frey's book, *My Daily Psalm Book*, is well adapted for him. The books of Proverbs and Ecclesiasticus, the early Church's catechism, should not be overly difficult for the second class.

To make his reading of the above passages more intelligent and profitable, we suggest that the student first read Fulton Oursler's *The Greatest Story Ever Told* in preparation for the Gospels and his *The Greatest Book Ever Written* for the Old Testament. With this background the student will find the Scriptures understandable and enjoyable.

For the third and fourth classes we have chosen the easiest of St. Paul's Epistles: Corinthians, Philippians, Timothy, Titus, Kings, Paralipomena, Esdras, Judith, Esther, I Machabees, and Judges. Judith and Esther could have been included among the historical characters, but it was judged more prudent to place them here, because of their references to sex. To help in the understanding of these books, we have suggested that the student read some

books like Fouard's work on Christ, St. Paul, and St. Peter; also, H. V. Morton's *In the Footsteps of the Master* and *Through the Lands of the Bible*.

To the first and second year college men are offered the dogmatical epistles of St. Paul: Romans, Galatians, Ephesians, Colossians, Thessalonians, and Hebrews. Here also are included the Catholic Epistles and the Apocalypse. From the Old Testament are chosen the Prophets, Wisdom, Ecclesiastes, Job, and the Canticle of Canticles. The last mentioned book should be reserved for the second year college men for obvious reasons.

Ordinarily, the junior college men would find very great difficulty with the prophets and dogmatical epistles of St. Paul, but if their minds are first prepared by introductory reading, they should reap much profit from these books. Holzner's *Paul of Tarsus* and H. V. Morton's *In the Footsteps of St. Paul* are wonderful in preparing their minds for St. Paul. Van Zeller's *Isaias, Jeremias, Daniel, and Watch and Pray* will make the prophets live.

In the second supplement you will find articles which have been selected from the *Orate Fratres*, which is now called *Worship*. It has not been our purpose to give a complete index, but to give a selected list of articles which treat of the liturgical seasons. The list includes selected articles which have appeared from 1936 up to 1952.

Very often a spiritual director would like to suggest something for reading on the season of Easter, Christmas, Lent, or some other liturgical season. Frequently there is no book that treats of the season specifically, or a book may be too lengthy and technical. The articles in the *Orate Fratres* fit such a need. The articles are short and are written with the intention of preparing the reader for the coming season. Such an index should prove helpful for this. The articles are listed according to seasons, giving the author, title, and volume number.

At the very end of the reading list there are given blank pages to allow for additions by each spiritual director or student. Naturally, each spiritual director has certain books for which he has a personal preference. Some of these he will probably find missing from the list. He can add these in the space left for personal additions. Then, too, many new books will be appearing in coming years. These can also be added and thus each spiritual director can keep his list pretty well up to date.

The revised list is considerably larger than the first edition. There are two reasons for this: first, we wish to have this list serve as a guide to librarians in ordering books. Hence, with each title we have generally given the publisher and date of publication. Secondly, we felt that a larger list was needed, since many of our seminaries have doubled their number of students since 1938. In 1938, our seminary numbered around 150. Last September we had 360 students in the minor seminary. With such a large student body the spiritual director must have a large list from which to choose. When he recommends a book, he cannot suggest one title. He suggests five or six and hopes that the student may find one of these.

A few points of interest might be included here. The list, with supplements, contains 608 titles. The greatest number of books suggested for boys in the first two years of high school (114) are under hagiography. Young minds are better instructed by example than theory. For third and fourth years of high school the largest number of books still fall under hagiography (62), but the books under ascetical number 54 as compared with 22 for the first and second years of high school. The third class boy should be directed more towards the principles of the spiritual life, yet without completely taking from him the example of the saints. The college boys should have less need

to lean on hagiography and should find their enjoyment in ascetical works, Christology, and liturgy. Hence the largest section in the college group is ascetical (76). Hagiography has only 26 titles. Liturgy has 27 titles and Christology 34.

What were the most recommended titles? Of all the books suggested the most popular was Chautard's, *The Soul of the Apostolate*. It was recommended by almost 50% of the returned questionnaires and rated as essential. Father Leen's *In the Likeness of Christ* and St. Alphonsus Liguori's *Glories of Mary* were close behind. Next followed Boylan's *Difficulties in Mental Prayer*, Meschler's *Three Fundamental Principles of the Spiritual Life*, St. Grignon de Montfort's *True Devotion to the Blessed Virgin Mary*, Cardinal Gibbons' *The Ambassador of Christ*, and Stockums' *Vocation to the Priesthood*.

In working out the reading list, a number of questions were raised. Some came from spiritual directors and others developed in the process of working out the list. I shall mention them here together with possible solutions, hoping that the questions will be clarified later in the discussion period.

When mention was made of the number of questionnaires sent out (140) and the few (18) returned, you probably asked yourselves, "Why so little response?" I, too, have wondered about this. Those persons who answered the questionnaire were enthusiastic about the project. What happened to the rest? There are two possible answers. Spiritual directors are not taking their job seriously, or they are too busy. The first possibility may be true in a few individual cases, but I think it is rare. Rather, I think that spiritual directors are too busy. They may have wanted to answer the questionnaire but just could not afford the time. Several returned questionnaires would indicate as much. One spiritual director writes, "I must carry a teaching load of ten classes a week, plus other duties, with the result that time is at a definite premium. Much as I would like to devote more care to the charge of spiritual director, I am simply incapable of doing so at the present time."

Another question for discussion is this: Is it of value to have arranged the various books of the reading list into age groups? One Father expressed the following opinion: "I do not like the distinction between groups of boys by age and class standing alone. I find that many boys in the earlier years are far ahead of some of the older ones in mental development and in spiritual preparation. Hence, they can profit by books that are listed as 'too old' for them. Nor do I agree that reading books that are 'over their heads' is useless or harmful for them. I incline to the idea that such books are a challenge to the alert lad and inspire respect as well as effort on his part. For my own part, I should not have acquired much understanding of spiritual things if I had waited until I was (thoroughly) ready for the books I have read."

The opposite opinion was expressed by another Father. He says, "The feature of grading the books according to the school year level is definitely one of the most advantageous of the project. Good spiritual books can be picked up without too much difficulty. To assign or distribute them to the proper age levels is another and vexing problem." What is your opinion?

The question of just what books are suitable for spiritual reading was also raised. What about the spiritual novel such as Bekessy's *Barabbas*? One book in particular raised a discussion, *Seven Storey Mountain* by Merton. Some wished to include it as spiritual; others did not. Is it a spiritual book? What about Garrigou Lagrange's *Three Ages of the Interior Life* and Scheeben's *Mariology*? Are they too deep for junior college? I personally feel that

they are beyond any minor seminarian and I did not include them in the list. Some thought that they should be included.

I sincerely hope that this list will be a real help to spiritual directors and students. I might suggest that each student obtain a copy and have his spiritual director or confessor check the books which he feels the student should read for the coming semester. This would assure the spiritual director or confessor that the student is reading what is best for his own soul. It might be good to furnish the student librarians with a copy, since it often happens that a student asks for a book and is given one that is not spiritual at all or is little desirable.

It is my sincere wish that Almighty God will bless all those who have helped to make this reading list possible.

## NORMS FOR FACULTY APPRAISAL OF MINOR SEMINARIANS

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This paper opens the discussion of norms to be used by the faculty in the appraisal of minor seminarians with respect to discerning their suitability for further study for the priesthood. Several times papers in the Seminary Department have treated the problems in the selection of candidates for the priesthood. Father Dyer, Father Barr, Monsignor Nolan, Father Harrigan, Father Harding, Father Laubacher—to name but a few—dealt with these problems. But I did not find anyone directing his discussion strictly to appraisal in the minor seminary.

I shall try in the few minutes allotted to me to suggest a few of the norms for appraisal in the minor seminary. The discussion will bring these out more fully and will suggest others. But first something on the importance of making our selection of candidates as soon as possible.

There are those who think that rigorous weeding out belongs to the major seminary; that no safe decision can be made in the case of the young such as we have in minor seminaries.

It is important that serious consideration of the suitability of candidates find place in minor seminaries, 1) Because of the cost to the seminary (I am not referring to money, although that is something not to be overlooked). Wear and tear on the administrators, faculty and students come mostly from the unfit. The unsuitable students are or become the serious disciplinary problems; they are the drags on the class in study; they are the moral dangers by positive action; they are the moral dangers by reason of strange impressions made on good candidates. 2) Because of the cost to the unsuitable candidate—boys unsuited to seminary life or who are not really interested in the priesthood as a goal are those most apt to fall into serious moral difficulties even in the holy atmosphere of a seminary. And then there is the problem of facing the return home with the additional problems of adjustment. Time spent in the seminary only increases these difficulties. Anyone who has had any experience at all in seminary work knows what problems of adjustment even one year can bring. If anyone is looking for more discussion of the importance of early removal of the unsuitable I refer him to "Weeding out the Unfit" by Father Barr, C.M., *NCEA Proceedings*, 1922, page 473; and also the Sacred Congregation of the Sacraments Instruction to Ordinaries on Promotion to Orders, December 27, 1930.

Some standards of judgment are set down for us by the III Council of Baltimore, Title V: "Si qui deprehendantur facultatibus seu animo statui clericali consentaneis destitui, religioni aut virtuti minime dediti, disciplinae impatientes, arroganter vel pertinacem indolem prae se ferentes, aut aliis sive dictis sive factis offendiculo esse comperiantur, et saepius admoniti ad meliorem frugem se non recipient, e seminario (puerorum) dimittantur."

Canon 1371 gives a similar paragraph: "E Seminario dimittantur dyscoli, incorrigibles, seditiosi, ii qui ob mores atque indolem ad statum ecclesiasticum idonei non videantur; itemque qui in studiis adeo parum proficiant ut spes

non affulgeat eos sufficientem doctrinam fore assecuturos; praesertim vero statim dimittantur qui forte contra bonos mores aut fidem deliquerint."

With these two bits of positive law to refresh our minds we can proceed to the discussion of the physical, mental and moral qualities to be looked for in minor seminarians.

#### PHYSICAL HEALTH

First let us consider physical health. Really, I believe, this poses the fewest worrisome problems. Wherever the decision is not clear-cut and as it were ready made, administrators and faculty depend almost of necessity upon a physician's judgment. This makes it imperative to have available a physician who understands our needs and who is interested in our work.

Canon 984 declares irregular ex defectu 2°— corpore vitiati qui secure propter debilitatem, vel decenter propter deformitatem, altaris ministerio defungi non valeant. 3°— qui epileptici vel amentes vel a daemone possessi sunt vel fuerunt.

I wonder if this canon would not eliminate some of our so-called nervous cases.

Canon 969 speaks of ordaining only those who will be useful for the diocese. This would eliminate those with other physical ailments who could never serve in priestly capacity.

The health record we use in Normandy for applicants questions them about severe headaches, epilepsy, heart trouble, rheumatism or St. Vitus Dance, serious respiratory disease, hay fever, asthma, bronchitis, etc. It asks also about the presence of any of these things in the immediate family or household. One question is about physical defects. We once received a young man with a glass eye and a plastic ear. A common enough thing is missing teeth. In an earlier day that was a serious objection to reception of a young man. But today with modern dentistry there is little difficulty.

What every seminary asks, I believe, is only ordinary good health, physical completeness and soundness. We do not need a Charles Atlas or Bernarr McFadden. The point for faculty observation is the seminarian's reaction to illness, serious or slight. We want to know his usefulness after illness. Healthy specimens can be hypochondriac and become a plague to the world. Sickly men can rise above ill health and accomplish a great deal for God. Here I might mention St. Gregory the Great, St. Paul of the Cross, St. Alphonsus Liguori, St. John Bosco, and Pope Pius XII.

#### INTELLECTUAL FITNESS

In discussing the mental fitness of minor seminarians we must keep in mind two things: 1) The intellectual standards of the seminary are higher and should be higher than ordinary schools. We are selecting and equipping men for the natural leadership and superior position of the priesthood. 2) Father Barr, C.M., has well expressed the second: "The only natural means we have to judge the intellectual capacity and suitability is that supplied by the account the student gives of himself in the classroom and the examinations. . . . It seems farcical to set up a system of classes and examinations, to spend the time and take the pains to conduct classes and examinations; and then base our judgment of the student on a priori grounds."

Our courses of study and our entire training are geared to the average student. It is the great body of the average students that gives us the least worry, the fewest problems. They go their way for the most part unnoticed, unblamed and, of course, unsung.

The brilliant student and the borderline student—these are our problems. Both groups need help and guidance. Each group has its special needs. And it is in these exceptional students (if I may group them thus for the purposes of this discussion) that we simply must find other qualities to make them suitable for the priesthood.

The exceptional student must have tact. Call it prudence, common sense or sound judgment, but this mental balance is more indispensable than talent. Lack of tact may be youthful indiscretion which is curable; or it may be a degree of eccentricity which is really insanity and is incurable. There is grave danger that prejudice in favor of talent may blind us to the absence of good judgment in the brilliant student. And the unpleasant fact may be forced on us that a particular borderline student cannot be trained, because he has not wit to see his own limitations.

The exceptional student must be industrious. Sometimes great industry is stimulated by a consciousness of natural defects, while innate aptitude if often enough the doting mother of a habit of indolence. The borderline student cannot answer to the responsibility of the priesthood unless he works hard. And the brilliant student will not measure up to the responsibility of the priesthood unless he uses his talents to the full. As Abe Martin says, "Ability don't cut no ice, 'cept you get out and hustle." To send the brilliant student on because he has fine talents, while he does not use them, is to make brilliance the "unum necessarium."

The exceptional student must have vocational interest and in particular he must have a love of study, an active but orderly curiosity. Love for study must be instilled from the first days in the seminary. If this spirit and love of study does not take root and grow from the very beginning, it must surely be in unkind soil. This spirit of study is something that requires real observation on our part. It is not identical with satisfactory scholastic performance. And we must not let good classwork distract us from the fact that a student does not love study, does not work, does not use his talents to the full.

#### MORAL CHARACTER AND TEMPERAMENT

It is in the evaluation of moral character and temperament that we of the minor seminaries should be frequently reminded that grace perfects nature, but does not change it. We are not those who make the final decision as to the young man's readiness for Orders. But in approving our students for advancement it is necessary to weigh well that radical changes in characteristics or temperament are very rare. The problem put squarely before us is this: to look for an assembly of trainable qualities that when trained will equip the young man suitably for the priesthood.

We are working with these young men in the most impressionable years of their lives. If they do not train easily now, we can scarcely expect them to train well later. On this basis we can safely and prudently eliminate even the very young who have manners and temperaments which experience has shown are not easily improved and are unsuitable.

We must consider both overt acts and general manifestations. We must watch for manifestations of extreme selfishness, opposed both to fraternal charity and religious obedience—the type of person who is thoroughly inconsiderate, grasping and self-opinionated, oblivious of the comforts, the sensibilities and the rights of others.

We must watch for manifestations of the softness, delicacy, laziness associated with effeminacy. Then there is the professional buffoon who rarely learns other ways and from whose lips sacred wisdom comes with little grace.

And the critical, cynical type which is almost impossible to influence and whose own influence is so destructive.

We must insist on positive growth in the fundamental qualities of docility and reverence—not mere outward compliance, but the disposition to seek and to accept sincerely advice and direction; growth in fraternal charity that treats all as Christ, not dangerously partial, not leading astray; growth in piety—judged by promptness to spiritual exercises, normal use of the ordinary practices, proper interest in liturgy, not mere rubrics, not display or community singing, but zeal for better use of Holy Mass, Confession, and Holy Communion.

There will be breaches of discipline, prepare your soul for that. But for these we can allow, so long as the student is impressionable, shows good will in accepting correction and makes some improvement after correction.

I will close this paper with a reference to that special class of students who are "*felt*" rather than "*known*" to be unsuitable. Father Laubacher once said, "If the best that can be said is that they will do no harm, they should not be recommended. They will be ineffectual individuals. The priesthood will be better off without them." And Father Barr said, "If we feel they are unsuitable, we are not sure they are suitable and we cannot approve them."

We do not lean heavily enough on what I would call the instinctive judgment of experienced faculty members. The daily active application of the principles of any science or branch of knowledge gives a wisdom and understanding far beyond all the possibilities of mere book knowledge. The seminary faculty deals with the student in action; deals with him when his attention is least directed toward his own conduct. His characteristics and temperament appear most clearly when the student is off guard. It is imprudent to discount the "instinct" of experienced faculty members. If the majority of the faculty are not satisfied, the student should not be advanced. Higher faculties receive these students with the presumption that we approved them. Holy Church requires that we look for positive qualities. The Church's judgment of fitness is based not on the judgment of the spiritual director in the internal forum, but on the considered appraisal of the faculty in the external forum—for by their fruits you really know them.

## SPIRITUAL GUIDANCE OF MINOR SEMINARIANS

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Is the spiritual guidance of minor seminarians shortsighted? The subject of my paper as it appears on the printed program is too broad. I must, then, limit myself to but one phase of the spiritual guidance of minor seminarians. I begin by asking the question: Is it shortsighted? I proceed, then, to restrict the area within which I shall treat my subject.

First of all, it is generally accepted that, although the graduates of a minor seminary are at least six years removed from the priesthood, their character and spirituality have nevertheless taken rather definite shape. The major seminary will do something for them, of course. But those of us who have been in the minor seminary work long enough to see our seminarians actually in the priesthood can vouch that they changed but little from what they were when they left us to go into philosophy.

In the second place, I shall deal with spiritual training in the minor seminary as the responsibility of the entire faculty. The spiritual director has his function, of course. Even in the work I shall outline here, he has a leading role to play. To place the need of united effort in sharp focus, however, it must be clear that the influence of the seminary Fathers, singly and collectively, is the vital factor in the spiritual formation of the students. The seminarians will be no better than the priests they live with, no matter how noble the ideals which the spiritual director sets forth. Seminary priests can make or break the spiritual director.

Now, *in medias res*. What is the object of spiritual guidance in either seminary, major or minor? Let us read the definition of spiritual training which Their Eminences of the Sacred Congregation of Seminaries and Universities give in their letter of May 26, 1928, addressed to the Bishops of the United States and entitled *De Sacri ordinis alumnis in Statibus Foederatis Americae Septentrionalis*. "Spiritual training," Their Eminences say, "does not consist merely in the acquisition of goodness and moral honesty; it embraces also all that group of virtues by means of which the priest ought to become a living image of Our Savior, Jesus Christ, to live His divine life, to be an *alter Christus*, and all this not only because the priest participates in the divine powers of Christ, but especially because he imitates the example which Christ left us. Therefore, above everything else you must see to it that *Christus formetur in iis, qui formando in ceteris Christo ipso muneric officio destinantur*." Christ must be formed in those who are destined by their very office to form Christ in others.

A seminarian who is recommended for higher studies must, then, give positive signs of virtue, a *bonitas excellens*, in practical terms, a love for God and neighbor. As he puts on the mind which was also in Christ Jesus, he is preparing to save souls. He loves, then, both God and neighbor. It may be said that the love of neighbor is the test of a seminarian's training. In simple language, he plans to help others. He is acquiring a greater love of justice and charity, the key virtues of otherliness. He is ridding himself of the remnants of selfishness and devoting himself with greater earnestness to the needs of others.

Trusting that I am not oversimplifying the formula which the seminary follows in the spiritual training of candidates for the priesthood, I set it down in these words: The seminary trains its students to help others. When, on the other hand, I raise the question whether or not the seminary is short-sighted, I am wondering whether or not the seminary appreciates the full meaning of the same formula. There is more in it than meets the eye. Helping others in the priesthood should mean helping others not only directly but indirectly as well. If seminary guidance is what it ought to be, then, the ideal which the Christlike seminarian will take with him into the priesthood is that he will help others not only through himself, but also and especially through others.

In making the mind and vision of Christ his own the seminarian humbly acknowledges, naturally, that his own effort, devoted and unstinting as it may be, will not accomplish the salvation of the world, of all mankind. He actually will make but a small contribution toward the world conquest of Christ. Even in the seminary he recognizes how limited his powers are. He knows that, even if Christ can by His divine power convert the whole world in a split second, yet He will not. Our Lord wants to depend on His priests mostly. He will accept growth and progress in the Church only on the conditions which His priests establish for Him to work under. Divine power can accomplish everything, it is true, but usually through secondary causes with priests among them.

It would be interesting to know what the seminarian thinks of the vision of the priests with whom he comes in contact. How broad is it? Do they inspire the seminarian with a complete idea of priesthood? How far does their love for others go?

Thanks to the training which our priests have received in our seminaries, major and minor, they are a fine lot of priests in this country. They are devoted to their work in the parish, giving their people generous service at the altar, in the confessional, in the pulpit, in the schoolroom, on sick calls, in the whole gamut of parochial activities. Our Lord must be happy about what they are doing for souls.

But I think that priests could be making Him much happier had they been fully prepared in their seminary course. The priests can do much more for Him by having had their vision broadened in a practical way. They could do much more, actively and constructively, by design and on purpose, to help others through others especially.

Every priest has the privilege and responsibility of spiritual fatherhood. He is addressed by people, Catholic and even non-Catholic, with the title *Father*. Celibate though he is, he can have a spiritual progeny of apostles to his credit, priests, religious, and even lay people. His priesthood should be fertile and fruitful. Christ had a school of vocations about him. The saints did, too, for example, Dominic, Francis, Ignatius, John Bosco. Their names are immortal for the spiritual families they fathered, priests, sisters, brothers, lay apostles. Every priest should produce at least a few new servants for Christ's kingdom. Every priest cannot be like my pastor, Monsignor Joseph Pietrasik, who, although he is declining in years, will live in the life of thirty-three of us whom he led to the altar and of some eighty young ladies he guided into religion. Every priest can, however, be somewhat like him, if he exercises any spiritual fatherhood whatsoever. Divine love is productive and fertile. The priest shares it both to have and to give. The priest's fertility must be the fertility of Christ. Adorned with Christ's productivity, the priest only then becomes His *alter ego*.

For the sake of an illustration, I once heard a bishop ask the question: Why is it that doctors who are most unselfish in caring for their sick, who will call on and stay with their patients all hours of night and day without a thought of the sacrifice they are making, yet will not lift a finger to support any movement that might help the huge numbers of sick in the nation who cannot afford a doctor, have no doctor to call, for that matter, who cannot even buy medicine for their needs? By the same token one may ask: Why is it that the priest, so devoted to the administration of the sacraments, gives so little thought to recruiting and guiding other workers into Our Lord's vineyard, who, with him or in place of him, will win the souls to Christ whom the priest himself cannot possibly reach?

It seems that so many priests wait for vocations to wander into their rectories. What would be at the bottom of this condition? Is it humility? Or shyness? Surely not indifference. Is it the presumptuous notion that God will somehow provide? You are acquainted with surveys made in various parts of the country which point to the fact that little is done by priests generally to stimulate any kind of apostolate. How few are the priests, it seems, who take positive action, the first step, the initiative to recruit vocations.

In the matter of priestly vocations alone in which we are so deeply interested, so many priests seem to be satisfied that they have done their duty when they have assisted only the young people who have come to them for advice. Oh, if they took to heart the full meaning of Canon 1853 which reads: "Priests, especially Parish Priests *shall take pains* (italics mine) to preserve with special care from the contagion of the world boys who manifest indications of an ecclesiastical vocation, to form such boys unto piety, initiate them into the study of letters and foster in them the germ of divine vocation." Yes, they *shall take pains*. *Dent operam sacerdotes*. No small assignment this. It is a work which calls for spiritual fatherhood, spontaneous action, prayer, planning, technique, and organization. Nothing should be left to chance.

That there is a great plenty of possible vocations no one will deny. St. John Bosco once said that God puts the germ of vocation into at least one third of our young people. The late Bishop Griffin of Trenton said at one of the vocation conferences sponsored a few years ago by the Missionary Union of the Clergy: ". . . there is no dearth of VOCATIONS (weigh the word well) whether of men or of women. To say so would be to impugn God's Wisdom and Providence. But there is definitely, as we must acknowledge to our sorrow, an almost frightening lack of response to the Master's gentle invitation. 'The fault, dear Brutus, is not in our stars but in ourselves that we are underlings.' . . . There is NO LACK OF VOCATIONS, then, BUT A WOEFUL LACK OF RESPONSE to the extent of ninety-nine percent. And the cause? One of the principal causes is the lack of spiritual directors, not the lack of priests, in spite of the fact that his very ordination makes every priest a moulder of the spiritual life. If we are to narrow the great chasm between the vocation and the response in the same individual soul, more and more priests in the parishes throughout America will have to give more and more prayer and study and practice to the art of spiritual direction. . . ." If it were possible to ask any one of the many souls who should now be priests or religious why they are not among the chosen ones, the answer probably would be "Nobody asked us." In other words, no spiritual director was at work.

But the recruiting of priests and religious is not enough. No matter how numerous these might be, there still might be imminent a sterility, a lack

of productivity in the Church. Strange as it may seem, a huge sector of our population will never be reached by priests and religious. Certain vital problems of modern times will never be solved by these people alone. There are certain departments of life where select souls, holy though they be, will have little or no influence.

The social reconstruction, the restoration of all things to Christ, which is the need of the hour and the salvation of the Church itself, calls for lay leaders and lay action most of all. The manpower which the Popes plead for is not priests and religious alone, but rather priests, religious, and lay leaders. "The work of parish and other priests, however fervent and diligent," says Pope Pius XI, "is insufficient for the great needs with which the apostolate must confront the time we live in. It is fitting then that the clergy seek out chosen men, who can be side by side with them in their apostolic work, and fling forth everywhere the fertile seed of religion." (To the Argentine Hierarchy, Feb. 4, 1931.) If Christ is to be brought into the home, the market place, the shop, the office, the business house, the legislature, the courtroom, the barracks, lay people will be the ones to escort Him there.

The condition of society is a source of anxiety to every priest. He might ask with Cardinal Civardi: "Is the spirit of modern society still Christian? Is Christ still enthroned in the midst of our people as a venerated Master? Is His Gospel still the supreme rule for private and public action? Is the immense social value of His light-giving doctrine still appreciated, recognized, and utilized? Alas, we cannot but answer these questions in the negative. The Society of today, despite appearances, is 'void of Christ.' (Gal. 5:14)" (Manual of Catholic Action, p. 111.) Our own Catholics must be organized to restore Christian principles to social life. How tremendous a task this appears to be when even our Catholics in great part are ill-informed and inarticulate.

The social-economic field in particular is crying for intelligent and inspired lay action. Lay people, under the guidance of bishops and priests, have the key to the sinister social question. The industrial revolution is far from running out and spending itself. The problems of modern man will spring out in his work for many years to come. But sad to say, if I may quote the words of Pope Pius XI uttered in 1937, "The working classes have been lost to the Church." But religion alone will help the worker. Not if it means only church-going, of course. Not if it is a Sunday religion only. Religion is necessary for the workingman from eight o'clock to five every day, from Monday to Friday every week. God is a factor when wages, hours, prices, and working conditions are at stake. And then let us not forget for a moment that home life, school life, and even church life really depend on the work of the man of the family. Catholic lay people must be prepared to solve the social question. Key men and women among the laity must be found and trained to guide others to ways of justice and charity. Actually this is their vocation.

Now who but the priest will train lay people to these positions of leadership? Pope Pius XI in his great encyclical on social reconstruction, *Quadragesimo Anno*, in very plain language points out the obligation and responsibility of priests: "It is chiefly your duty, Venerable Brethren, and of your clergy, to search diligently for these lay apostles both of workers and of employers, to select them with prudence, and to train and instruct them properly. A difficult task, certainly, is thus imposed on priests, and to meet it, all who are growing up as the hope of the Church, must be duly prepared by an intensive study of the social question." If I may here hint at what

I shall say later, who are these who are growing up in the hope of the Church, but our seminarians?

An important concern of the Holy Father is that a spiritual formation be first provided for the laymen who will lead others in the social apostolate, "those who by a special grace from God are called and chosen for a work so similar to that of a priest." (Pius XI to the Archbishop of Malines, August 15, 1928.) In the Encyclical *Quadragesimo Anno*, again, Pope Pius XI makes these recommendations: "But above all, let them hold in high esteem and assiduously employ for the good of their disciples the most valuable means of both personal and social restoration which as We taught in Our Encyclical *Mens Nostra* is to be found in the Spiritual Exercises. In that Letter We expressly mentioned and warmly recommended not only the Spiritual Exercises for all the laity but also the highly beneficial Workers' Retreats. For in that school of the spirit, not only are the best of Christians developed but true apostles also are trained for every condition of life and are enkindled with the fire of the heart of Christ."

Fathers, the long and short of this discussion on the preparation of the layman for his apostolate is that he must have spiritual direction. We return once more, then, to the necessity of making our future priests spiritual directors. They must be prepared to be spiritual fathers to lay leaders as well as to priests and religious. We speak, therefore, of the need of the same fertility and productivity, regardless of which vocation we have in mind.

Have we in the seminaries been doing our job? Oh, I know we have been teaching obedience, piety, diligence, honesty, and many other virtues to our seminarians. We point with pride to our alumni, of course, who are giving an account of themselves as worthy servants of Christ and stewards of the mysteries of God. (1 Cor. 4:1) But have we been nurturing them, even in the minor seminary, to be budding spiritual directors of vocations among the clergy, religious, and laity? Has not the spiritual guidance of minor seminarians been shortsighted? Has it lacked projection? Have we been throwing short?

The idea of projection will serve as an excellent analogy in suggesting practical means which we ought to use to give our seminarians the vision I have been speaking of. Projection is the act of throwing or shooting forward usually at a target. For example, from a catcher's position in baseball I can throw a ball to the pitcher or to the second baseman. The distance of my target makes a difference in the way I throw. Now, which action of mine has most to do with guiding my throw toward its proper target? I know that the grip on the ball, the coordination of bone and muscle in my wrist, arm, and shoulder, the follow through of the whole body are contributing factors toward making an accurate throw. But absolutely essential is the work of my eye. If you ever played the game, you know what is meant by throwing with one's eye. When I must throw to second base, then, there I must put my eye. If I keep my eye on the pitcher, however, I will hardly make an accurate throw to second base.

Now comes the sixty-four dollar question. What can the minor seminary priests do to help their students to project the apostolate at least one generation forward? What can these priests do to leave with the students the realization of their future duty to raise a spiritual progeny of apostles? What can they do to begin to develop spiritual directors who in their day will see to it that vocations multiply among the clergy, religious, and laity?

In the first place, the seminarians must be made to think that they are preparing to help others to help still others. Every device of teaching and

persuading should be aimed at this objective. They must be told again and again, in season and out of season. The seminary priests must follow the policy of the Negro preacher who explained the secret of his success in the pulpit thus: "First Ah tells 'em what Ah will tell 'em, then Ah tells 'em, last Ah tells 'em what Ah told 'em."

But even if a lesson is repeated, it must be reinforced by the conviction and good deeds of the seminary priests. One thing is sure, the pedagogy expressed in the word, "Don't do as I do but do as I say," does not stand up. Seminarians are very sensitive to the example of their teachers. If the life of any one seminary priest lacks projection or vision, the cause may be lost. Anything that smacks of selfishness or a lack of mortification may wipe out the vision and impede the projection of the seminarians. Examples of selfish conduct might here be cited. Suffice it to say, however, that seminarians who are exposed to the subtlest scandal of selfishness will hardly learn to project themselves to the ideals required for spiritual fatherhood.

To tell the seminarian to project his outlook into the next generation can be merely handing him a theory. Some experience in the field is necessary, of course. Why cannot, then, our minor seminarians visit our parish schools to talk to the eighth grade boys about the seminary with the hope of rousing an interest in the priesthood in some boys? It is easy to see that this practice of recruiting might well carry through into their priesthood. It is more likely that these seminarians will be not only priests but spiritual directors as well.

Minor seminarians can gain valuable experience for searching out leaders by serving actively on various committees in the student organization in the minor seminary, provided the organization is not dominated by the faculty. St. Joseph's Seminary, Grand Rapids, has had what is called a Students' Catholic Action Service for twelve years with apparently good results, although it is too early to say whether our alumni have been actually finding and training lay leaders for lay action. The organization of which I speak is a coordinating agency which brings together the student activities under about a dozen committee chairmen. The students elect their own officers. A board of student directors advises the student president on the selection of committee chairmen. Students do their own programming. They run their own meeting in the presence of the seminary spiritual director, who is their moderator. The committees sponsor various student activities, such as sports, drama, literary meetings, mission programs, Apostleship of Prayer, Sodality, Adoration of the Blessed Sacrament, maintenance help, discussion clubs, and a few others. It is felt that the seminarians learn to recognize talent when they see it and help to develop it in their own midst. There is reason to believe that this organizational activity will serve the seminarians in good stead for setting up lay programs in the not too distant future.

One should not overlook a highly useful by-product of this student activity. Accidentally, ex-seminarians, who outnumber seminarians by far, may develop into more active laymen as a result of their membership in the student organization.

For emphasis, I will refer again to the words of the *Quadragesimo Anno* ". . . all who are growing up as the hope of the Church, must be duly prepared by an intensive study of the social question." The seminarians, whom Pope Pius XI had in mind, must have a knowledge of and sympathy for the workingman and his problems. They ought to supplement their readings on these matters by direct contact in vacation time with the workingman himself. The minor seminary years may very well be their best opportunities.

Now that I am about finished, I shall again ask the question: Is the spiritual guidance of our minor seminarians shortsighted? I answer that it is on the evidence that we are not producing an adequate number of vocations to the priesthood, religious life, and lay leadership to help others according to the mind of Christ and His Church. Constructive programs of developing projection and vision in our seminarians must be under way. At any rate, all of us appreciate how necessary it is to train our seminarians to look beyond their own priesthood. Even with us in the minor seminary they should begin to learn certainly the need and perhaps the methods of searching out, selecting, training, and instructing recruits for the clergy, religious, and lay leaders. Our seminarians must learn to help others through themselves and especially through others.

## COLLEGE AND UNIVERSITY DEPARTMENT

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### PROCEEDINGS

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The College and University Department followed the pattern of the last several conventions and held both plenary and sectional meetings during the days of the convention. The papers of the speakers and reports of the sectional meetings are contained in subsequent pages of this bulletin.

At the closing plenary session of the department the report of the Committee on Nominations was presented and the proposed slate of officers was elected by the department. The slate was as follows:

President: Rev. Cyril F. Meyer, C.M., Vice President, St. John's University, Brooklyn, N. Y.

Vice-President: Brother Bonaventure Thomas, F.S.C., President, Manhattan College, New York, N. Y.

General Executive Board: Brother Emilian James, F.S.C., Elkins Park, Pa.

Class of 1952-56:

Sister Catharine Marie, S.C., Dean, College of Mt. St. Vincent, New York, N. Y.

Very Rev. Robert J. Slavin, O.P., President, Providence College, Providence, R. I.

Rev. Edward B. Rooney, S.J., Executive Director, Jesuit Educational Association, New York, N. Y.

Sister M. Emmanuel, O.S.F., Dean, College of St. Teresa, Winona, Minn.

Class of 1949-53:

Sister Madeleine Maria, College of the Holy Names, Oakland, Calif.

Class of 1951-55:

Very Rev. Joseph R. N. Maxwell, S.J., President, Boston College, Chestnut Hill, Mass.

Rev. Edward A. Doyle, S.J., Dean, Loyola University, New Orleans, La.

COMMITTEE ON NOMINATIONS

EDWARD M. DWYER, O.S.A., *Chairman*

HENRI J. MOQUIN, A.A.

SISTER M. CLEMENT, S.V.I.

PAUL C. REINERT, S.J.

SISTER M. PATRICK, O.P.

CHARLES C. MILTNER, C.S.C.

## MEETINGS OF THE DEPARTMENT EXECUTIVE COMMITTEE

### FIRST MEETING

The Executive Committee of the College and University Department met in the Kansas City Municipal Auditorium on Tuesday, April 15, 1952, at 4:00 P.M. Very Reverend Father Dunne, President of the Department and Chairman of the Executive Committee, presided and opened the meeting with prayer.

The Secretary was asked to call the roll. The following members were present:

Father Barnett, Sister Catharine Marie, Sister Clement, Father Donnelly, Father Duce, Father Dunne, Father Dwyer, Sister Emmanuel, Msgr. FitzGibbon, Father Galliher, Msgr. Haun, Father Kammer, Sister Loyola Maria, Sister Madeleva, Father Meade, Father Meyer, Father Millor, Father Miltner, Father Moore, Father Moquin, Sister M. Patrick, Brother Potamian, Father Reinert, Father Rooney, Brother B. Thomas, and Father Whelan.

Those absent were as follows:

Sister Mary Aloysius, Father Cunningham, Brother Emilian, Father Gianera, Abbott Heider, Father Lemieux, Brother G. Paul, Msgr. Riley.

The following had written that they would be unable to attend:

Mother Agatha, Msgr. Dillon, Father Slavin, Brother W. Thomas, and Father Wilson.

Father Dunne asked for comments on the minutes of the last meeting as printed in the *Newsletter*. There being no corrections suggested, motion was made by Father Whelan and carried that the minutes be accepted.

The Chairman introduced the new members.

Authorization was requested and granted that a representative of the Educational Testing Service be permitted to address the delegates on points connected with the Graduate Record Examinations.

The Chairman called for the report of the Committee on Membership. This was presented by Father Whelan and on his recommendation the following action was taken: 1. that the resignation from constituent membership of Notre Dame Junior College, St. Louis, Mo., and St. Mary's Junior College, O'Fallon, Mo., be accepted without prejudice to these colleges; 2. that the following senior colleges, associate members of the department, be approved for constituent senior membership: Fairfield University, Fairfield, Conn.; Fournier Institute, Lemont, Ill.; LeMoyne College, Syracuse, N. Y.; Madonna College, Plymouth, Mich.; Merrimack College, No. Andover, Mass.

Upon representation of Father Reinert that his presence on the Membership Committee is incompatible with his duties as a member of the National Commission on Accrediting, Father Kelley, of Omaha, Nebraska, was nominated to replace him. Motion was made by Monsignor Haun and seconded by Father Galliher that the entire report be accepted as read.

(The extended report of the Committee on Membership appears elsewhere in the Proceedings.)

Sister Emmanuel reported for the Committee on Nursing Education. Her report covered, first: the present status of nursing education in general and that under Catholic auspices in particular; second: the present trend among nursing educators; and third, the possibility of securing a forum under the auspices of the NCEA in which nursing educators and representatives of colleges and universities can meet to discuss the ways and means of strengthening nursing education under Catholic auspices. After considerable discussion, led by Father Kammer and Sister Catharine Marie, it was agreed that the present committee continue the study of the developments of nursing education and offer recommendations to the Executive Committee in an effort to achieve the needs and objectives of the nursing schools. The colleges were urged to cooperate since there is evidence that the nursing schools need the assistance of the liberal arts colleges. The Committee did not respond favorably to the suggestion that a special section of the NCEA be devoted to nursing education. Action on this proposal is held in abeyance for further consideration and the consolidation of the various agencies interested in nursing education. Father Rooney moved that the report be accepted with thanks to Sister Emmanuel and her associates. Father Meade seconded, and the acceptance was unanimous.

(The extended report of the Committee on Nursing Education appears elsewhere in the Proceedings.)

Father Reinert was called on to make a preliminary report for the Committee on Accreditation and Related Topics. The report was accepted with unanimous endorsement of Father Reinert's suggestion that the colleges and universities of the NCEA continue to cooperate with the National Commission on Accrediting.

(The extended report of the Committee on Accreditation and Related Topics appears elsewhere in the Proceedings.)

On Father Galliher's nomination, the Committee unanimously elected Monsignor FitzGibbon as Editor of the *College Newsletter* for another term.

The meeting adjourned at 5:00 P.M.

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#### SECOND MEETING

The second session of the Executive Committee convened on Friday, April 18, 1952, at 11:00 A.M. in the Municipal Auditorium. Reverend Cyril F. Meyer, C.M., newly elected Chairman of the Committee, presided and opened the meeting with prayer.

Present were:

Father Barnett, Sister Catharine Marie, Sister Clement, Father Donnelly, Father Duce, Father Dunne, Father Dwyer, Father Galliher, Msgr. Haun, Abbott Heider, Father Kammer, Sister Loyola Maria, Sister Madeleva, Father Meade, Father Meyer, Father Miltner, Father Moore, Father Moquin, Sister M. Patrick, Brother Potamian, Father Reinert, Father Rooney, and Brother W. Thomas.

Absent were:

Sister Mary Aloysius, Father Cunningham, Sister Emmanuel, Brother Emilian, Father Gianera, Father Lemieux, Father Millor, Brother B. Paul, Msgr. Riley, Brother B. Thomas, and Father Whelan.

Also absent were the following who had written they would be unable to attend:

Mother Agatha, Msgr. Dillon, Msgr. FitzGibbon, Father Slavin, and Father Wilson.

In the absence of Monsignor FitzGibbon, the Secretary reported the request of Father Wilson to be relieved of his position on the Board of Control of the College Newsletter. On motion of Father Galliher and seconded by Monsignor Haun, the Committee reluctantly accepted and the Secretary was directed to express to Father Samuel K. Wilson the formal tribute of the Committee for his long and commendable service first as Editor and latterly as member of the Board of Control for the past many years. The motion carried unanimously.

The Committee discussed the reports presented on the conduct of the various meetings of the College and University Department of the Kansas City Meeting. It was agreed: first, to control the duration of panel discussions; secondly, not to invade the established free periods so as to allow delegates to visit the exhibits; third, to schedule separate meetings for the Deans and Registrars.

Father Moore proposed the following to serve on the Committee on Graduate Study:

Rev. Henry W. Casper, Creighton University  
Rev. Stewart E. Dollard, Loyola University  
Rev. Gerard F. Yates, Georgetown University  
Rev. Robert J. Henle, St. Louis University  
Rev. J. Gerald Walsh, Duquesne University

Nominations were approved unanimously.

Father Moore referred to the booklet to be published by the Committee on Graduate Studies. He suggested that institutions interested should submit data they feel should be included.

The Committee then briefly discussed the fees currently charged for institutional memberships in various associations. The Chairman was requested to secure a statement of clarification from the office of the Secretary General regarding these fees.

Father Rooney referred to the general apathy regarding the proposals of Father Sobrino and the inter-American affairs. Father Dunne traced the route of the proposals of this Committee through the General Executive Board and finally to the NCWC where the bogging down was attributed to lack of funds. Father Moore suggested that the institutions directly concerned should contribute the funds. It then developed that there is lack of a central responsible organization to receive these funds and allocate them. The Committee unanimously agreed that this matter be brought to the attention of the Secretary General and that every effort be made to carry through the original proposals and prevent interest from dying out.

Monsignor Haun again referred to the report of the withdrawal of two institutions from the Association. Because of lack of time, the proposal was made to defer discussion until the October meeting.

The meeting adjourned at 12:00 noon to permit attendance at the general closing session.

BROTHER A. POTAMIAN, F.S.C.,  
*Secretary*

## REPORTS

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### REPORT OF THE COMMITTEE ON ACCREDITATION AND RELATED TOPICS

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#### I. THE NATIONAL COMMISSION ON ACCREDITING

The first meeting of the institutional members of the Commission was held in Washington, D. C., on January 8, 1952. This meeting had been preceded by a meeting of the Executive Committee of the Commission on January 6 and of the Commission itself on January 7. As a result of these meetings the following developments can be reported:

1. The constituent membership has been expanded to include six representatives each of the American Association of Junior Colleges and the Association of Teacher Education Institutions. The latter association was admitted in place of the Association of Colleges for Teacher Education which had refused to abandon its accrediting functions. The Association of Teacher Education Institutions is a more logical constituent member of the Commission than the AACTE anyway, since it includes only teacher-training institutions in the strict sense, not departments or schools of education at colleges or universities. Hence, for the first time there is now an organized cooperative body with actual representation from all types of institutions of higher education, approximately 1,250 in number.
2. A long-term objective for the administration of accrediting in this country was defined: As soon as possible the primary responsibility for accrediting in higher education should rest in the six regional accrediting associations with full opportunity for adequate participation in accrediting procedures by representatives of those specialized groups whose continued functioning seems necessary for the proper protection of the professions and the general public.
3. In order to expedite the ever increasing tasks of the Commission, Dr. Fred O. Pinkham has been appointed as full-time Executive Secretary of the Commission.

#### II. THE DEPARTMENT OF HIGHER EDUCATION OF THE NATIONAL EDUCATION ASSOCIATION

1. Two changes in high level personnel have taken place: a. Mr. William G. Carr, formerly Associate Secretary of the N.E.A. and Secretary of the Educational Policies Commission, has succeeded Mr. Willard E. Givens as Executive Secretary of the N.E.A.; b. Dr. Francis H. Horn, formerly of Johns Hopkins University, has replaced Dr. Ralph McDonald as Executive Secretary of the Department of Higher Education of the N.E.A.

2. The pattern has been established of appointing one Catholic to the eleven-member Planning Committee which determines the topics, speakers, and discussion leaders at the annual National Conference on Higher Education in Chicago.

#### III. THE AMERICAN ASSOCIATION OF COLLEGES FOR TEACHER EDUCATION

The situation in regard to the accreditation of institutions offering teacher education becomes increasingly complicated. Two developments are worthy

of attention: 1. During the past few years the American Association of Colleges for Teacher Education developed and put into operation a program of accrediting and institutional self-improvement based on the contention that the competencies required for teaching are specialized enough to justify having a specialized accrediting body to evaluate institutions and programs for teacher education. When on request of the National Commission on Accrediting this organization refused to give up its accrediting functions, an invitation was extended to the Association of Teacher Education Institutions, an association still more recently formed, which by written constitution will never assume accrediting responsibilities. At present it seems almost certain that a new agency, larger and more representative than the AACTE, will emerge as the accrediting body in the field of teacher education. This would be known as the National Council for Accreditation of Teacher Education.

"The proposed Council is to consist of 21 members distributed as follows: 6 members from the legal State agencies (3 appointed by the National Association of Chief State School Officers, and 3 by the National Association of State Directors of Teacher Education and Certification); 6 from school practitioners, all to be named by the National Commission on Teacher Education and Professional Standards; 6 from teacher-education institutions, all to be named by the American Association of Colleges for Teacher Education; and 3 from boards of education, all to be named by the National School Boards Association." ("Accreditation of Institutions and Programs for Teacher Education," W. Earl Armstrong, *Higher Education*, Vol. VIII, No. 12, February 15, 1952, p. 134.)

The Council is to serve three major functions: a. determine criteria to be applied to institutions seeking accreditation for their teacher-education programs; b. devise means of applying these criteria to the various institutions; c. publish lists of institutions accredited for teacher education. The Council will become a reality when the five constituent organizations approve the proposal and elect representatives. Four of the five have already approved and the acceptance of the other one is taken for granted.

How will the new Council affect the AACTE? At its February meeting in Chicago, the AACTE voted unanimously to support the proposed Council and to discontinue its accrediting function if and when the Council begins its operation as an independent accrediting agency. January, 1954, has been set as a target date for the beginning of the Council's accrediting operations.

In the light of the proposed membership pattern of the new Council, practically the only possibility of representation of Catholic institutions offering teacher education would be among the six memberships allotted to the AACTE. Monsignor Hochwalt has already been requested by high officials in the AACTE to name several outstanding Catholic experts in teacher training education with a view to nominating one of them as a member of the proposed National Council for Accreditation of Teacher Education. If the National Council succeeds in going into operation in 1954 in spite of the possible opposition of the National Commission on Accrediting, it would be unfortunate if Catholic teacher training people had no voice in the deliberations of the Council. Cooperation with the new Council, therefore, would seem wise if the Commission's possible opposition is not strong enough to prevent the Council from becoming a reality.

2. A second development within the AACTE would seem to have some significance. Although official publications of the National Education Association have consistently indicated that AACTE is a Department of the NEA, there are some among the AACTE membership who contend that this

affiliation has never been a matter of official action on the part of their Association. Previous to the February meeting of AACTE in Chicago, Dr. John Flowers had recommended to the membership that at this meeting they sever their affiliation as an NEA department. At the opening meeting T. M. Stinnett, Executive Secretary of the NEA's National Commission on Teacher Education and Professional Standards, strongly urged remaining with the NEA. At the closing business meeting Dr. Ralph McDonald supported a resolution urging that AACTE "affirm its full support of and cooperation with the National Education Association." Dr. John Flowers' motion to table this resolution was carried. The Executive Committee of the AACTE has voted to make a careful study during the coming year of the desirability of withdrawing from NEA departmental membership. Although there is some opposition among AACTE membership, information from reliable sources indicates that following the study the withdrawal will probably take place.

Your NCEA Committee on Accreditation and Related Topics has attempted to keep abreast of the constantly changing situation during the past year and after long and serious deliberation and discussion concerning these and related developments as described above wishes to offer the following recommendations to Catholic institutions of higher education:

1. Catholic colleges and universities should continue to cooperate with the policies of the National Commission on Accrediting. This cooperation applies particularly to the observance of the moratorium on accrediting. Because of earlier confusion and misunderstanding, this moratorium was clearly re-defined at the meeting of the Commission on January 6 in the following four statements:

a. National Commission on Accrediting member institutions are requested not to enter into relationships with accrediting agencies which *prior to October 29, 1950*, had *not* initiated a program of accrediting individual institutions or instructional programs.

b. National Commission on Accrediting member institutions are requested not to enter into relationships with accrediting agencies with reference to any agency *change of scope or level*, defined as a part of the agency accrediting program *after October 29, 1950*. (For example, this paragraph applies to the expanded program of accrediting graduate work in chemistry proposed by the American Chemical Society. Recently ACS agreed to the moratorium for at least the academic year 1951-52.)

c. Pending further development of the program of the National Commission on Accrediting, this statement is not intended to influence a member institution from continuing previous relationships with accrediting agencies or from entering into new relationships with those agencies which prior to October 29, 1950, had a specific accrediting program actually in operation. (For example, this would allow a college or university which has recently opened an engineering school or a new curriculum in an engineering school to apply for accreditation by the Engineer's Council for Professional Development.)

d. The above three statements are not intended to restrict the six regional associations from developing or expanding the programs of accrediting being developed in cooperation with the National Commission on Accrediting.

2. It is recommended that Catholic colleges and universities continue to participate in the activities of the NEA Department of Higher Education according to the method suggested in our report at last year's meeting. Essentially this means the designation from among the institutions' religious

and lay faculty and administration of several carefully selected persons who will be alert, articulate, aggressive participants, especially in the National Conference on Higher Education. Only such persons should give financial support to the NEA.

3. Because of the great uncertainty in the field of accreditation of teacher education, Catholic colleges and universities are advised to defer any decision regarding the seeking of membership in and accreditation by the AACTE until this situation is clarified. This recommendation does not prevent visitation of a Catholic college by a State Board of Examiners which has adopted the AACTE's standards and policies for certification of teacher-training programs. Finally, no specific action in regard to the proposed National Council for Accreditation of Teacher Education need be recommended at the present time since it may well be that the general accreditation situation will have changed considerably by January, 1954.

Respectfully submitted,

SISTER MARY AUGUSTINE, O.S.F.  
BROTHER AZARIAS, F.S.C.  
PIUS BARTH, O.F.M.  
MISS ROSEMARY CARROLL  
SISTER CATHARINE MARIE, S.C.  
CLARENCE E. ELWELL  
THOMAS F. JORDAN  
BERNARD J. KOHLBRENNER  
A. A. LEMIEUX, S.J.  
TIMOTHY O'KEEFE  
PAUL C. REINERT, S.J., *Chairman*

## REPORT OF THE COMMITTEE ON FACULTY WELFARE<sup>1</sup>

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This year your committee is departing from precedent. Hitherto we have busied ourselves with conditions in the present and with facts as they are. For instance, we have studied and reported to you on the problems of insurance, annuities, salaries for our lay staffs, Federal Social Security and its use by our Catholic institutions of higher learning, tenure, and the like. This year, however, your committee turns from the present and looks intently and curiously at the years to come. We feel certain that there is a grave problem facing the faculties of our Catholic colleges and universities in the not too distant future. To match this certainty is a growing fear that very little is being done to meet the problem.

Our troubling and troublesome thought, put as briefly as possible, is this: What is being done to enlarge our faculties with competent teachers to care for the coming expansion of our student enrollment?

It may seem strange to speak of greater enrollments in this year of generally shrinking student bodies. Your committee knows the present condition very well. Your committee is familiar with the popular reasons for it. Too often have we heard that the armed forces are drawing off our prospective students and students in course. This is true. Too many times we have been told that high school graduates who might otherwise have entered college have sought jobs at good wages while waiting to be called to national service in uniform. Of course there is foundation for this statement. But these two factors do not tell the whole story. The concrete, basic fact is that a large pool of prospective students is simply not there. We must remember that the majority of freshmen who matriculated in September, 1951, were born in the year 1933. That year, as most of us can recall, was the darkest depths of the depression. That year the United States did not produce children for the future. In consequence, eighteen years later, whenever youth is needed, the number is small.

Your committee feels confident that this is the fundamental reason for our falling enrollment. It feels confident, too, that the enrollment will continue to fall, or at best be static, for the next four years. In a word, the economic conditions of the nineteen thirties is the most dynamic factor in any thinking which deals with undergraduate college enrollment.

This is nothing new. Many studies have already been made. Although they may differ in exact figures, they all point to the same trend. With the cold, objective finger of statisticians, they draw the sliding population graph of the thirties, then the upward climb beginning in 1938. Of course, after World War Two, the veterans' bulge distorted their mathematics as far as higher education was concerned. But now the veterans are gone, or almost gone, and the figures are fairly exact again. If these figures mean anything, and they do, then they have grave significance for our colleges. They show that beginning about 1958 our student bodies will grow by leaps and bounds, and will surge upwards till about 1967 before levelling off. We purposely say "levelling off" because there is no indication of a decrease, and even further increase is quite possible. We realize that a national catastrophe such as another world war would affect the numbers in colleges, but the basic pool of possible college students would still be there.

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<sup>1</sup>Similar reports in other Proceedings have appeared as the work of the Committee on Insurance and Annuities.

It might be a good thing to take a quick glance at some of the above mentioned studies. *School and Society* under date of August 23, 1947, published an article entitled "Anticipated Demands for Higher Education." The author was Dr. John S. Allen, then of the Division of Higher Education of the New York State Department. It contains a graph showing the actual number of youths reaching the age of eighteen from 1900 to 1947, and the projected number from 1947 to 1965. In 1900 there was a little less than a million and a half in the eighteen year old bracket. By 1947 this had grown to almost two million and a half. Then the drop began which did not show in our enrollments on account of the influx of veterans. By 1951 the veterans could no longer make up the deficit and the real facts began to appear. According to Dr. Allen the slide will continue till 1954 and will remain at a plateau till 1958. In that year there will be approximately two million in the eighteen year old group, a drop of five hundred thousand from 1947. By 1965 there will be almost three million at the same stage of their lives.

Again, another study. In 1947 the American Council on Education published a brochure compiled the year previous and dealing with the same facts. The geographical area, however, was limited to the five Pacific states of Arizona, California, Nevada, Oregon, and Washington. Perhaps five more diversified states could not be found anywhere else in such close juxtaposition. The title of the study is "College-Age Population Study, 1947-64" and the authors are the members of the Pacific Coast Committee of the American Council. One part of the study immediately caught the eyes of your committee because it is so pertinent to our report. We are all conscious of the immigration from other parts of the country to the far western states. The following figures are based solely on the native-born population. To make the results complete an estimated number of immigrant youths should be added. For our purposes, however, the American Council report shows the trend. In Arizona in 1947 there was an estimated number of students of college age of 39,400. By 1964 this number will have jumped to 63,700. In California in 1947 there were 382,900 which will become 728,400 in 1964. In the same span of years for Nevada the first figure is 6,300 and the last 12,500. Oregon shows 65,000 in 1947 and 99,300 in 1964. Finally, Washington was estimated at 102,200 in 1947 and 181,500 in 1964.

Another way of facing our problem is to consider the number of children in the elementary grades. From these will come our collegians. In 1948 there were, in round numbers, 18,600,000 enrolled. In 1950 the number was 20,000,000 and this year 22,000,000. By 1957 it should read 26,600,000 or eight million more than in 1948. 1948 is not too far behind us and 1957 is not too far ahead, yet in these nine years the elementary school population will have increased by more than 40%.

The implications for the Catholic colleges and universities are clear. There are two courses open to us.

The first is to remain static and it is by far the easier way. It may even be bolstered by fine sounding arguments. It seems so in accord with Christian humility to say, "We have no ambition to be a big institution." Or that soul-soothing remark, put in different ways, but always to the effect that so much better work can be done in a small college than in a larger one. In reply, your committee very humbly submits that the words "small" and "large" are always relative. Many institutions a few years ago were considered small because they had an enrollment of five hundred students. Today they may have fifteen hundred or two thousand students but they are still "small" for the simple reason that the larger institutions have also trebled or quadrupled their enrollments.

The second course appeals to your committee which is concerned with the very first purpose of Catholic higher education, that is, to develop the moral and religious character of youth in preparation for an upright life in this world and a happy eternity in the next. It seems clear to us that, if we are not willing to expand our facilities and our staffs to care for the coming increased student load, then we are driving young Catholic men and women to seek college and university education without God, without the teaching of the moral law, and in an atmosphere where religion is all too often scoffed, derided, and denied.

Your committee cannot concern itself with pleas to increase the physical facilities for Catholic higher education, although that is an integral part of the problem we are discussing. All that is beside the purpose for which your committee was created by this Department. Our sole interest here and now is the faculties for 1958 and beyond. The only object of this report is to point up the necessity of planning our faculties now to meet the demands then.

The first years following World War Two should still be sharp in our memories. We all know too many cases of classes that were too large and professors who were overburdened. We all know instances, not in our own institutions perhaps, where the instructors were, at best, marginal. Then, however, there was an excuse. The colleges and universities were doing their best to meet an unprecedented and an entirely unforeseen emergency.

The same reason cannot be given this time. Events are blueprinted for us and, again, except for a national catastrophe, these events are inevitable.

There are, perhaps, many ways of meeting and solving the problem. Your committee would like to suggest three which are obvious.

1. More priests, more brothers, more nuns should be made available and educated for teaching at the college and university levels. We are very conscious of the many other demands made on bishops, provincials, and major superiors to meet the manpower needs. We realize that the Church in America is a growing organism and that this growth is in many vital fields, not only in higher education. But we are also convinced that higher Catholic education is for God, too, and for Church, and for souls. As such, then, it is a real, missionary arm of the Church Militant.

2. Our next recommendation is for college executives to encourage young and promising members of our lay staffs to prepare for higher ranking in their teaching fields and for administrative positions in the college. The institution might very well offer financial assistance in the venture. It would be an investment in the future efficiency of the college.

3. Our final recommendation has reference to our own students. Many of them could be directed towards college and university teaching as a life's work. There are certainly more opportunities in this field than ever before, and, as your committee has endeavored to point out, the future is still brighter. It is true that something has already been done in this regard, but much more must be done if the Catholic institutions in the period of expansion are to be staffed by teachers with a solid, Catholic background. The number of priests, brothers and nuns will never suffice in our time, and, perhaps, never at any time. Catholic higher education must be fed by a healthy corps of dedicated laymen and laywomen and there is patently no better source than our own colleges and universities.

Respectfully submitted,

SISTER ST. GERALDINE, G.N.S.H.

JOHN B. MORRIS, S.J.

FIDELIS O'ROURKE, O.F.M.

FRANCIS L. MEADE, C.M., *Chairman*

## REPORT OF THE COMMITTEE ON GRADUATE STUDY

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The activities of your Committee on Graduate Study since last year's convention in Cleveland were reported to the Executive Committee of the College and University Department at its meeting in Washington on January 7, and you have perhaps read the summary of this report in the March issue of the *College Newsletter*.

Briefly, these activities were limited to a meeting of the committee at the University of Detroit on December 1-2, 1951. Besides the members of the committee, seven other deans of our larger graduate schools were present. The following topics were discussed:

1. The republication of the booklet, *Fields of Graduate Study and Advanced Degrees Conferred in Thirteen Catholic Universities*, and its expansion to include all other Catholic schools whose graduate programs meet the minimum quantitative standards approved by the College and University Department at the 1951 convention in Cleveland. Because of the work and expense involved, it was voted that before making a decision on republication, our colleges should be canvassed on the use they had made of the booklet, the help they had derived from it and whether they thought a second and enlarged issue should be brought out.

A questionnaire was sent out to some 200 schools. 50 questionnaires were returned and another 25 colleges answered that they had not heard of the booklet, but would be interested in receiving copies. Of those who had seen the booklet well over 50% had made frequent use of it and had found it helpful. Many of those who had made little or no use of the booklet explained that they rarely had students going on for graduate work. Almost 100% of those heard from thought the booklet should be republished and enlarged. Several suggestions for its improvement were offered.

The problem will be taken up again at the meeting of the Committee on Graduate Study later this afternoon and I trust that on the basis of the answers to the questionnaire, we can now reach a decision on republication of the booklet.

2. List of graduates with master's and doctor's degrees who will become available for teaching in the September of any given year. This list would be sent out to all colleges—and possibly to high schools—in March of each year. It would give the names of students interested in and approved for teaching positions; their fields of preparation; their degrees and the universities conferring them, etc.

No decision was reached on this matter and it, too, will be taken up again this afternoon.

3. A long discussion of graduate education—its specific nature, its place in our educational system, its functions, its contributions to Catholic life and its financing. Part of this discussion was embodied in the excellent paper which Father Robert Henle read this morning. In its various aspects this discussion of graduate education will continue until eventually we hope to be prepared to publish a comprehensive statement.

Respectfully submitted,

PHILIP S. MOORE, C.S.C.,  
*Secretary*

## REPORT OF THE COMMITTEE ON MEMBERSHIP

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The Committee reported:

1. The Secretary of the Committee on Membership reported to the Executive Committee that the publication, *Catholic Colleges in the Middle of the Twentieth Century*, is being mailed to the presidents of the colleges that are members of the Department and the members of the Executive Committee. This publication is a compilation of the materials submitted on the questionnaires of the Committee on Membership. The compilation and publication were previously approved by the Executive Committee of the Department. A copy of the publication was submitted to the Chairman of the Executive Committee.
2. Father Whelan further reported that the Committee on Membership recommended slight changes on the questionnaire of the Committee on Membership and on the application blank. He also reported that the Committee had recommended the continuation of the report of the Secretary and authorized him, as Secretary of the Committee on Membership, to request of one of the foundations the sum of \$1,500 for the continuation of this work. On motion submitted by Monsignor Haun and seconded by Father Galliher, the Executive Committee of the Department of Colleges and Universities of the National Catholic Educational Association approved the continuation of the report and authorized Father Whelan as Secretary of the Committee on Membership to request of one of the foundations the sum of \$1,500 for the continuation of this report.
3. The Executive Committee approved the following members to serve with the Secretary on the Committee on Membership:

Sister Madeleine Maria  
Father Robert Sweeney, C.S.C.  
Father Cyril F. Meyer, C.M.  
Father William J. Kelley, S.J.  
Father Thomas D. Sullivan, S.S.E.

4. The Executive Committee approved the following report of the Committee on Membership:

The Committee on Membership Recommends:

- a. That the resignation of constituent membership submitted by the following colleges be accepted without prejudice to these colleges.  
Notre Dame Junior College, St. Louis, Missouri  
St. Mary's Junior College, O'Fallon, Missouri
- b. That the following senior colleges, associate members of the Department, be approved as constituent member senior colleges:  
Fairfield University, Fairfield, Connecticut  
Fournier Institute of Technology, Lemont, Illinois  
LeMoyne College, Syracuse, New York  
Madonna College, Plymouth, Michigan  
Merrimack College, North Andover, Massachusetts

5. The following colleges have been admitted to associate memberships in the Department:  
Donnelly College, Kansas City, Kansas (3/14/52)  
Mt. Angel Woman's College, Mt. Angel, Oregon (10/29/51)

St. John Fisher College, Rochester, New York (1/4/52)  
San Diego College for Women, San Diego, California (3/5/52)  
Ursuline College of Paola, Paola, Kansas (3/27/52)

JAMES F. WHELAN, S.J.,  
*Secretary*

## REPORT OF THE MEETING OF REPRESENTATIVES OF ORGANIZATIONS IN THE FIELD OF NURSING EDUCATION

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The meeting was held in the Bishops' Conference Room of the N.C.W.C. Building, January 28, 1952, at 2:30 p.m., the Rev. Donald McGowan, Director of the Health and Hospitals Bureau of the NCWC, presiding.

The committee was comprised of the Rev. John J. Flanagan, S.J., Executive Director, Catholic Hospital Association, St. Louis, Mo.; Sister Aniceta, St. Francis Hospital, Pittsburgh, Pa., C.C.S.N.; Sister M. Eucharista, Dean, School of Nursing, Niagara University; Sister M. Edith, Director of the School of Nursing, St. John College of Cleveland; Sister Olivia, Catholic University of America, Washington, D.C., C.C.S.N.; Sister Mary Ransom, Nazareth College, Louisville, Ky.; Sister Eleanor, Providence Hospital, Washington, D.C., C.C.S.N.; Miss Anne Houck, Executive Secretary, National Council of Catholic Nurses, Washington, D.C.; Miss Rita P. Kelleher, Dean, Boston College; Miss Margaret Foley, Executive Secretary, C.C.S.N., St. Louis, Mo.; and Sister Emmanuel, Dean, College of Saint Teresa, Winona, Minn.

The purpose of the meeting was to discuss (1) the present status of nursing education in general and that under Catholic auspices in particular; (2) the present trend among nursing educators, as revealed by the recommendations to the American Council on Education, November 11, 1951, in the statement on nursing education by the National League of Nursing Education, the National Organization for Public Health Nursing, and the Association of Collegiate Schools of Nursing, and the report of the American Council meeting with representatives of nursing education November 21, 1951, recommending that responsibility for educating nurses should be shifted from the hospital schools of nursing to the college and university; and (3) the possibility of securing a forum under the auspices of the NCEA in which nursing educators and representatives of colleges and universities can meet to discuss the ways and means of strengthening nursing education under Catholic auspices.

1. The sense of the discussion on the present status of nursing education under Catholic auspices is that it is impossible to provide adequate education for a nurse in small hospital schools because of the lack of trained administrators and instructors, of laboratory facilities, and of satisfactory clinical experiences. As a result the record on the State Board examinations of nurses educated in such schools is very low. A comment was made that the low average on examinations resulted not from intellectual inferiority of the staff or students in the Catholic schools of nursing but from the fact that the same curriculum was not used in those schools as in the non-Catholic schools. It was recommended that the administrators in such schools should keep in closer touch with the national nursing organizations.

2. The nursing educators pointed out that not only did the present state of Catholic nursing education need improvement but that the fact must be faced that nursing education is in a state of transition. The national nursing organizations have banded together to study the problems of nursing education and from statements made so far propose the reduction of the diploma program to a two-year period and the transferral of responsibility for all nursing education from the hospital schools to the college or university. It was doubted whether such transferral or responsibility would be advisable or

practicable. However, it was clear that the colleges and universities have a responsibility to assist nursing educators solve their problem. Several alternatives were mentioned: that of reducing the diploma program to one of two years or two years plus six months' internship, with the college or university taking responsibility for offering the preclinical courses; that small hospital schools of nursing affiliate with the local educational institution to solve the problem of adequate staff, laboratory, and clinical experiences, as is being done in various sections of the country; that the Catholic educational institution cooperate with the hospital in carrying on such experiments, both by offering courses for the diploma program or the basic degree program. It was urged, however, that the administrators of Catholic educational institutions realize their responsibility to provide adequate clinical experience and general education in their programs. It was noted that by its very nature nursing education at the college level is an expensive undertaking and one which, because of its experimental stage, needs careful study.

3. At the beginning of the meeting Monsignor Hochwalt, Secretary General of the National Catholic Educational Association, gave a short summary of the work of the NCEA and proposed that nursing educators from the college schools of nursing might meet within the NCEA at convention time. Two possible ways of working out that proposal were proffered: (1) that each year at the NCEA convention a meeting might be arranged during which all interested in nursing education could be invited to express and define their points of view (2) that there be created a unit for nursing education within the College and University Department of the NCEA. It was suggested that this group might proceed in a quasi-independent fashion as does the section on Teacher Education in the College and University Department. An alternative proposal is that administrators from liberal arts colleges and universities be invited to attend the meetings of the Catholic Hospital Association and the Conference of Catholic Schools of Nursing. The second suggestion was made, of course, with full cognizance of the fact that the decision to recognize such a section would rest with the Executive Committee of the College and University Department and ultimately with the Executive Board of the Association. Father McGowan summed up the meeting, stressing the great need for a good progressive Catholic approach to the problem of education of nurses.

Respectfully submitted,

SISTER M. EMMANUEL, O.S.F.

## ADDRESSES

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### THE CATHOLIC COLLEGE AND THE IMPACT OF RELIGION ON THE AMERICAN PUBLIC

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SISTER M. MADELEVA, C.S.C., PRESIDENT, ST. MARY'S COLLEGE  
HOLY CROSS, IND.

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The impact of religion on the American public is as palpable and concrete as Thanksgiving and Christmas. The American public is a multi-million-minded entity. Generalizations about it on any subject are impossible; on the subject of religion they are perilous when not explosive. They can range from the Blanshard anti-Catholic propaganda of hate to the Christopher apostolate of love, from picketing our National Capitol versus national representation at the Vatican to block-recitation of the Family Rosary for peace, from the bitter intolerance of Bishop Oxnam to the great and gracious Christianity of Bishop Sheen. Some simple statements of well known facts and conditions, however, are not impossible. They can point the way of service to the Catholic college.

The American public is eighty per cent non-Catholic. For this reason I shall define religion, according to Webster: "The service and adoration of God as expressed in forms of worship, an awareness or conviction of the existence of a supreme being, arousing reverence, love, gratitude, the will to obey and serve, and the like. Man only is capable of religion." The very definition honors and exalts man as an individual and as a member of any community or race beyond any other relationship or function that he may enjoy or receive.

The American public rests upon this basic foundation. Our national and state constitutions and laws of which we are most proud, the American services to humanity which best represent us are basically religious and reflect the two great laws on which all human perfectibility depends: love of God and love of neighbor. Often and often they become obscure or obscured; but they are there.

Where does the American public arrive at this awareness of the existence of a supreme being? How is it aroused to reverence and love and gratitude and a willingness to obey God? In theory, first and immediately from the home, the parents that are and must be identified with the Church of their faith. Later the Church, in collaboration with the home and with its own teaching body, carries on the work of religious instruction of youth and even of adults. This is the system that has prevailed in the Catholic Church always and in the United States since colonial days. It has kept intact our constitutional separation of church and state.

But for years religion as it touches the non-Catholic American public has suffered a growing decline. The breakdown becomes something of a vicious circle. The robust Protestant family, as a center of Protestant spirituality, is pretty inert. The robust Protestant Sunday School of fifty years ago is practically extinct. Non-Catholic children are receiving no instruction in religion at home. The public school does not, cannot and should not ever be expected to assume this function. The need of religious instruction, how-

ever, as a part of a child's heritage is illustrated by the comment of a small boy on his school. He said, with the bitterness of a reproach, "I go to the school that doesn't give God to the kids."

Acting on the wrong assumption, that the public schools should somehow "give God to the kids," the Protestant churches just before the first World War introduced the released time program for religious education into the public schools. I quote from the article, "The Clerical Challenge to the Schools" by Agnes E. Meyer in the *Atlantic Monthly* for March, 1952:

The Protestant clergy had become alarmed on reading the report of the United States Office of Education that "only a small proportion of the children throughout the country have even brief contact with church influence." Instead of asking themselves whether this failure may not have resulted from their own inadequacy, they decided that they must invade the schools with methods of education not powerful enough to attract American families to their churches. Nor have they ever explained why teaching that was ineffective in the churches would be more effective in the schools. . . .

At present the Protestant Churches are conducting a violent campaign against Catholic ambitions for Federal aid to their parochial schools. . . . But that is precisely what the Protestants did when they first introduced religious training on public school time—they cracked the First Amendment at a point where neither the average citizen nor they themselves discerned that it was being cracked. And now they are trying to persuade the Supreme Court Justices to find a way of rationalizing their approval. How can the Protestant Churches oppose with a good conscience the Catholic campaign to break down the wall between Church and State when they themselves have for years been breaching that wall by other methods?

This is one aspect of the impact of religion on the American public. Others are familiar to us in the McCollum case in Illinois, the New Jersey Everson decision, the current legislation in New York State on released time for the teaching and the learning of religious truth. Whatever statistics tell us of our increasing religious illiteracy, our actual agnosticism, our growing atheism, nothing is more positive in our academic consciousness today than a desire somehow to restore religion to education. Mrs. Meyer, while lashing Protestants for incubating and hatching the release time program, subjects Catholics to her devious thinking, her libelous statements and abusive conclusions. We remember her campaign assailing the educational rights of the American Catholic child, the rights of the American Catholic taxpayer in the education of his children, the rights of the American Catholic bishops to state their positions as Americans and as the spiritual leaders of their people. Her present article describes the Catholic hierarchy as "in permanent hostility to American democratic principles."

But, while citing Protestant authorities to support this libelous attack, she turns on Protestants with like bitterness. Her technic is Machiavellian in setting Protestants against Catholics and in its false assertion of "the Catholic campaign to break down the wall between Church and State." Not only American Catholic bishops but the Protestant churches, the New York State Legislature, the Supreme Court of the United States all suffer condemnation in her private secular, anti-Christian, antireligious inquisition. One wonders how un-American, how anti-American one can be in defense of our government, our constitution, our slandered first amendment.

With all its flagrancies this article illustrates acutely the almost fanatical antagonism to religion and the violent hostility in opposing it. Its impact on the public is a matter of our concern and our counter-action.

Opportunities are not far to seek. Questionnaires, opinionnaires come to us from the Committee on Religion and Education of the American Council on Education. Workshops are organized by the Association of American Colleges to participate in research on, "What Is a Christian College?" The impact is not a phantom.

In April, 1947, the American Council on Education published perhaps as complete and honest a report on the subject as has been made. Conditions have not changed appreciably since its publication. It is entitled, *The Relation of Religion to Public Education*.

This report represents the work of a committee of thirteen: Protestants, Catholics, and Jews, over a period of two years. In the field of public education it is comparable to an Encyclical of Our Holy Father on Christian Education. The report begins with these statements:

That the present period is marked by an increased interest in religion perhaps goes without saying. . . . The intensified religious concern that is manifest today demands attention by educators. . . .

Religion has largely lost its significance for many areas of human activity. Politics, business and industry and the broad patterns of group behavior are no longer responsive to definite religious sanctions. . . .

The concept of "economic man" and the contemporary slogan "business is business" are expressions of the changed outlook.

Religion was eliminated from all public schools about a hundred years ago. Horace Mann was largely responsible for its banishment. While personally favoring religious instruction, he could see no other way to obviate the chaos of conflicts among Protestant sects. The irreligious and antireligious education that have resulted are only a part of the ironic sequel. Of the attempt to retrieve the situation the report says:

There is excellent reason to believe that nowhere is the concern over the exclusion of religion more deeply felt than within the educational profession. . . .

No person is fully educated who has not gained a knowledge of the faiths men live by. And unless the schools are content to leave one of the major areas of life unexplored, the specifically religious beliefs and aspirations of human beings must have attention. . . .

Then follows the very frank statement:

We have sought up to this point to make clear the grounds of our conviction that the over-all situation with reference to religion and public education in America is not satisfactory and that the exclusion of religious subject matter which so largely prevails is neither required on grounds of public policy nor consistent with sound educational principles. . . .

Due to the secularization of life and education, contacts with religious life and activity tend to become less frequent and a vast ignorance of religion prevails. If society is really concerned, as we believe it increasingly is today, that religion should have a more important place in the lives of its youth, a first step is to break through the wall of ignorance about religion and to increase the number of contacts with it. . . .

But since Protestantism has deprived itself of a dogmatic faith and a teaching authority, it has no core of religious doctrine, no common denominator of religious truth on which to base instruction. Release time has only emphasized these lacks. The public school and the American public, whether they wish it or not, must depend for sustained religious instruction, for Christian education on the Catholic school, the Catholic college. The report even advertises to this in stating that "some religious groups, notably the Catholics, aim to achieve this synthesis in their parochial schools. They insist that the doctrines

of religion be integrated with every subject in the school curriculum. To confine the teaching of religion to separate 'religious courses' tends toward the very secularization we have argued against—the splitting off of a religion from the rest of life."

Moving to the college level, the report finds little actually to impede and much to promote religious literacy and religious development on our secular campuses. A supposed conflict between science and religion might appear to constitute a difficulty. This careful appraisal is made:

Religion involves a concern for ultimate truth and a devotion to ultimate ends that man has no facilities for validating, in a factual or strictly empirical sense, either in the laboratory or elsewhere. This qualitative difference between religion and science is recognized by eminent scientists, as well as by philosophers. . . .

Action without past experience is blind, but action without moral imperatives is below the human level.

But the failure of the college in the religious development of its students is admitted with honesty and regret:

While there are encouraging features in many colleges and universities, it remains true that an indigenous and authentic concern on the part of the institution to overcome religious illiteracy, to rediscover the religious roots of culture, and to help students to develop a religious philosophy of life by which they may live, has not yet developed.

All this is set against the great spiritual inheritance of our western culture. I quote its summary:

Underneath the cleavage between Catholic and Protestant, between Christian and Jew, is the stream of the Judaeo-Christian tradition with its conception of the common source and spiritual equality of all men as the children of God; the obligation to respect the supreme worth of persons and the wickedness of exploiting them; the golden quality of mercy; the meaning of redemptive love; the inexorableness of the law that he that soweth the wind shall reap the whirlwind. These are great cohesive spiritual forces to which the secular order of society probably owes more than it suspects.

This, then, is in briefest outline the evaluation of the relations of religion to public education as prepared by the Committee on Religion and Education of the American Council on Education. It represents today almost more acutely than at the time of its publication in 1947 the impact of religion upon the American public in the area of its proudest domain, the public school. It reports repeatedly its failure to correlate religion with education, its helplessness to teach and to train the American child and American youth as children of God and to educate them in terms of this dignity.

This condition is the impelling force in part of William Buckley's recent book, *God and Man at Yale*. While the author may not have all the right answers, he asks the right questions. Harvard has been stirred within the past three months from its atrophy in religion. Seven million dollars have been appropriated to strengthen its Divinity School to reclaim its position as "a strong center of religious learning," and to correct the arrant religious illiteracy among its undergraduates. President Conant considers this a long step in the way of correction. There are others. If money could have saved our world, Christ would have been very rich.

We have up to this point considered the impact of religion on the American public through our religious leaders, our homes, our public schools, our colleges. We have quoted only from very prominent non-Catholic sources. We

have found unanimity among them in recognizing the decline of faith and the failure of religious education among them.

We come now to the Catholic college, its position, its opportunity. At a meeting of the National Conference of Christians and Jews last December, Henry R. Luce described Paul Blanshard as "a child of the French Revolution. . . . Though appearing to be concerned for Protestantism, and though promoting his books through Protestantism, Mr. Blanshard does not show any real interest in any form of Christianity." Mr. Luce called on Catholic leaders to clarify and purify the principles of democracy. "Perhaps one reason Catholic leaders do not give such clarification," Mr. Luce declared, "is that they perceived that we Americans have become a very unphilosophical kind of people. I think there is no need for them to conform to our deficiencies in this regard. We need for our time political and moral philosophy of the quality of the *Federalist Papers*—or better. Catholic philosophy, speaking through the leaders of the Church, could give us that gift. I beg leave to beg for it."

Actually, the Catholic college is in a position to make this gift. It is in a position without a seven million dollar appropriation to make and to keep its departments of religion its central and strongest department. It has no problem of restoring religion to the curriculum, of reconciling theology with science, of conciliating opposing sects within any doctrinal field. Theology is not only an essential subject; it is the integrating subject. All other subjects are related to it and regulated by it even on the natural level, as described by Newman a hundred years ago in his *Idea of a University*.

This ideal should become more and more the practical form of life at every Catholic college. The department of theology should be by intention and fact its strongest and pivotal department. Every student should follow at least one course in doctrine, Scripture, morals, or Church history every semester. These can be supplemented and enriched by studies in the encyclicals, liturgy, Gregorian Chant. It should be the major concern of administrations to procure and to prepare some of the best teachers on their faculties for these courses. The results should be and will be that many students will be more interested in theology than in any other subject. Increasing numbers will choose their majors or minors in this field. These statements can be made because they have already become facts in colleges where this program has been realized.

But we have not even made a beginning. Against President Conant's seven million dollars for religious education at Harvard, what Catholic college or university has appropriated as many thousands to faculty and scholarships for their departments of theology? Which of our universities is actually trying to make its department of theology better than its chemistry, its engineering, its law? How does the preparation of our teachers of theology compare with the training of our scientists, our language teachers, our nurses, our dietitians? Not until our theology is central to and integrated with every other college or department will we fulfill our name and our claim to Catholic education. In the highest circle of Paradise, Beatrice or Divine Wisdom, says to Dante: "Christ said not to His first assembly, 'Go and preach trifles to the world,' but gave to them the true foundation." Let us not miss this true foundation.

Our educational programs are pointed sharply today to the world of the future, to a one world, to reconstruction for it, to leadership in it. The only future of which we are sure and about which we know anything surely is eternity. The Catholic college educates its students for eternity.

In *A Sleep of Prisoners*, Christopher Fry sums up our position. He reveals the sanctity of it. He invites us to the exploration of God:

Strange how we trust the powers that ruin  
And not the powers that bless.

But good's unguarded,  
As defenceless as a naked man.  
Imperishably. Good has no fear;  
Good is itself, what ever comes.  
It grows, and makes, and bravely  
Persuades, beyond all tilt of wrong:  
Stronger than anger, wiser than strategy,  
Enough to subdue cities and men  
If we believe it with a long courage of truth.

The human heart can go to the lengths of God.

Thank God our time is now when wrong  
Comes up to face us everywhere,  
Never to leave us till we take  
The longest stride of soul men ever took.  
Affairs are now soul size.

The enterprise  
Is exploration into God,  
Where no nation's foot has ever trodden yet.

I ask the Catholic college to lead in this exploration. We are twenty per cent of the American public. But we are a baptized twenty per cent. By the grace of God we can be an omnipotent twenty per cent. If we exercise this potency, under the direction of the Holy Spirit and Our Lady, Seat of Wisdom, who shall measure the impact of religion on the American public?

The vocation of the Catholic, of the Catholic college to the public has never been more imperative. On their own confirmed and troubled testimony the non-Catholic home, the non-Catholic church, the public school have failed to communicate religious truth to themselves and to their dependents. More than that, they have no possible means, no common denominator acceptable even to themselves on which to teach religion. Ironically, the right of the child to be allowed to wait until he has grown up to choose his own religion (on which they have insisted) has proved not a right but a wrong. Even the pragmatist must admit that it has not worked. Rather, it has worked to the destruction of Protestantism.

Half of our American public today is without religious faith. Twenty per cent is Catholic; thirty per cent is divided among a host of Protestant sects, many of which are only vaguely Christian. This places the responsibility of living and teaching Christianity squarely on the Catholic public and the Catholic college.

Science has approximated for us the attributes of our risen bodies. It is significant that in what is considered an age of materialism we have sought most insistently these spiritual attributes of agility and subtilty. Through radio we can project ourselves orally around the world instantaneously. Through television we can be visible practically everywhere at once. In the rapidity of transportation we can approximate omnipresence. And we can all but annihilate our world with atomic disintegration.

We can also sublimate these tremendous developments in our natural sciences with the science of the supernatural, with theology, the science of the God of matter, of men, and of angels. Already a number of graduate schools of theology for sisters and other laywomen exist. Years ago, Frank

Sheed protested that there was not a place in the United States where laymen could study theology. With a few isolated exceptions, this statement is still true. In an age of nuclear science what study is more necessary for the average layman than the science to which all atomic power properly refers? When we begin to seek first the kingdom of God, all other things of any importance will be added to us. We are the American public. Let the impact of our Catholic colleges be the impact of theology, the impact of God. Other schools are devoted to tearing the atom apart. Let ours be dedicated to the Power that holds the atoms together.

## ADULT EDUCATION AND CATHOLICS

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I have been asked to speak on some subject that fits under the heading of the relationships of the Catholic college to the American community. Conscious of the latitude allowed, I might treat of the Catholic college sending faculty members into neighboring cities for the purpose of making friend-getting speeches at luncheon clubs. I might set before you certain advantages that come from opening the doors of the college theatre and auditorium to the neighbors of the campus, to the very important local people, and students of near-by high schools. I might try to work out a pattern for the important relationships that must exist between the college and the alumni, between the college and newspapers, radio, and, now, television. I might quickly present data on the night schools, industrial relations clinics, musical festivals fostered by Catholic colleges. I might try to assemble helpful experiences that suggest fund-raising techniques of special effectiveness for the hard-pressed private institutions of learning.

But I feel all of these subjects, urgent as they may seem to be, are superficial and relatively unimportant compared with the opportunities that are now opened up to the Catholic college, to its faculty, students, and alumni to help do something about the education of the hundred and more million people in the United States who, by their votes, must run this country and who must learn to use the new leisure that is available to them.

During the long period of 2,350 years that reached back from 1850 to about the year 500 before Christ, education had, in all countries, one main important task. That was the task of educating an elite, the upper ten per cent who, because of wealth and nobility of birth, owned the farms and city properties, directed governments and international relations, and carried on the major functions of managing and ruling the countries of the world. This select ruling group was the leisure class that lived free from the compulsion and drudgery of manual labor.

About 1850, two gigantic social revolutions began to change the job that education had to do in America. One of the revolutions was industrial, the other, political. Men and women by the millions, who had been constantly wedded to the shovel and pick and plow, began to be freed. A single comparison will point up what has been taking place in the last century: in 1850, 95% of American productivity came from the exercise of the muscles of men and beasts; in 1950, 84% of this country's productivity is attributable, not to the muscles of men and beasts, but to the machine. The forty-hour week and the larger pay envelope for the masses have all but abolished the distinction between the leisure class and the laboring class. In fact, it is stoutly maintained by many that, when one comes to own and manage some business today, he thereby forfeits the privileges and freedoms of the forty-hour week; he no longer really belongs to the true leisure class.

I have said that two revolutions transformed the educational task. The second is political, and it came about because of the democratic extension of the power to vote. Woman, as well as man; the black man as well as the

white man; the poor along with the rich now have their say in the voting booth and they participate, all of them, as citizens in the running of the country.

I have already said that there are more than one hundred million of these people who must be educated. This means every adult, Catholic and non-Catholic, in this country. Does the statement include those bright young men and women who have been graduated from college with a B.A. or even an M.A., that even they must still be considered in need of an education? I say emphatically "yes"; because there is, for boys and girls, for men and women, no high stratospheric level of thought and action at which ordered development of mind and heart can be wisely abandoned or neglected. I think the prevalent view among educators is opposed to what I am saying; many educators have a way of thinking and speaking as if the completion of formal schooling should be the completion of education. This seems to be evident in their efforts to construct a course of study that will somehow cover all of the things that an educated person is supposed to know, even if the course fails utterly to equip the graduate with the skills and meaningful drives to go on learning. My experience with college alumni leads me to think that nearly all of them, after a few years out, realize, with some sadness, that their education is hardly begun. Some of them blame the college from which they were graduated. Their teachers were poor; the curriculum didn't give them what they needed; the college environment was anti-intellectual, anti-cultural, and did not conduce to serious educational interests. Others blame themselves. Their teachers were good and dinned into them the need of serious reading and reflection; there was nothing wrong with the libraries or laboratories, but the students themselves were young and frivolous and unalterably opposed to the process that effected intellectual, moral, and spiritual growth.

I think Mr. Mortimer Adler is altogether right in saying that the brightest student at the best imaginable college—much better than any which now exists—with the most competent faculty and with a perfect course of studies . . . spending four years industriously, faithfully, and efficiently applying himself cannot be an educated man for the simple reason that the obstacle to becoming educated in school is an inherent and insurmountable one, namely, youth. The period of youth, at whatever age it is placed, is ordinarily a period of irresponsibility, in which the young man is protected and safeguarded. The business of raising a family, of making ends meet, of caring for a wife and children, of getting a job and advancing in it against stiff competition, of paying rent and taxes, grocery and doctor bills, of suffering reverses that hurt and cost—these are the experiences that mature the mind and heart.

I think Mr. Adler is right when he contends that youth may be trainable, but they are not really educable. They can memorize conjugations and tables; they can be trained in skills and learn games better than the aged, but education is fundamentally and in essence a growth of mind, a growth in the power to discriminate between knowledge and mere opinion, in getting into and around and under the causes of things, of relating the immediate to the distant. Education consists in the development of understanding, of insight, of wisdom.

This is why the plan of education in Plato's *Republic* assigns youth, until twenty, to music and gymnastics, to the development of imagination and bodily coordination; why between the ages of twenty and thirty, young men are to be trained, according to Plato, in the skills of the liberal arts, in mathematics, grammar, and logic; why, only at the age of thirty, the study of philosophy is begun; why, at thirty-five, a young man goes out into the

world to undertake public responsibilities, only to return modestly and much chastened at fifty to resume philosophy and the creative contemplation of ideas.

Education in the sense that I am speaking of is very much similar to the kind of education that seemed proper in the ages before 1850 for the preparation of the elite. It consists in the cultivation of intellectual techniques and esthetic sensibilities, in the development of knowledge, understanding and wisdom, and the stabilized moral character requisite for a human life, for a life that reflects frequently on the divine truths of revelation and acts confidently in the high certainty established by these divine truths, a life that is spent publicly in the professions or business, or in politics, and privately in a noble and honorable use of leisure. For such a life, constant, systematic exercise of the intellect and will are necessary across the whole span of adult years, even to senility or death. The human intellect is a living thing and, like all living things, there are certain conditions indispensable to its vitality. Like the healthy body, it must have food and exercise; it must be sustained by something capable of nourishing it, or it weakens; it must be exercised, or it grows flabby and becomes almost paralyzed. Last year's reading and thinking won't vitalize this week's mind.

I have been developing, in one way and another, a sense of the need for some ordered education of everybody in adulthood, for some social, educational device that would bring men and women together in an educational enterprise; for experience seems to show that if adults are left to themselves they fail to continue their education. It must be clear that such adult education is not merely remedial, not merely for the underprivileged, unfortunate people who were denied or couldn't afford schooling in their youth. It is not mere superficial, vocational training intended chiefly to get the fellow ahead in the bank or factory. It is not designed to relieve the boredom of well-to-do people who get fed up on bridge and golf and the idle chitchat of their companions. It may have these good effects, and probably will have, but these effects are altogether accidental to it.

Certain features of the adult education I am speaking about must be understood. First of all, there can be no captive audience for it; adults cannot be compelled by law to come together for such a purpose. This is true, ordinarily, because adults are too old and proud and worldly-wise to subject themselves to such involuntary treatment, even for a life of learning. Secondly, adult education must be carried on, not by leaders who act like school teachers handling illiterate children. Leaders and learners are equals and must always remember this equality. A certain order is to be established in the process, so that overeager learners or leaders won't run off in long-winded biographies and boring narrations of their personal experiences that are irrelevant to the subject under discussion.

Adult education of the kind we are discussing must be interminable. It cannot consist in a course of study that is to be mastered in a certain definite number of months or years, any more than a person can say, without appearing ridiculous, that at the age of thirty-five or forty he finally became educated and gave it all up. Because the human mind is a living organ, and because wisdom is ultimately the goal of education and requires constant pursuit, adult education must be interminable.

The problem we have been discussing is one of considerable magnitude: every adult citizen—and that is quite a number—must be educated, and every adult citizen must keep at it all of the years of his life. This seems to be the requirement that has been foisted upon this great American

democracy by the fact that all citizens—not only a few chosen ones—now are constituted as the elite, enjoying leisure and the power to vote and possessing the human nature that, from its very innate capacities of thinking and choosing, demands development.

Could conditions be more attractive to Catholic educators? What are we doing to exploit these conditions? What can we do? I think of one ready-made program that meets many of these circumstances: this program can sustain learning indefinitely; it is voluntary; and, as far as it goes, it seems proper for the development of the human mind. I speak of the Great Books Program, because the Great Books are really inexhaustible. There are many of them, God knows, and they can be read again and again without ever seeming to yield to complete subjection to any human mind. They are written for the adult about basic problems and issues that constantly occupy the thinking men and women of the world, and they contain the highest wisdom on such subjects.

You may think, "Oh yes, but what about the books on the Index?" Here the Catholic must have recourse to his bishop for the necessary permission and if the bishop forbids the reading of this or that book or all of them on the Index then the Catholic will abide by the bishop's decision. The comparatively few books that would have to be left out would not affect seriously the education that would come from reading and discussing the rest of the books. Nor am I frightened by the prospect of Catholics mixing with non-Catholics and experiencing the perplexing questions raised by the Great Books. Is not perplexity most often the forerunner of more study, reflection, and finally understanding? I think that Catholic influence on the thought and action of the leaders of this country can be realized much more quickly and surely through the Great Books Movement than in any other way. I have asked many Catholics, and some priests, who are participating in the movement, what they think of the effect of it, and uniformly I have had enthusiastic answers from those who have remained in a Great Books group for at least a year. One nationally famous leader of Great Books discussion groups has told me that, whenever a priest or a well educated Catholic is in a group, he tends to become the arbiter of most disputes, simply because his Church presents a complete and consistent synthesis of theology, philosophy, literature, and the sciences. I know of many converts who have been developed in reading and discussing the Great Books. I know of no defections from the faith, but I have observed, with satisfaction, the notable improvement of many a Catholic life. If Catholics were more prominent in the movement, might not great Catholic works of the Fathers, the great Encyclicals, such as *Rerum Novarum*, *Quadragesimo Anno*, and the *Christian Education of Youth*, along with great works on prayer and Christian asceticism, such as those of St. Teresa of Avila and St. John of the Cross, find a place on the list?

I have been speaking so far chiefly of the education of the mind. What of moral education? Everywhere is evidence of what amounts to a moral crisis. The tax scandals, the spy trials, the lying propaganda broadcast throughout the world, all indicate something wrong in our moral world. The use of atomic energy has admittedly raised moral problems of tremendous import. The crisis of our time, at least in the United States, seems to be moral, rather than intellectual. Let me try briefly to pose the problem and to persuade you that it is a real one. Suppose you faced the following alternative, which would you prefer? To live in a society of morally good men who were intellectually mediocre, or a society of intellectual giants all of whom were scoundrels? Certainly, there is no doubt

about your answer. You would not be safe, you could not even be healthy, in a society composed of morally depraved persons. Any society, even a society of robbers, depends, as you know, upon some kind of moral bond that unites its members. And our supposition rules out even that minimum of morality. If, then, there is question of choosing between goodness and learning, it is goodness that we want even for the welfare of society rather than learning. We want the good man, rather than the learned man. Of course, we want both! But, if we want the man who is both good and learned, even preferring goodness to learning, then it seems to me we must ask ourselves, what is education doing to train and form the man in moral goodness? You might dispose of the question by saying that the cultivation of the moral virtues belongs, not to education, but to the family and the church.

There is an intimate relationship between intellect and will. An individual man does not cease to be a moral agent when he is engaged in intellectual activity, and it is not true that he is no longer exercising his intellect when he is acting morally. The pervasive unity of man is immediately recognized in the order of thinking and choosing. The ancients, particularly Plato and Aristotle, made the four moral virtues the foundation of the moral life. These four virtues were considered so important that they were given the particular name of "cardinal" virtues, from the Latin word for "hinge." In explaining this word "cardinal" St. Thomas tells us that these virtues are cardinal because they are the hinges on the "door through which one enters into the contemplation of wisdom." St. Thomas thus links moral virtue with wisdom. And wisdom is the end of all education; wisdom is that for the sake of which we are engaged in all pursuits of truth. This is to say that moral virtue leads to wisdom and to imply that the life of learning, which has wisdom as its goal, cannot be carried on without the development of the moral virtues.

As you know, one of the great issues which the ancient Greeks posed and wrestled with was whether moral virtue can be taught. If by being taught, we understand only that which can be acquired by intellectual knowledge, then I think we have to admit, with Aristotle, that we acquire moral virtue, not from teaching, but from practice. As he says, "we become just by doing just acts, temperate by doing temperate acts, brave by doing brave acts." We know, indeed, even from our own experience that more than knowledge is involved in doing the good. I am sure all of us have experience of knowing the good to be done, of even wanting in some sense to do it, and yet, in the end, of failing to do it. Yet to say that moral virtue cannot be taught is not to say it cannot be formed in an individual. The classical case of forming a whole society to a moral virtue is provided by the Spartan state under the legislation of Lycurgus. In Plutarch, we read how the educational effort of the state was turned to the formation of fortitude or courage in its citizens. The success of that effort seems to me to account for the kind of fascination that the Spartan state sometimes seems to exercise over Plato. In some sense at least, it is a living example that moral virtue can be taught. In our own day, the totalitarian state and modern military organizations make no secret of their desire to form the character of man to the image of their aims. Nor can we say that they are entirely unsuccessful.

I have remarked that moral virtue is not altogether a matter of knowledge; yet any consideration of moral education must necessarily begin with knowledge. Although we may know the good without doing it, we cannot do it at all unless we know in some fashion what the good is. Even though

Aristotle emphatically asserts that moral virtue is not knowledge, in his *Ethics* and *Polities* he endeavors to sketch in broad outline what the good life is for the individual and for the state. Reading the Great Books should help to discover to any man the nature of the good life. What natural reason is able to say about the good life is an indispensable minimum that every man has a right to know. But natural reason by itself is insufficient. The revelation of religion and the grace of God are also needed. In the Life of Christ and in the lives of the heroes and saints of history, we perhaps possess the clearest picture of moral grandeur. To investigate carefully the Life of Christ as the paradigm and inspiration of all the moral and spiritual life, to study the saints and moral heroes who have been the great makers of our moral heritage is an important step.

But the difficulty is that morality is not only a matter of knowledge. You may study the cardinal virtues, you may study Christ and the saints and heroes, who have wonderfully exemplified the virtues, you may admire them and still not set to work effectively to acquire their virtues. If moral virtue requires doing, in addition to knowing, we must somehow move in closer to the realm of human action. The pursuit of moral virtue is, like the pursuit of wisdom, a fight for freedom. Plato's picture of the tyrant in the *Republic* presents him as the most unjust and evil of men who is, at the same time, most the slave. He is literally at the service of his desires and fears and irrational yearnings.

Moral development, like intellectual development, is interminable. There is no moment in this life when we can sit back and say: "Well, all of this moral formation is over, and I am now a strong and good man." If anything, this truth is even clearer in the moral life than it is in the intellectual. Our moral life consists of actions, and as long as we live, we shall be continuing to act. Every one of these acts, while flowing from our character, is also forming it. Our moral, like our intellectual, faculties must be developed by systematic exercise. If a moral virtue is a habit, and as a habit it is formed by the repetition of appropriate acts, then I should like to ask, precisely what set of acts are appropriate and should be practiced by a boy until he is twelve, by a youth until he is eighteen, by a man in his maturity, in order to cultivate the habits of fortitude and prudence, temperance and justice? It is helpful to say that example and correct ethical thinking will dispose a person to undertake these acts, but after a person is motivated, what particular acts, at different stages of life, should he repeat in order to form definite moral virtues? Is it not possible to determine sets of moral acts that might be compared to the intellectual acts of an academic curriculum, the repetition of which forms the intellectual virtues? If so, the accidental, haphazard, unsystematic attempts made even by Catholics to form the moral virtues might be altogether changed and the basis in nature for the reception of Christ's grace might be improved and Christ's whole economy of salvation might be made far more effectual.

If more Catholics, drawing upon the resources of the church, were active, throughout their adult years, in the true education of themselves and their non-Catholic brethren, is it too much to hope that Catholic influence on the thinking and acting of the leaders of America might be more evident, that answers to the questions posed by the necessity of improving moral education might emerge? The mission and ultimate end of Catholic education is apostolic, that of reproducing the likeness of Christ's mind and heart in human souls. There is in this chaotic age no richer apostolic opportunity than that provided by adult education.

The education that I am speaking of is, of course, liberal education for adults. This interpretation means that we must alter our ideas of liberal education in the college. Liberal education must include the conviction on the part of students as to the use of leisure to continue both learning and ordered moral growth in adult life. Not everything about liberal education need be taught or learned in school, nor should youth be expected to master all of the materials of liberal education. Rather the student should develop in college a pattern for constantly exercising his powers to think and choose, and above all he should develop the lasting and effective desire to continue his education throughout life. He should be made skillful in the arts of reading and writing, of speaking and listening, of counting and computing if his education is to continue.

I have one final word. It seems to me that Catholic educators can, if they will, patiently and perseveringly work through their alumni groups and directly in their own communities, through both Catholics and non-Catholics, to foster true adult education. In this they will not be deterred by the lack of funds nor by the pressures being exercised against religious institutions. Paid faculty members, big new buildings, expensive laboratories and libraries are not required. Only this is required: Zeal for intellectual and moral growth in the hundred million members of society. I know of no more promising educational activity to carry out faithfully the mission of the Catholic college and to summon support and respect for Catholics because this service to be rendered by Catholic educators to the American democracy and to the enlargement of the mystical body of Christ can mean saving the soul of this large and significant country that today must lead the world.

## THE CATHOLIC COLLEGE AND NURSING EDUCATION

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In these days of stress and struggle, college administrators do not look forward with any relish to the taking up of new crosses. It is my unpleasant task, then, this afternoon to plead the cause of an educational activity which brings with it the bane of all college administration financial burdens and as yet undetermined academic objectives. I wish to speak to you about nursing education in the Catholic college and university. To a certain extent I will be asking that collegiate nursing education be raised from the status of a "stepchild" to the rank of a full-fledged department or school.

Before making this request, I should like to review briefly the present status of nursing education. Nationally nursing education was, until very recent years, the responsibility of hospitals. These institutions began the training of nurses as a vocational activity to supply necessary nursing service in the hospitals and the home. It began with the minimum of academic requirements. It was understood that the school of nursing attached to the hospital was supported by the service which the students rendered in the hospital. The contribution of the student was a very important part of the total nursing care given in the institution.

As time went on, nursing developed a professional consciousness and, like all other professional groups, sought to improve itself by strengthening its academic content. More courses were added, academic requirements were increased, until today the student nurse in a good school of nursing has such a heavy academic schedule that she can give to hospital service only the time necessary for actual learning experience. As a result, the school of nursing is now a financial liability to the hospital.

As nursing became more education-minded, there was need for advanced education for those who were to teach, to administer schools, and for those who sought governmental and health agency positions. To supply this need, degree programs in nursing were inaugurated in certain universities (this trend has increased steadily until there is a collegiate association whose function is to promote collegiate educational programs in nursing). Like general education, nursing education as a whole has reached the point that it has developed its own accrediting service and is determined to improve the schools of nursing academically.

Let us now look at the scope of our system of Catholic schools of nursing. There are at present 326 diploma schools of nursing—308 sponsored by hospitals, and 18 sponsored by colleges. There are 29,643 students enrolled in these diploma programs. There are also 45 colleges offering some type of degree programs to nurses who have graduated from diploma programs. Thirty-seven colleges offer the basic degree program, i.e., a full 4-year program in nursing for students entering from high school. There are 2,570 students enrolled in these programs.

In this summary, I have not mentioned schools for practical nurses; these in no way enter into our consideration today.

There are nurse educators who advocate that all nursing education be removed from hospital control and placed under the auspices of higher education. Our Conference of Catholic Schools of Nursing does not agree with this and we are not asking our Catholic colleges to attempt to assume this responsibility. It is still, for the most part, a job for the hospitals.

I should like, then, to confine my remarks this afternoon to the degree programs in nursing. It is in this area that Catholic nursing education needs the Catholic colleges and universities and needs them badly. We look to the degree programs in nursing to provide us the potential instructors, nursing school administrators, and Catholic leaders in nursing and nursing education. This is not a new responsibility which you are asked to assume. Catholic colleges are already engaged in this work.

I hope you will pardon me if I speak frankly this afternoon and tell you that we *do not need* more collegiate programs in nursing, but we need better ones. Perhaps we would be in a better situation if some were discontinued and we could concentrate on better ones.

In these days when college finances are in a critical condition and when qualified teaching personnel is scarce, we should not think of inaugurating a new major or a new school unless there is manifestly a need and a reasonable hope for support. These elements of good educational planning seem to have been forgotten in some instances in the past. There are eight Catholic colleges which have less than 10 students enrolled in the supplementary programs. Of the 45 schools engaged in supplementary programs, 43.9 per cent have 25 or less students enrolled. Seven per cent have 26 to 50 students. These include part-time, as well as full-time students.

In some instances Catholic colleges open programs in nursing in an area where there is already one struggling nursing program; the result is two struggling programs. If we could assume that a competent professional staff were present in each of these, we would know that there would be a terrific waste of teaching personnel. Unfortunately, one religious order will open a new program for a few of its own sisters and graduates rather than send them to another institution. Many of these programs are conceived in sympathy, supported on a shoestring, and turn out an inferior graduate. This is not a situation which brings credit to the Catholic educational system, to an individual college, or to a religious order.

Continuing to be brutally frank, I should like to dwell on some of the major weaknesses in our collegiate programs of nursing. The greatest one, perhaps, is a lack of professional personnel. In some colleges there is no nurse administrator heading a department; in others there is only one qualified nurse instructor on the entire faculty.

The second academic weakness is that in many instances a degree in nursing is given by the college when there is not a satisfactory major in nursing. It is rather common for a college to accept the entire diploma program from a hospital school and call that the major even though the college has had no control over it. There is no opportunity to work out a satisfactory sequence beginning with freshman nursing subjects and culminating with senior courses. There are no upper division courses in nursing although a nursing degree is given. This type of nursing major can at the very best not exceed junior college level.

A third defect which I should like to mention is the misunderstanding of the nature of the basic degree program. It is my understanding that a basic degree program is at least a 4-year collegiate program completely

controlled, financed, and supervised by a collegiate institution and administered independently of any diploma program in a hospital school.

In this program, it is implied that the college is exclusively responsible for all academic and clinical teaching in the hospital, and thus controls and pays all instructors who participate in the program. The cooperating hospital, in turn, would reimburse the college or the student for whatever service the students render. It is further implied that degree students would not share classes with diploma students in a hospital school. It becomes evident then that this is an expensive program to operate.

This leads me to a most sensitive point in college administration—finances. It is well known that professional education is expensive. Medical education and dental education are always deficit operations. In medicine, the deficit may be as much as \$1,000 a student a year. As nursing education reaches towards a high professional standard, it immediately becomes involved in costly procedures. This is especially true for the basic program. A hospital administrator has reported recently that his hospital showed a deficit of \$798.00 per student. This was only a diploma and not degree education. A few months ago a state educational institution announced that it would discontinue the nursing program it had launched a few years ago because the cost of operating a program was too great. One of the better basic degree programs in a Catholic university shows an annual deficit of \$20,000.

Why should this type of education be more expensive? Because it calls for specialized faculty to teach professional courses. Because special clinical instructors must be employed by the college to supervise the learning experience of the students—the ratio of one clinical instructor to 10-12 students. In addition, the enrollments have not grown as was anticipated. A large number of girls find it easier and much less costly to obtain a diploma in a hospital school and start earning at least one year sooner.

The purpose of this talk is not to condemn collegiate nursing education. We need Catholic degree programs to provide instructors in nursing, administrators in nursing education and nursing service; we need these programs to give us Catholic leaders in the nursing profession. But most of all we need them to give the Christian spirit of nursing at the collegiate level. The Catholic professional nurses are looking to the Catholic colleges to provide them excellent professional programs—excellent Catholic programs which will produce Christian professional leaders. They know that we need not more collegiate programs, but better collegiate programs.

Neither should it be implied that the defects mentioned appear only in Catholic institutions. For some reason, nursing education in general has difficulty reaching a satisfactory academic level in colleges and universities. There is an opportunity for our Catholic institutions to take leadership in this field.

In order that this goal might be reached, I should like to be bold enough to make some recommendations:

1. Do not start a new program unless it is needed; do not become a competitor of an existing Catholic program in the same city or state.
2. When planning a program, seek the counsel of an experienced administrator of collegiate nursing. Do not be guided by the pleas for help of a hospital school director. She may not understand collegiate standards.
3. Since the college must ultimately be responsible for the degree given, it should control all courses and all instruction for which it gives credit. This includes selection and supervision of all clinical instructors.

4. Make certain that you have a qualified nurse educator to direct your program and a sufficient number of qualified nurse instructors to conduct all professional courses and all clinical experience.
5. Please apply the same academic standards to the nursing department as you do to any other department.
6. Try to understand the cost of a good nursing program and be prepared to spend the amount necessary to produce a good product. Operating on a shoestring is one of the greatest handicaps to collegiate nursing today.

The future of Catholic collegiate nursing is in the hands of the administrators of our institutions of higher learning. With proper planning, cooperation and understanding, we can not only develop a good collegiate program, but we can set a pattern for the whole profession.

## THE LATIN-AMERICAN STUDENT IN THE UNITED STATES

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REV. JOSE A. SOBRINO, S.J., SPANISH EMBASSY, WASHINGTON, D.C.

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1. One of the outstanding facts about the present world's education is its ever increasing international character. Education, which primarily is a function of the family and which has found a natural development into community life through schools and universities, both public and private, is looking today for a more extensive field where more opportunities might appear. Therefore many students who find conditions of their national education difficult or inappropriate look for the completion of their education outside of their own countries, setting a trend of emigration for better education.

This fact has an impact in different fields, the economic as well as the social, the educational together with the religious. It is these last two aspects that I would like to deal with in this report.

2. This problem could be considered from different angles, as many as nations involved in it. Again we might consider the situation of the foreign student in general—there are in the United States in the academic year 1951-52 a grand total of 30,844 foreign students in American colleges and universities, according to the estimates of the Committee on Friendly Relations among Foreign Students. Or we might circumscribe our study to a more concrete field. In my report I will deal exclusively with the situation of the Latin-American student, for there are very particular reasons that make this issue more urgent and pregnant. Once more, as we are considering the matter as viewed from the United States, it is quite evident that we do insist on an exposition of the problem and its solutions as they appear from an American angle, a partial one to be integrated into the total "Catholic" solution.

3. The leadership America is assuming in the affairs of the Western Hemisphere in the political and economic fields should be matched by growing importance of the cultural and religious achievements if we do not wish that an unbalanced situation be created.

This American leadership, which in dealing with religious matters should rather be called fraternity and cooperation, leans on the fact that each part—each nation—of the Mystical Body of Christ has received some particular blessing. Many Latin-American countries have been enriched by a tradition of Catholic faith, while in America God has bestowed in recent years the graces of a growing Catholic life. Therefore, in this "American hour" of the world, we feel the responsibilities of a better and more intense apostolate, which has many shades, all equally needed: the courageous missionary work in the field and the missionary work of educational organizations in the rear guard.

4. We mean by Latin Americans the nationals of the twenty countries of the Pan American Union. Therefore, we do not include in this report the nationals of the British West Indies and other small territories of the Caribbean area, Puerto Ricans, or Mexican-born Americans in the southwestern states of the Union. Although their problems might be similar to those of Latin Americans, we still maintain the distinction for reasons of accuracy.

The Latin American we deal with is the one attending an American institution of higher education, that is, a college or university or other school assimilated into this category. We leave out, therefore, of this statistical count, those attending high schools or doing research work in laboratories or as trainees in a number of institutions which in America do not come under the name of colleges.

Consequently, the following statistics will represent a very conservative estimate of the number of Latin-American students, a minimum absolutely checked, which might be increased 60 to 70% to approach the actual number of students involved in this case.

1923	730	1946	3,850
1930	1,041	1947	3,942
1936	733	1948	5,820
1939	1,023	1949	5,207
1944	2,558	1950	5,877
		1951	6,103

Statistics in regard to each nation do not always follow this upward curve. These exceptions may be of interest in the study of national factors, but they do not affect the continental setup as a whole.

The total figures for 1951-52 can be broken down by nations as follows:

Argentina	191	Guatemala	192
Bolivia	194	Haiti	89
Brazil	473	Honduras	123
Chile	166	Mexico	1,215
Colombia	972	Nicaragua	149
Costa Rica	157	Panama	363
Cuba	695	Paraguay	33
Dominican Republic	57	Peru	267
Ecuador	130	Uruguay	47
El Salvador	141	Venezuela	449

These figures, if compared with those of the previous year, show an increasing volume of Latin-American students. Here follows the absolute increase or decrease in the totals per republic:

Argentina	minus 6	Guatemala	minus 28
Bolivia	plus 27	Haiti	plus 27
Brazil	plus 29	Honduras	plus 1
Chile	plus 30	Mexico	plus 419
Colombia	plus 149	Nicaragua	plus 7
Costa Rica	minus 29	Panama	plus 44
Cuba	minus 42	Paraguay	plus 7
Dominican Republic	plus 10	Peru	plus 24
Ecuador	plus 8	Uruguay	plus 3
El Salvador	plus 32	Venezuela	plus 14

5. Fields of study. Although I have been unable to determine the fields of greater interest with respect to the Latin-American students, a survey on the subject made in 1949-50 and covering the total number of foreign students in the United States may serve as a guide in the case of students from this continent.

If we group engineering, the physical sciences, medicine and agriculture, and make a second group comprising the social and economic sciences, liberal arts, education, theology and fine arts, we find that of the 21,000 foreign

students who attended school in the United States during 1949-50, 10,847 may be included in the first group and 10,190 in the second. These findings are perhaps startling to those who believe that foreign students seek only training of a technical nature in the North American schools. Also they are the best answer to the objection that we cannot provide Latin-American students with the type of education they are looking for because we lack in our Catholic educational system technical institutions of higher learning for technical studies.

6. As important as this national and professional distribution may be, nevertheless, our greatest concern rests on what we may call the *spiritual geography*, that is, the students' attendance in school from a religious point of view.

In the table below we have the results of this study. Column No. 1 shows the total number of students from each nation, the second and third, their classification by sex, the fourth, the total number of university students attending Catholic centers, and the fifth and sixth the classification by sex of the latter group. Each of the last two columns shows in parentheses the percentage of male and female students attending Catholic schools with respect to the total number from that nation in the United States.

#### LATIN-AMERICAN STUDENTS IN U.S. COLLEGES AND UNIVERSITIES

	Total Students	In Catholic Institu- tions				Men	Women
		Men	Women				
Argentina	191	139	52	12		8 ( 6.4)	3 ( 6.0)
Bolivia	194	170	24	5		2 ( 1.2)	3 (12.5)
Brazil	473	366	107	42		32 ( 8.7)	10 ( 9.3)
Chile	166	123	43	13		10 ( 8.1)	3 ( 7.0)
Colombia	972	782	190	119		49 ( 6.4)	68 (30.6)
Costa Rica	157	114	43	16		9 ( 7.7)	7 (15.5)
Cuba	695	491	204	93		39 ( 8.3)	52 (25.8)
Dominican Republic	57	37	20	8		3 ( 8.3)	5 (25.8)
Ecuador	130	103	27	25		16 (15.5)	9 (33.3)
El Salvador	141	102	39	33		12 (11.5)	20 (54.8)
Guatemala	192	137	55	27		14 (11.1)	12 (22.2)
Haiti	89	68	21	10		5 ( 8.3)	5 (25.8)
Honduras	123	85	38	15		6 ( 7.0)	9 (18.8)
Mexico	1215	1011	204	184		83 ( 8.3)	50 (25.8)
Nicaragua	149	123	26	45		28 (23.7)	16 (62.5)
Panama	363	222	141	62		23 (10.0)	40 (28.2)
Paraguay	33	21	12	1		0 ( 0.0)	1 ( 8.3)
Peru	267	203	64	32		17 ( 8.8)	13 (21.9)
Uruguay	47	35	12	7		5 (14.3)	2 (16.1)
Venezuela	449	378	71	47		32 ( 8.5)	14 (21.1)
	6103	4710	1393	746		393	342

The above figures are based on a statistical count conducted by the Committee on Friendly Relations among Foreign Students. Figures corresponding to Argentina, Bolivia, Brazil, Chile, Colombia, Ecuador, Paraguay, Peru, Uruguay and Venezuela are those compiled for the academic year 1951-52. As far as the other ten Latin-American republics are concerned, that is, Costa Rica, Cuba, Dominican Republic, El Salvador, Guatemala, Haiti, Honduras, Mexico, Nicaragua and Panama, the total of Latin-American

students attending American schools (three first columns of the table) is also based on a 1951-52 statistic, while the number of students in Catholic centers corresponding to these ten republics is obtained on standard statistical methods.

7. The tabulation of the grand total shows that the percentage of male Latin-American students in Catholic centers was in 1951 8.13, and 8.51 in the present year of 1952. The percentage of female attendance at Catholic centers was 22.05 in 1951 and has changed to 24.76. Both percentages, therefore, show a light increase, but too small to be of any significance or to indicate any particular trend. The problem remains fundamentally the same, inasmuch as of the total number of Latin-American male students attending college in the United States (which is more than three times the number of females), still 92% are not studying in Catholic centers.

8. The consequences of this spiritual geography are many:

a. Personal life of the student. The college student, sometimes poorly trained from the religious point of view, in addition to his personal difficulties of a psychological or social nature not entirely overcome, may find himself in an environment ruled by a different moral code and presenting new dogmatic problems. The result is sometimes, although not frequently, a change of religion; more often, a religious indifference and a feeling of resentment which hinders his own spiritual growth.

b. Social relations with North American Catholics. The uniformity in the Catholic dogma and morals, which permit, however, a great deal of flexibility in a number of details, would undoubtedly benefit by the closer collaboration of the different Catholic cultures of the Western Hemisphere. It is generally believed that Latin-American students, on the grounds that they come from countries with a long Catholic tradition, are good Catholics and must necessarily live up to that tradition. When this assumption is contradicted by facts, the concept of Catholic unity is severely harmed in this hemisphere.

c. Relationships with their own nations. I have collected amazing information regarding what the hundreds of university students are doing in their countries upon returning from the United States, and how many influential posts are being taken over by American-trained students. It is evident that in the long run the influence of those returning after having lived in secular educational centers of the United States must be felt on the social, religious and political life of the nations.

d. Relationships with Catholic university centers of the United States. At the present time—I do not speak of circumstances of the past—there exist in the United States a good number of colleges and universities well prepared to teach their respective courses and with a capacity to absorb a good number of Latin-American students. Even more, there is a desire to collaborate in the education of these students and a necessity to recruit them in order to alleviate the economic crisis which now presents itself. It should not be forgotten that Catholic centers of higher studies are faced in the United States with other non-Catholic institutions of higher learning endowed with superior economic resources. Consequently, it seems evident that, if we could orientate and channel a fair number of Latin Americans toward Catholic centers, we would contribute in efficient manner to the furthering of Catholic education, in which we are all so interested regardless of national distinction.

9. The problem, therefore, may be presented from a double aspect:

a. *From Latin America:* We are interested and desire that Latin-American university students who study in the United States preserve their Catholic faith, invigorate it, and renew their spiritual life with a sense of unity within the Mystical Body of Christ.

b. *From the United States:* We are interested and we wish that Latin-American students come to our Catholic schools for the mutual benefit of both the students and the educational centers.

Consequently, from this twofold point of view we discover the identical solution:

WE MUST ORIENTATE AND CHANNEL THE LATIN-AMERICAN STUDENTS THAT COME TO THE UNITED STATES SO THAT THEY ATTEND CATHOLIC COLLEGES AND UNIVERSITIES HERE.

10. It was in this spirit of charity and cooperation for a better American Hemisphere from the Christian point of view that I attended the Fourth Inter-American Congress on Catholic Education held in Rio de Janeiro in July, 1951, by the Confederación Interamericana de Educación Católica (CIEC). A word of acknowledgment should be expressed by me at this time to the Right Rev. Monsignor Frederick G. Hochwalt, Secretary General of the National Catholic Educational Association, and to Father Edward B. Rooney, S.J., Executive Director of the Jesuit Educational Association, for their intelligent cooperation and support which made possible my attendance at that congress and presentation on behalf of the American delegation of a paper on the Latin-American students in the United States.

Copies of this widely distributed report reached Vatican circles, where it has found an encouraging understanding and aroused a keen interest in this true "Catholic" problem and its possible solution.

When the plan was first presented in a working session of the 11th Commission in the Congress of Rio and later in the plenary session of the delegates, it obtained a unanimous approval and my five-point proposal, almost untouched, became the 13th official resolution of the 11th Commission, Plenary Session of the official delegates.

The 13th resolution is worded as follows:

"Latin-American Students in U.S. We strongly recommend the establishment in each of the Latin-American republics of a Catholic Center on Higher Education, under the sponsorship of the Hierarchy and in cooperation with the Catholic educational institutions of the respective nations. Particulars in regard to each center should be determined by each nation. The center will be established for the purpose of:

"a. Distributing information received from the Inter-American Desk in Washington to circles interested in sending students to the United States, such as universities, high schools, Parents' and Teachers' Associations, libraries, travel agencies, etc.

"b. Counseling the students going to the U.S. on school and their programs of studies, problems of adaptation and accommodation and assisting them in making arrangements for registration, travel, etc.

"c. Corresponding with Catholic educational institutions in the U. S. which may demand reports or information about prospective students.

"d. Maintaining a file of the national students going to or returning from the United States and their activities and position in the social and national life. The experience of these returning students could be of great value in the orientation of the new.

"e. Taking an active interest to the effect that scholarships and grants, national as well as international, be awarded to students with ability and vocation to become social workers in the Catholic field."

Due to the fact that the United States is not a member of the Inter-American Confederation of Catholic Education, the above conclusions are not in any way binding to the NCEA. They clearly show a new trend in inter-American collaboration and emphasize that Washington has to play an important role in the solution of the problems related to the Latin-American students in the United States.

This spirit of inter-American cooperation so brilliantly expressed in the Rio de Janeiro convention has spread ever since through all Latin-American countries, and at this moment I can announce that Catholic information centers have been set up and others are in the making. Here follows a list of those from which I have received specific answer to the point.

1. *Mexico*: Federación de Escuelas Particulares, 2º. Callejón 5 de Mayo 25, Mexico City. Director: Joaquín Coredero y Buenrostro.
2. *Venezuela*: Asociación Venezolana de Educación Católica (AVEC) Secretariado Informativo Universitario, Edificio San Mauricio, Mijares a Santa Capilla, Caracas, Venezuela. Presidente: Carlos Guillermo Plaza.
3. *Argentina*: Consejo Superior de Educación Católica, Calle Azcuénaga 158, Buenos Aires. Pbro. José C. Silva, Calle Don Bosco 4002, Buenos Aires. R. P. Dan Obergón, S.J., Sarandí 65, Buenos Aires.
4. *Brazil*: Asociación de Educadores Católicos del Brasil, Rua São Clemente 117, Rio de Janeiro. R. P. Arturo Alonso, S.J., President.
5. *Colombia*: Confederación Nacional de Colegios Privados Católicos Carrera 6a., No. 1042, Edificio Stella, Oficina 508, Bogotá. Pbro. Dr. Alvaro Sánchez.
6. *Cuba*: Confederación de Colegios Cubanos Católicos, Calle 3 No. 54, Esquina B, Reparato Benítez Mariana, La Habana. Secretario: Dr. Marino Pérez Durán.
7. *Ecuador*: Confederación Nacional de Establecimientos de Educación Católica, Calle 9 de Octubre 830, Quito. Presidente: Msgr. Manuel Andrade Reimers.
8. *Chile*: Federación Arquidiocesana de Colegios Particulares Católicos, Casilla 723, B. O'Higgins 20-62, Santiago de Chile. Presidente: R. P. Manuel Edwards, S.S.C.C.

Overlooking the point whether or not the NCEA is a member of the CIEC and consequently whether or not the Rio de Janeiro conclusions are binding to us, the fact remains that this program presented by the American delegation in Rio de Janeiro has received wide acceptance and support both from the high officials of the NCEA and also from an increasing number of Catholic colleges and universities. As early as October 11, 1951, colleges and universities of the NCEA made recommendations to the Administrative Board of the NCWC in order to set up a Foreign Student Information Desk along the lines set out in the Rio de Janeiro report.

At the request of the NCEA Executive Board, Father William F. Cunningham sent a nation-wide letter to all Catholic institutions of higher education asking their reactions and comments to the suggestions of publishing a directory of Catholic educational institutions in the United States for Spanish-speaking students, and of setting up a Latin-American desk in NCEA headquarters. Father Cunningham further asked two general ques-

tions about the number of Latin-American students in the institutions and whether or not they were prepared to make some contributions to finance the directory and desk projects.

The cost of the project was estimated at \$10,000. I haven't any information as to how this figure was established, but I am under the impression that it is too high, especially if we consider it as a condition sine qua non for the existence of the project. I would not hamper the setting of the desk by so high a financial goal. The unit as I visualize it can be operated in the beginning at less cost, and if wisely conducted it will pay for itself and find its way to success and to better financial prospects.

The \$10,000 have been distributed among Catholic institutions according to the number of foreign students, following this scale:

SUGGESTED ALLOTMENT FOR SUPPORT OF AN INFORMATION CENTER

<i>Number of Foreign Students</i>	<i>Number of Institutions</i>	<i>Suggested Allotments</i>	<i>Total</i>
1. None (high schools also)	100(?)	\$12.50	\$1,250
2. One to 10	136	25.00	3,400
3. 11 to 20	18	50.00	900
4. 21 to 40	16	100.00	1,600
5. 41 to 80	2	200.00	400
6. 81 and over	6	400.00	2,400

Although I have been urged personally by Cardinal Pizzardo to take up this matter with the best of my interest, and a five-year experience with Spanish-speaking boys in the United States has encouraged me to work in this field, I am just an outsider to the intricacies of the bureaucracy of the NCWC and the NCEA. A great many of their internal problems of procedure and interdepartmental relations have escaped me, and from this somewhat distant and safe position I would dare to say that a) the matter of where to set up the desk could be of great importance, whether in the NCEA or in the NCWC or elsewhere; the spirit and methods of the organizations could favor or hamper the true existence and function of the Foreign Students' Desk—but I would be the last to suggest anything about this matter; b) the financial assistance to the desk, that is, where the money comes from, seems to be an ever present and all important problem. Whether the distribution is to be proposed on a proportional quota according to the number of foreign students in each institution, or should be established on another basis—again it is a problem to be decided by others; c) but no matter where the desk is set up and where the money comes from, the desk has to be established, and if the ways and means we have devised fail, we shall try another method without letting ourselves be discouraged, because the glory of God and the salvation of many souls and the interests of the Church in both Americas are at stake.

I have heard that as a response to a circular letter of March 4th sent by Monsignor Frederick G. Hochwalt to presidents of Catholic universities and colleges, about \$2,000.00 has been collected. I am really astonished and gratified by this reaction and I feel that it is a good omen that a project that is new both in purpose and in the manner of collecting funds, has received such quick and generous reaction, a reaction that I would like to see continued in a long chain of happy consequences.

Let me finish my report by presenting to you an outline of what the Foreign Student Information Desk could do in a practical way for a better education of the Latin-American students. a) The desk could distribute the

directory through all the affiliated desks in each of the Latin-American republics, in order that they reach the proper places, like educational associations and centers, American consulates, parents' and teachers' associations, travel agencies, youth and students' organizations; b) It will help the channelling of Latin-American students towards Catholic centers in the United States, with information, either individual or general, about immigration and visa regulations, evaluation of credits, and the supplying of American colleges with reliable information about education and students abroad; c) It will work in cooperation with the already existing agencies in the field of foreign students. Without detracting or diminishing from the real value and efficiency of these agencies, I think we understand that there are certain reasons to have also a Catholic agency for the foreign student within the spirit and frame of the NCEA; d) The desk will suggest and encourage ways of helping the many Latin-American students that still will continue to attend secular universities; I know of a most generous offer of the Committee on Friendly Relations among Foreign Students to open its files on Latin-American students to us in order that we have the names and addresses of Latin-American students in the United States.

Of course, many of the above functions could be discharged by some other institutions, and the desk will be more than happy to create a wide interest in foreign students in Catholic circles without any monopolistic aims.

Let me insinuate as a closing point of the report the high convenience of supplementing the desk with a sort of institute for English and orientation of foreign students.

There are today many of those institutes, usually functioning as dependent units of a university or college, some of them with a program for the whole academic year and most of them operating only in the summer. They provide the student with a course of basic and intensive English so necessary even for those who think they know English when they arrive here, and also offer a series of lectures or orientations as a sort of introduction to the American way of life. I know about a number of these courses offered by various universities, but I do not know of any specific program of this kind operated by a Catholic university or college.

I cannot emphasize enough the tremendous importance of these orientation programs. They have a real impact on the newcomers, since in the beginning they are very receptive to all sorts of new notions and emotions which teach the right or wrong angle from which to look at America. It is absolutely important for us that the foreign student, especially if he or she is Catholic, keep his or her mind open to perceive and enjoy the experience of American Catholic life, which later will be integrated into the divine and universal reality that is the Mystical Body of Christ.

## INFLUENCE OF THE CATHOLIC COLLEGE ON SECULAR HIGHER EDUCATION

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I choose this subject with the idea in mind that, perhaps, a Catholic who teaches in a state university may be able to see some of the influence of the Catholic college which those who teach in these schools may not see so well. At any rate, it is an important subject. I shall try to point out what I think some of these influences are and indicate what I think Catholic colleges can do to increase them in the future.

First, I should like to say that when I speak of the Catholic college as the source and fountainhead of Christian learning, I mean to include here also all of the church-related colleges that are carrying out the mission which they were established to achieve. I believe the Catholic colleges, for the most part, are accomplishing this mission—I hope other church-related schools are doing it also.

When I speak of secular higher education, I mean to include not only the state colleges and universities which, for the most part, hold that they are barred by law from teaching religion, but I include also the great private universities and many colleges as well, which have chosen voluntarily to abolish religion from the curriculum. They differ from the state institutions in only one respect—they could (without any legal difficulties) restore courses in religion to their curricula tomorrow if they cared to do so. In fact many of them offer such courses, of a kind, now. Yet, I take it that the book *God and Man at Yale* gives a fair picture of the relationship of undergraduates to the voluntary courses in religion in many of these schools. Also the offering of a course or two in religion is one thing—the integration of religion into the curriculum is another.

In the fall of 1951, there were 2,116,440 students enrolled in 1,859 collegiate institutions in the United States. Of this number 1,051,990 students were enrolled in 653 publicly controlled institutions and 1,064,450 students were enrolled in 1206 privately controlled institutions. Thus slightly over half the students were enrolled in institutions under private control and there are almost twice as many of these institutions as there are public ones.

I hope you will permit me to carry this inquiry a bit further by using the statistics for enrollment in the State of Missouri, the area with which I am most familiar. The national picture of enrollment in publicly and privately controlled institutions is not accurate for Missouri at all. Of 53,629 students enrolled in Missouri, 18,523 are enrolled in 18 publicly controlled institutions while 35,106 are enrolled in 36 privately controlled institutions. Let us take one further step. Of the 36 privately controlled institutions enrolling 35,106 students, 24 are church-related institutions enrolling 16,555 students, while 12 are non-church-related and they enroll 18,551. Finally, of the 24 church-related institutions enrolling 16,555 students, 6 are Catholic universities, colleges and seminaries enrolling 9,896 students.

Admittedly, Missouri does not follow the national average. But many states do not. The high preponderance of students in privately controlled

institutions in many states is offset in the national figures by a few large states such as California, Texas, and other western and southern states that have a large number of big state schools.

My limit with statistics is soon reached. But I believe these figures help us to pose a part, at least, of the problem that concerns us. In the first place, in so far as many legal restrictions are concerned, over half the college students in the country could be getting a sound Christian education right now. In Missouri two thirds of them could. But I believe it is well known that this is not the case. It would probably be a safe generalization to say that most of the students who graduate from many of these privately controlled schools are just as illiterate concerning religion as those who graduate from those under public control. Secular higher education then does not follow the line of publicly supported schools but cuts across and includes the publicly supported ones and many of those which we call privately supported.

I am unable to follow this line of inquiry further here and I cannot, with accuracy, draw the line between private institutions that are secular and those that are not. It is charged, at times, that some church-related schools are as secular as state schools. Sometimes we read warnings against the penetration of secularism into Catholic schools. But I know that Catholic colleges do teach religion and frequently teach it well—and I believe most of them integrate religious teaching with the rest of the curriculum. There may be, I hope there are, other church-related schools which do the same thing.

What we know as secularism then, on this educational level, is the result of an academic development and not a consequence of legal restriction. This being true, it is very unlikely that secular institutions will be able, without help from the outside, to overcome it. There must be, somewhere in the country, some institutions that, if not entirely untouched by it, at least have struggled against it and have tried to preserve the intellectual tradition of Christian learning. There must be institutions that have preserved the teaching of history and literature without a secularist bias—institutions that have preserved the teaching of philosophy as embracing the thought of Christian Europe—philosophy which has not been watered down to a combination of social problems and contemporary notions.

The Catholic college—the Christian college I should say—is this single taper from which all the academic lights in the United States must be lighted. These schools must produce for us teachers who know the place of the Christian religion in life and in learning. They must open their vast storehouses to teachers in secular schools today who thirst for this kind of integrating knowledge but do not know where to find it. There is no other source. All the other academic wellsprings are dried up and the intellectual tradition of our culture will be lost unless it is replenished from this source.

I speak as one of those who fights this battle in the front line. We find increasingly, in secular schools, teachers who seek to swing our academic development over into the main stream of our tradition. It is not only the Catholic historian today who realizes that the usual secular treatment of the so-called reformation is unsound. But for those of you who are not familiar with this picture, let me take a few moments to sketch the inside of a large secular university today. I shall be brief and will try to throw the lights and shadows in a quite general fashion.

Here is a large university with 500 to 700 full-time staff members. Most of the professional subjects are taught, but, as in any university, the intel-

lectual tone is set by the basic academic departments in the college of arts and science. The key subjects here will be languages and literature, philosophy, history, government, and the basic sciences. In all these fields, you increasingly find a realization that religion has more to do with life and with learning than they ever realized before but most of them come up against a blank wall when they face the question "What is religion?" You will think I exaggerate but I do not—we have learned men in all these fields who have no idea what religion means or what the beliefs of Christianity are. There are others who know and who make their influence felt far and wide. I have a story—a true story which illustrates the most unfortunate type of person one encounters. I knew once an eminent scientist—a biologist. He had an international reputation for his researches in animal nutrition and growth. He wrote an article for a scientific journal in which he contended that religion was a mechanism in society—an adjustment mechanism—similar to the biological mechanism that enabled animals to adjust to climate and temperatures—as for instance, the growth of longer hair on the horse in the winter. Someone wrote to him criticizing this article and told him he was quite ignorant about religion. He called me in dismay and showed me the letter. "You see," he said, "this man claims I am ignorant about religion." I said, "Well John, you are, aren't you? Did you ever study it?" His reply was: "Do you have to study it?"

What about the students? Most of them are members of churches—at least ten per cent are Catholics. The institution gives no support to religious activities, of course, but churches maintain student centers and religious programs built around the church. There is a large Newman Club and its activities are supported by the parish.

The institution teaches no courses in religion but accepts a minimum amount of such work on transfer from church-related schools. Hence some churches maintain Chairs of Bible adjacent to the campus that teach courses—such courses as Oriental languages, New Testament Greek, religion of the Hebrews, the Bible as literature, comparative religion, and the history of the church in America. But there is nowhere any emphasis on Christian philosophy or Christian learning nor any attempt to ideal with Christian theology.

But the students show an interest in the intellectual challenge of Christianity and would take part eagerly in a study of it. There are good and bad sides to this picture. It isn't all bad. The churches that function in this situation have great opportunities for religious instruction. To many students and staff members alike, religion is a new subject which has a challenge that has not been met before. At least, as an intellectual thing—a field of scholarship and learning—it is new.

What can the Catholic college do? The Christian college is now serving as the center from which radiate most of the intellectual influences that penetrate this situation. More and more, the staff comes to have a large number of persons who have attended Catholic colleges and who know, in a way at least, the intellectual tradition of the Church. A great deal of the literature, creative and scholarly, that comes from the Catholic college, reaches many of this group. Individual Catholic students, if properly trained, raise questions in class and eventually shame the teacher who does not know about religion.

What more can the Catholic college do? It can become even more than at present a center from which its message will radiate to the academic world. All kinds of academic people today are being made aware of their ignorance about religion. But where will they start to banish that ignorance?

If Catholic colleges could hold institutes and conferences for these people—Catholic and non-Catholic teachers alike, I believe many would be interested. They need instruction—but it must be elementary in content yet advanced in its presentation—if you know what I mean. They need to be shown how religion impinges on their specialties and how they, as teachers, may present it as a part of their subject. Efforts in this field would cast a long shadow. For these people not only teach lots of students but they train most of the teachers for the public schools.

I am in no position to criticize or evaluate the offerings of the Catholic colleges in this field. But I do know that they have a task here which goes far beyond the proper training of young men and women. The teachers in secular institutions who want religious training, are already trained in some academic field but many of them have never attended schools that give thorough training in religion.

I need hardly stress the point that it will take good teaching to give these people what they need. Some of them are Catholic laymen, some are Christians of other faiths, but very seldom do you find one who has the knowledge of religion that he needs to teach his own specialty well.

Please do not misunderstand me—I am not speaking of our faith here as merely a vocational tool. I prize it as you do above all secular learning. My humble message, if I may repeat, is simply this: the Christian school which teaches religion and teaches it well is the only source from which those who teach millions of our youth can learn what the Christian intellectual tradition is and what the Christian religion teaches. Even if these schools could graduate all the teachers needed to replace these, it would be a generation or so before the process could be completed. We need teachers trained in Christian schools. We also need Christian education in religion for the teachers we have. If you do not accomplish both of these tasks, I do not know who can or will.

## SECTIONAL MEETINGS AND PANEL DISCUSSIONS

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### THE SPECIFICATION AND INTER-RELATIONSHIP OF UNDERGRADUATE AND GRADUATE EDUCATION

(Chairman: Rev. Philip S. Moore, C.S.C., University of Notre Dame,  
Notre Dame, Ind.)

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#### WHAT IS UNDERGRADUATE STUDY?

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Whether or not a categorical, that is, an unconditional answer can be given to the question that forms the title of this paper, is a matter that might lead to endless and fruitless debate. I propose, therefore, to discuss this question of undergraduate and graduate studies by dealing with a problem that is confronting all graduate schools of the country today: the question of the time necessary for adequate preparation and the type of study discipline which should characterize undergraduate study on all levels if our schools are to meet the needs of the pupils and students of such variant interests and abilities now flocking to them. Father Henle will present the distinction in knowledge which should characterize college and university work properly so called, and the methodologies proper to each.

#### I. THE JOHNS HOPKINS PLAN

I begin with a statement by President Bronk of Johns Hopkins University made in the address delivered a year ago last February on the occasion of the University's 75th anniversary. It is this: ". . . the faculties propose to make the Hopkins a university in which sharp distinction between undergraduates and graduates will be eliminated."<sup>1</sup> Since the acquirement of a bachelor degree in college has been an almost universal condition for entering the graduate or professional schools of the stronger universities, the question arises, what are the reasons for this radical change in policy? I believe they are two. First, the fact that American students don't need sixteen years of general education before they are ready for university work. Students in practically all other countries enter the university after twelve or thirteen years of schooling, or less. Surely the brighter American students, those who should continue in the university, are not that dumb that they need three or four years more of schooling than European students before they are ready for that type of study. Time must be wasted somewhere in these sixteen years, eight in the elementary school and eight in high school and college. That introduces the second reason for this change in policy, namely that the brighter students, if they spend these sixteen years in liberal or general education, are loafing on the job instead of undergoing a study discipline that keeps them working up to capacity. This is an inevitable outcome of our mass education now becoming characteristic of the college in which the institution is geared to the pace of the average student. What can we do about it? The first thing to do is to point out where time is wasted and

<sup>1</sup>Detlev W. Bronk. *The Johns Hopkins Future*. Baltimore: The University Press, 1951, p. 6.

why those students of university caliber do not undergo study discipline that will develop their God-given powers of mind and heart and hand. We do this by stating the

## II. DISTINCTIONS BETWEEN THE THREE LEVELS OF EDUCATION

and emphasizing that by any intelligent definitions there are no more than these three types of formal schooling. The first is primary education; the second, secondary education, and the third is university experience commonly called in this country "higher education." The first stage is that period in which the tools of learning must be acquired so that the second stage can begin without loss of time and the development of bad study habits. This first stage is concerned primarily with the tools of learning, the 3 R's if you will, but we must recognize that these communication arts, the arts of language, are at least six; the abilities to read and write, speak and listen, count and compute. These arts cannot function in a vacuum; hence, there is another job for the primary school. This is the introduction of children to the social inheritance through what we commonly call the "content subjects." In the use of the tools on these subjects, the other group of the liberal arts, the arts of mind, are exercised and these are certainly fourfold; observation and reflective thinking with memory and imagination. Once a command of the tools has been developed; that is, as soon as a pupil can reflect as he reads and carries on the number combinations, he is in the second stage of his education no matter what grade he may be in. In this second stage the primary emphasis in the pupil's schooling shifts to the development of his powers of mind in his efforts to assimilate the racial experience. Through the curriculum the great fields of knowledge are now presented on a selected and graded basis, though, of course, improving the student's command of the tools is continued with the aim that at the completion of this stage in its two cycles of high school and college, real mastery will have been achieved.

How many years of schooling are necessary for the average student to achieve these two objectives, the development of his rational powers on the one hand, and through his study activities, the assimilation of the cultural experience on the other. Certainly six years in the primary or elementary school with four years in high school and four in college, a total of fourteen years are sufficient for the average student. It used to be the proud boast of the tax-supported Kansas City school system that there was no eighth grade in the elementary school. When it changed, however, instead of incorporating the seventh school year into the high school (led on by the passion for conformity so characteristic of the United States in spite of our forty-eight separate state systems) Kansas City followed the lead of some southern states which had never had an eighth grade school and added another year to the elementary school. The Catholic system, however, did not do this. My suggestion is that now the Catholic system should go to work on the problem of incorporating the seventh school year into the high school, and the two Catholic colleges of the city (one for men and one for women) should go to work on the problem of replanning their curriculums to receive high school graduates at sixteen instead of eighteen years of age, and award the bachelor degree at the age of twenty instead of twenty-two. Then later there would follow for the Catholic city-system a real "community college" with curriculum both preparatory and terminal planned in terms of the needs of this community which it is serving. This is the reorganization that is in the offing for American schools throughout the country. As one author states it:

... recently the junior college has been considered as a part of secondary education—the thirteenth and fourteenth years of general education

tion. Hence came the growth of the idea of a new plan of organization in which the . . . upper school would include grades eleven, twelve, thirteen and fourteen. Most secondary education authorities favor this plan today. There are now thirty-seven junior colleges thus organized.<sup>2</sup>

Or as another author puts it: ". . . the integration of the last two years of high school and the two years of junior college into a single unit with a unified curriculum . . . may point the way to a pattern of administrative organization which will eventually be universally adopted."<sup>3</sup> Koos in his book, *Integrating High School and College*, lists ten school systems that he visited in 1940-41 when making his study of what we speak of today as the 6-4-4 system. Four of these ten are in California but two of them are in Kansas at Parsons and Pratt, and he adds that word had come to him that Great Bend, Kansas, had committed itself to the same reorganization "but the shift to the new organization . . . had been held up by priorities on materials for construction of new housing."<sup>4</sup> In addition to these tax-supported systems, he lists several private institutions operating on this basis only one of which, however, the Laboratory Schools and the College of the University of Chicago, has had the courage of its convictions to go the whole way and award the bachelor degree at the completion of these fourteen years as the termination of general or liberal education.<sup>5</sup>

I do not wish to be interpreted as saying that all the time spent in the seventh and eighth grades of the present elementary school is wasted. Anything but that! The point I am making is that the activities of these years by any intelligent definition are secondary in character and should be recognized as such, and incorporated into the first cycle of secondary schooling, the high school. Further, I wish to make it clear that when I am advocating the 6-4-4 plan as the American system of the future, I am speaking for the average student, the great middle mass, about 50% of our school population. Special provision should be made for the lower and upper quarters; more time for the former and less time for the latter if they are to be kept working up to capacity to bring about the development of their God-given powers. As President Bronk states it for Johns Hopkins in the address quoted above:

Freedom to participate in research as a way of life and learning as soon as a student is fitted for that freedom is an essential element of the faculty's proposal.

We believe that many young men and women are capable of benefiting from the freedom for intellectual development which characterizes graduate education without first completing eight long years of secondary school and college.

He doesn't mention the pupil's "eight long years" in the elementary school and that is worse. To continue the quotation:

As soon as he is fitted for such freedom we will offer to each student the advantages now granted only to graduate students.<sup>6</sup>

Of that upper quarter more than half of them with the addition of a summer session or two, should complete secondary education, that is, both high school and college, in seven years or less, and the cream of the crop, the upper 10% to 5% should complete each cycle in three years or less. Then we would

<sup>2</sup>Vernen E. Anderson, Paul R. Grim and William T. Gruhn. *Principles and Practices of Secondary Education*. New York: Ronald Press, 1951, p. 383.

<sup>3</sup>A. J. Brumbaugh and C. Robert Space. "XIII. Organization and Administration of General Education," The Fifty-first Yearbook of the National Society for the Study of Education, Part I. *General Education*, Nelson B. Henry, Editor, Chicago: University of Chicago Press, 1952, p. 292.

<sup>4</sup>Leonard V. Koos. *Integrating High School and College, The Six-four-four Plan at Work*. New York: Harper & Brothers, 1946, p. 7.

<sup>5</sup>*Ibid.*, pp. 73-86.

<sup>6</sup>Detlev W. Bronk, *op. cit.*, p. 7.

have these highly gifted students prepared for higher education, that is, for university work at the ages of eighteen or nineteen instead of twenty-two, the common age for completing college today.

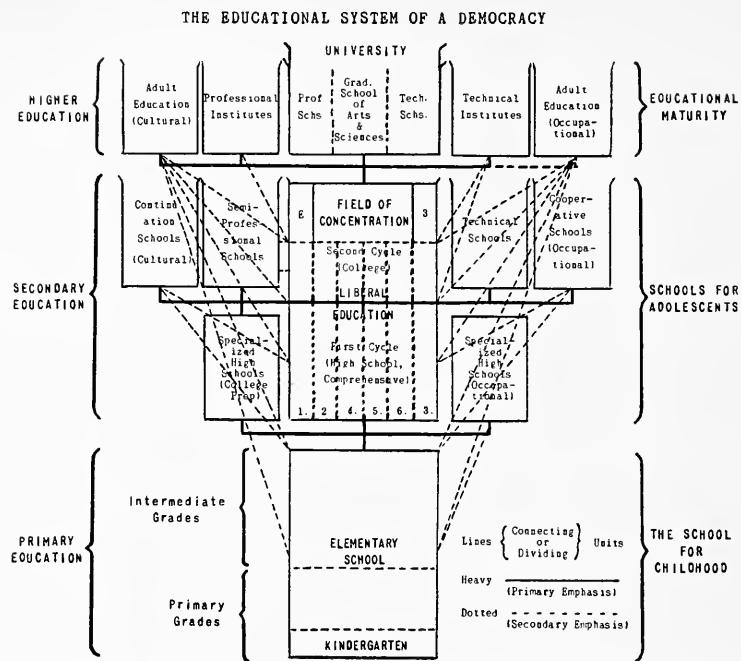
I realize, of course, that the reorganization I am advocating involves many difficult problems but these problems are all problems of administration. There is no theoretical problem involved. If we admit that in our present setup the brighter students are not kept working up to capacity, making provision for this is all a matter of *know-how*, and not *know why*. Once we face the fact of the years ahead of them in the university schools, if these students are to enter upon their life careers in the middle twenties so that they may become settled and take on the obligation of establishing their own homes at a reasonable age, the so called "enrichment of the curriculum" for them is nothing less than a defense mechanism to preserve the *status quo*. The United States is now recognized as the world's leader in the management of industry and business, that is, in the production of goods and services. Cannot professional administrators of education display a similar know-how in their field; that is, cannot they demonstrate by practical plans an inventiveness and ingenuity in the management of our schools to meet this problem of different abilities and of variant interests and needs? I cannot believe that we must admit failure here. In the April *Atlantic*, Edwin S. Burdell, President of the Cooper Union, New York City, and engineer trained at M.I.T. and former Dean of the Humanities at that institution, has an article entitled "For a Faster Schooling." It concludes with these words:

To meet the various problems of the second half of the twentieth century we need professionally trained specialists. . . . We also need a citizenry trained to recognize the values to be gained from exploring the humanities and the social sciences. To produce a nation of adults equipped in all three fields, educators face a challenge to their creative abilities. The task of building an effective system of education requires imagination, skill, knowledge, and courage.<sup>1</sup>

Assuming that administrators have the knowledge, skill and imagination needed for this task, as the members of the new profession of industrial management had for theirs, what professional school administrators need is *fortitude*, or as Burdell says, "courage," to carry out a reorganization of schools on all levels which will give us a system that will meet the needs of our heterogeneous student bodies. The diagram you have in your hands is my conception of such a system. If we understand by adolescence, the teen-age, you will see this system fits admirably the 6-4-4 plan but I have deliberately kept years and grades off the figure in order not to suggest that any fixed number of years is necessary for any large number of students. Such a system, I believe, meets the demands of the present situation in which we now find ourselves. This situation is well summarized in the slogan of World War II, "too little and too late." Too little of the basic essentials is passed on to students and too late do they undergo a study discipline that will develop their powers of thought and expression.

This mention of thought and expression as the two human abilities which are the primary concern of the school as a school calls attention to the lower part of the diagram. Here is the educational philosopher's concept of the curriculum on all levels of general education from kindergarten to graduate school. The only difference between the kindergarten and the liberal college is in organization and presentation of subject matter. The content is the same, but there is more of it in high school and college. For the kindergartner

<sup>1</sup>Edwin S. Burdell, "For a Faster Schooling," *The Atlantic*, Vol. 189, No. 4, April, 1952, p. 65.



#### A PHILOSOPHICAL APPROACH TO THE CURRICULUM

Two Human Abilities	Man's Worlds and Man's Works	The Great Fields of Knowledge	Butler's "Spiritual Inheritance"	The Academic Groups
I Thought about the (Sciences)	Physical World	1. Natural Sciences	Scientific Inheritance	Mathematics and Natural Sciences
	Human World	2. Humanistic Sciences	Institutional Inheritance	History & Social Sciences
	Spiritual World	3. Philosophical Sciences	Religious Inheritance	Theology and Philosophy
II Expression of (Arts)	The True	4. Language Arts	Literary Inheritance	Language and Literature
	The Beautiful	5. Fine Arts	Aesthetic Inheritance	Music and Visual Arts
	The Good (for something, i.e., the useful)	6. Applied Arts	(Controversied Area)	Occupational Training

and the primary school pupil the organization and presentation must be psychological, that is, adapted to the child mind so he can assimilate it. High school and college is the period of transition during which time the psychological approach is gradually taken over by the logical. This means the content of the curriculum is adapted to the maturing mind. On the university level the two become identical since the logical approach in any field of knowledge is the psychological for the mature mind. That is what maturity craves for.

With regard to content, the diagram presents a logical analysis of the social inheritance which must be passed on to the pupil. This social transmission, along with the individual development of the pupil's mind, is the dual function of the school. The two are complementary, not conflicting. One cannot go on without the other. Our position is that, if we do a good job in transmitting the cultural inheritance, the development of the liberal arts, particularly the arts of mind, will almost take care of itself. Hence we emphasize transmission. Here we are in agreement with Alexander Meiklejohn who in his *Education between Two Worlds* when speaking of teaching says:

It must express some authoritative pattern of culture. It must believe something. . . . what shall we teach? [That] . . . is, I think, the most significant form of the question with which the contemporary theory of education is called upon to deal. . . . education is the agent of a social cultural intention. It has authority. Without such authority teaching does not exist at all.<sup>8</sup>

In the liberal college there is no problem concerning content except with regard to that body of knowledge in the diagram numbered 6, the "Applied Arts" and labelled "controverted area." Butler, in his analysis of the "Spiritual Inheritance," does not include it at all but today many liberal college advocates claim that for purposes of motivation liberal and professional education should not be sequential. Rather, they should go on together, each one throwing light upon the other. Since calling and culture can never be separated in life after school, they say; so, too, they should not be separated in college.

### III. THE LIBERAL COLLEGE OF TOMORROW

In a forthcoming book of mine entitled, *General Education and the Liberal College*, Part IV carries the title "The Liberal College of Tomorrow," the same title I am using for this concluding section of this paper. The implication of this title is that the college of tomorrow will be the second cycle of secondary education which will be the third unit in a 6-4-4 system of schools. When dealing with the curriculum of the last two college years, I stress the point that what we used to call the "major" (and now more properly speak of as "field of concentration") is the capstone culminating liberal education. This is not the same thing as university specialization and the word "specialization" should not be used to label it. Rather it is an integral part of general education. Never has the student during elementary school, high school, or the first two years of college, had the experience of doing what Locke calls "bottoming" a subject, and this experience should be his as the crowning experience of his liberal education. This means that in his field of concentration, the student should go as deeply as time allows into one field, or pursue one problem that may cut across several departmental fields, and in this way undergo the discipline of intensification by devoting at least

<sup>8</sup> Alexander Meiklejohn. *Education Between Two Worlds*. New York: Harper & Brothers, 1942, pp. 92 and 103.

one half of the time of his last two college years to that type of study. Distribution will be continued through a course in philosophy that begins at the beginning, goes through the middle and comes out at the end with ethics and political philosophy, that is, social ethics. This experience along with electives, should round out his liberal education in a way that makes for integration, the prime problem in the high school and college curriculum today.

When the specialist in chemistry says that you can never make a chemist with the thirty-two hours devoted to the field of concentration in the curriculum, I am suggesting in the book mentioned above, even by adding to it the eight hours of science called for during the first two years, my reply is that that is not the business of the liberal college. Its business is to turn out educated men and women in so far as that is possible in the fourteen years of schooling provided for by the reorganized system. Specialization is the work of the university; not the job of the college. A college student majoring in chemistry may discover his life career either in industry or in the graduate school through this experience, but that is not the primary purpose of the field of concentration. Rather, as I said above, it is to bring the student's general education to a culmination by providing him a type of experience in problem solving that he has never had before, and in this way give him the best possible preparation for meeting the problems of life that can never be anticipated in school.

I now return to the question that forms the title of this paper, "What Is Undergraduate Study?" Since no two departments of graduate study in any two universities are ever identical in their requirements for admission, it is difficult to draw any hard and fast line. For the most part, each institution is a law unto itself and this is the way it should be, so that competition as well as cooperation may characterize all universities working together for the advancement of knowledge through research and the improvement of professional training. But if the leadership of Johns Hopkins is followed at all (as I am sure it will be), we will at least get rid of the stereotype of eight years of high school and college as prerequisite to graduate study. When the "college of tomorrow" becomes a reality throughout the country, we will then have eliminated two wasted years and have brought the average student to the completion of his general education at the age of twenty instead of twenty-two. This, however, will still leave us with the program of skimming off the cream of the crop, those best qualified for advanced study, and making it possible for them to begin university work in their late teens when their minds are avid for the challenge of research or training in their life careers. If university study begins at this age, there will be some possibility of these students establishing themselves in their careers and in their own homes before they are too old to attempt to do either. This, I am convinced, is what we all must work for.

## WHAT IS GRADUATE EDUCATION?

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When we look at the institutional structure of education in the United States, we find that at the top of the structure there is a distinct and autonomous administrative unit known as the graduate school. Thus in practice it is recognized that at the graduate school level, education takes on a distinctive character. This recognition is emphasized by the fact that the graduate school cuts across departments despite the obvious continuity of subject matter which exists in each department from its freshman courses to its graduate seminars.

What is the special character or characteristics which specifies this highest level in education?

First of all, it is obvious that graduate education, like all education and perhaps more than any other level of education, deals with knowledge. There is no field of knowledge whether purely theoretical or operational which does not or cannot find a place in the graduate school. As long as the subject matter involves knowledge and not merely skills or techniques, the graduate school is indifferent to subjects and fields but accepts them all and accepts students into all that it offers, requiring only that the prospective students are fitted for the specific study which they have selected.

At this point emerges a first difference between the graduate school and the liberal arts college. The graduate school admits all subjects and requires the student to be fitted for his elected field. The liberal arts college is primarily interested in the fundamental education of the student and because of this objective, selects the subjects for his program, and fits the program to the student.

Now, I mentioned above that there is obviously within a department a continuity of subject matter from the freshman courses to the graduate seminar. But this continuity is not a mere progression from less to more. Graduate study is not merely a temporal or quantitative extension of undergraduate work; graduate schools do not merely offer more English or more philosophy to those who have studied some undergraduate English or philosophy.

The continuity of subject matter is combined with a progression towards a different type or level of knowledge. In order to clarify this it is necessary to discuss knowledge itself.

From the earliest period of Western thought, it has been clearly seen not only that refined and reflective knowledge falls into different disciplines, but that there are different levels or modes of knowledge which differ in degrees of perfection. This is to say that in a certain sense the same fact or principles can be understood and known at different levels of knowledge. It has been one of the tasks of philosophy to define and determine the nature of the highest mode of knowledge. I am not here referring to the hierarchy of the sciences or disciplines to the differences and interrelationships of science, philosophy, the humanities and so forth, but rather to the kinds or levels of intellectual grasp within a single discipline.

Some simple illustrations will point out the meaning. It is quite possible to teach a child in grammar school certain mathematical operations such as the method of finding a square root. The child can learn this method and employ it. In a sense, therefore, he knows it. It is also possible, however, to justify this method in a larger mathematical context and with true mathematical insights when a student has reached a much higher level in mathematical education. In this second case, the student also knows and understands the method, but his knowledge and understanding consists in an intellectual grasp of the very reasons and intelligible structure of the method. When we say, therefore, that the child in grammar school knows this method and that the student in advanced mathematics knows the method; the word "knows" indicates different levels of perfection in knowledge for each of these cases. Obviously, the highest type of knowledge here consists not only in knowing the method sufficiently for its practical application, but in understanding the method itself and knowing its ground, its justification and its place in the total science of mathematics.

Let us take another illustration. We can teach the child in elementary school that Columbus discovered America in 1492. He can learn it from the teacher or from an elementary textbook. In a sense, therefore, he knows it. If one asks him who discovered America or when America was discovered, he can answer the question. A college student can learn this same fact in the larger context of European and American history and may be expected to have a better authority for it than simply the word of the teacher. He may be expected to read more authoritative accounts of it and in some cases even perhaps to acquaint himself with one or more of the original documents. But a complete grasp of the truth and meaning of this proposition would belong to the student who would know in his own right the original evidence and method by which a professional historian can establish the fact.

The man who grasped the proposition at the most perfect intellectual level would have a personal possession of the grounds upon which rests the certitude or probability of the propositions, a personal possession of the background and insights necessary to understand the full import of the proposition, and he would have a complete control of his knowledge through a personal possession and understanding of the methods and procedures by which all this knowledge and understanding are discovered and established.

Now it is this type of knowledge which specifies graduate education. The person who possesses this type of knowledge is truly independent in his field; he is an actual or potential authority and knows how to exercise a personal control over knowledge in his own field. Above all, he understands from personal experience, *what "to know"* at this level truly means.

The type of knowledge which specifies graduate study may then be briefly defined as the personal possession of truth and understanding through the personal possession of the evidence and insights on which that truth and understanding rest.

It will perhaps be objected that this kind of knowledge is also the aim of the liberal arts college. Do we not intend to produce understanding, critical and independent minds? Do we not wish to communicate or catalyze personal understanding and insight? There is a deal of truth in this objection, but a few considerations may bring out the specific difference.

We teach philosophy both in college and in the graduate school. Indeed, in most of our colleges some philosophy is a general requirement. Why is it taught or required in a Catholic liberal arts college? Because a certain basic understanding of philosophical principles is thought to be necessary for any

educated Catholic. But it is taught in the graduate school because it is a legitimate field of knowledge and it is taught not to everybody and not to equip an educated Catholic but to a few only and in order to make them philosophers. We do want the undergraduates to have a personal conviction on certain basic philosophical problems; e.g., that of epistemological realism. This is necessary in the undergraduate school because this conviction is necessary for the health of one's intellectual life. But while we give a personal conviction, we do not give them that complete and controlled mastery of the problem which the philosopher trained in a graduate department would have.

In the undergraduate college, we teach our students some science so that they may have a general understanding of the place of science, of its leading facts and some acquaintance with its methods. We do not intend and are unable to make them masters of the facts, theories and methods of any science. So also we teach them some history to give them a broad and general understanding of our own culture and of human beings in action; but not to make them masters of the historical method. So on through all the subjects.

Moreover, through all these same subjects, we do aim to develop general intellectual habits and to produce rightly balanced critical minds. But the habits we produce are not and cannot be the full-fledged habits specific to any discipline and which give control over any one discipline.

Liberal Arts graduates may be able and should be able to criticize and assay the place of science in our culture but they are not, *per se*, prepared to criticize masterfully a single theory of any science. In fact, the critical mind which we develop in the liberal arts colleges relates principally to two areas: (1) those large basic things, like human freedom and moral choice, which fall within the immediate experience of every man; (2) the selection of authorities, for the liberal arts graduate, should be freed from false authorities and should be able to make an intelligent selection of authorities and to take an intelligent attitude towards them.

The liberal arts graduate does not, in virtue of his education, have a masterly control over any field and is not, in virtue of his education, an authority in any field, whereas the graduate school does intend to produce men who either have or can have, in virtue of their training, a masterly control over a specific field and are or can be, in virtue of their training, authorities therein. These men I call scholars and it is the scholar who typifies and specifies the graduate school.

The kind of knowledge which I have described, the scholar's knowledge, at one and the same time, specifies graduate education and sets up its ideal. For though we aim at this ideal, in practice we achieve it but haltingly and partially.

From the nature of graduate study important consequences immediately follow. The first of these is that the graduate school is the natural home of research and the specific institution for the training of research workers. For the pattern of knowledge which I have described as necessary for the mastery of any field is identical with the pattern of discovery in that field and the man who truly knows how to check and control the results of another scholar does, by the same token, know how to achieve independent results for himself. And for the same reason, the best way for a man to master the scholar's mode of knowledge is to carry out the methods and procedures independently; that is, to engage in research. Thus both the faculty and the students of a graduate school will normally be engaged in research activities.

But, surprising as this may seem to some, it likewise follows that the graduate school, precisely in virtue of the type of knowledge which specifies it, is the natural and proper training ground for future teachers. In all other professions knowledge is needed insofar as it guides the work of the profession, but in the profession of teaching, knowledge itself is the main commodity, the stock in trade of the profession. Is it not obvious that those who deal in knowledge must themselves be masters of that knowledge? A man may sell electricity or install a light without knowing much about electricity; but a man cannot bring others to know without himself "knowing." "Docet," says Saint Thomas, "in quantum doctus." I therefore maintain that the graduate school is the proper training agency for both professional researchers and professional teachers because both these professions meet in a common need for that type of knowing which is the main business of the graduate school as such.

This is not to say that all graduate school programs must be identical or that every element in each program must be selected with a view to the primary end of graduate education. Just as a liberal arts college may take into account the future vocations of its students and so introduces vocational courses into its programs without destroying its main aims, so a graduate school may and indeed must supply supplementary professional training for teachers as well as for students intending other professional work. But through all the programs, whatever supplementary or practical courses may be added, the ideal of the highest type of knowledge must be maintained.

The general requirements which have become established and, I believe, rightly established in our country, are also imposed by the nature of graduate education.

1. The ideal of perfect knowledge is so exacting that no man can lift all his knowledge to this level of perfection. Moreover, the specific habits, methods and so forth, differ from field to field. Hence, just as intellectual progress in the West has been possible only through the differentiation of the disciplines, so it is necessary for the graduate student to specialize and to select a field or set of fields in which he aims at this high goal. Specialization, at least to a marked degree, is an inevitable condition in graduate education.

2. The graduate school's traditional stress on prerequisites, on prior possession of tool subjects and on a conscious study of methodology needs no elaboration. These requirements are obviously imposed by the graduate aim.

3. As I have previously mentioned, the habits of mind, the methodology, the insight, and so forth, which are needed in order to master and control knowledge, are practically identical with those required for the discovery and elaboration of knowledge. Obviously, the best training in these habits can be obtained in an actual piece of research, where the nature of the case forces the student to proceed independently and masterfully. In fact, experience shows that there is no substitute for this method. Thus follows the general requirement of the presentation of a specimen of original research which in its highest form is the doctorate dissertation.

A final consequence and an extremely important one lies in the special relationships which a graduate school because of its nature should assume in the entire educational structure.

While the elementary schools look forward to high school, and the high schools look forward to life and/or to college, and the colleges look forward to life, the professions and the graduate school, the graduate school looks back towards all the levels of education. Because of its nature, the graduate

school to a large extent prepares those who are to teach throughout all the levels of education; when it does not do so directly, it still prepares the teachers of teachers. The graduate school is constantly developing, interpreting and extending the materials which will be taught in the schools—a fact discovered today in graduate research will be in the high school textbooks of tomorrow, a theory developed in a graduate seminar today will be discussed in a college sociology class tomorrow. In the graduate schools, the theories are being prepared and the procedures tested which to a large extent will dominate the programs of high school and college in the future.

The graduate school is therefore a center of intellectual influence and indeed control which moves down through the entire structure of education. The graduate school, by its very nature, holds a dominant position and is, from the over-all view of Catholic education, at a strategic point, the point of greatest, though indirect, potential influence.

I submit, therefore, that it is of first importance to every person interested in Catholic education and intellectual influence to support and maintain Catholic graduate schools of the first rank, truly dedicated in fact and not merely in word or in theory to the high ideal of graduate education within the broad Catholic ideal of Christian wisdom.

## PRESIDENTS' MEETING

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(Chairman: Very Rev. John A. Flynn, C.M., President, St. John's University Brooklyn, N. Y.)

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### FACULTY PROBLEMS

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VERY REV. COMERFORD J. O'MALLEY, C.M., PRESIDENT, DE PAUL UNIVERSITY, CHICAGO, ILL.

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Happily, limitation of time will not permit coverage of the fourteen items listed on the program, important as all of them are. Each one deserves a complete and cooperative study by Catholic school administrators. I believe a frank and honest exchange of views on lay faculty salaries might unearth wide discrepancies existing between institutions of comparable size and arouse our dormant consciences to apply some of the principles laid down in the encyclicals. Because of our unfortunate position endowmentwise, we shall always be compelled to struggle with our collective consciences in determining how far the budget can be stretched to provide faculty with a living wage, and how long we can continue to accept the compulsory contributed services, represented by the differential in our wage scales and the actual cost of a decent living.

One of the chief deterrents to gifted Catholic men and women entering the field of college and university teaching is the relatively low compensation they can ever expect for their services. I recognize the fact that it is practically impossible for the Catholic institution of higher learning to compete with the salaries offered by the larger state and private schools, much less with those offered by government and private industry. All of us, particularly in large urban centers, have experienced the force of this competition for our better men and the real loss to our institutions resulting from this kind of competition.

I don't pretend to have the answers to the questions which come to mind when one thinks on the problem of lay salaries. But I believe that we, as chief executives of Catholic colleges and universities, may, from our collective experience, resolve some of them.

1. How can we attract the best men and women to teaching in our colleges and universities?
2. How can we retain their services by more attractive salaries and fringe benefits?
3. Should not more time and money be given to improving salaries than to the physical improvements of our institutions?
4. Are salaries based on *concrete record of services*, and differentiation in salaries on seniority, merit and quality of service?
5. Is the size of increase significant for the individual? And is it not better to give fewer increases and make them worth while?
6. Is a conscious effort made to level inequities between older men and newer who may be hired for as much or more?
7. Does our salary policy have for its purpose the continuous improvement of faculty in teaching and research?

8. Are faculty advised that significant increases are given only because of outstanding teaching and research as judged by department heads and administrators?
9. Can there not be a free exchange of information between all Catholic colleges and universities relative to salaries of lay administrators and faculty?
10. Is it not the opportune time to make proper representations to the American hierarchy for assistance in resolving this really critical problem of adequate salaries for our lay faculty?

Along with adjustment of faculty salaries, there are the problems of promotions and tenure. These factors have more to do with stimulating and improving loyalty among faculty members than anything else. For every man and woman on the teaching staff has an elementary urge for security for self and dependents, and a corresponding drive for recognition of ability and worth to an institution.

*Promotions* should be given only after careful analysis of those elements which constitute, on the part of faculty, a genuine contribution to our educational programme. Advancement in rank should not be given automatically after a number of years of service, lest the faculty become unbalanced with too much deadwood. Some of the factors to be considered in promotions are:

1. *Effective teaching*, which means stimulation of students to go beyond the restricted areas of textbooks. This may be judged by departmental reports, student and alumni opinion, class visits by department heads, deans, and colleagues.
2. *Research and scholarly activity*.
3. *Administrative ability* as reflected in committee work.
4. *Public service*.

*Tenure* policy should be as carefully worked out as that for promotions; for once tenure is given, faculty is anchored to an institution for better or worse. *Early* screening of the inferior or mediocre will save us many headaches in the future and convince faculty that tenure is something more than a perquisite of an underpaid profession; that it bespeaks reciprocal responsibilities; that it is associated in no way with "union seniority," but is rather a permanent opportunity for continuing and high-level service to the institution and secure condition for further intellectual development. As someone has said, it involves a Bill of Rights and a *Bill of Duties*.

Before tenure is accorded faculty, deans and department heads should give convincing proof of a man's ability and value—and this in writing.

Perhaps nothing contributes so much to the success or failure of an institution as the relations existing between the president, subadministrators (deans and department heads) and faculty. All of us accept the principle that the *raison d'être* of a college or university is the spiritual, moral, intellectual and cultural training of the students—and this immediately through the teaching staff, mediately through department heads, deans and chief executives. Unfortunately in our day, the chief executive is becoming farther and farther removed from the essential purposes of higher education and more and more identified with the super-salesman, the successful public relations man; or, as Harold Ickes said sometime ago, with "the divining rod for locating rare deposits of rich metals." Or, as some wag phrased it: "He's a wonderful university president. You can't tell him from a businessman"; and we might add: "You can't tell him from a successful military commander, or from a campaigning presidential candidate!"

The relationship between the president, subadministrators and faculty should be that of associates in a common enterprise for the common good of all elements in an institution. (AAUP Committee) It is the responsibility of the president to establish policies and procedures which are in accord with the distinctive purposes of the institution and which will best serve the students and society. Through the deans, department heads, directors of co-curricular activities and faculty he sees that these are carried out.

The president must give evidence of competent educational leadership:

1. In appointment of deans and department heads on the basis of ability and knowledge of human nature; 2. In outlining their specific duties; 3. In the intelligent, just and expeditious resolution of administrative problems; 4. In recognizing, formally and informally, the services of the staff. He must be gifted with a goodly store of humility, expressed in an attitude of working among equals, most of whom will know more about their specific areas of activity than he does. Such an attitude will certainly make for teamwork which will be fruitful of institutional harmony, productive of the best results, and preventive of the embarrassment illustrated by the story of the noted organist who came to town some years ago to give a recital: "A freckled boy crowded to the back of the organ to pump air through the pipes. The audience was thrilled with the recital. Periodically the organist would turn from the bench and say to the audience, 'Now *I* shall play a Prelude from Chopin or a Postlude from Bach'—always emphasizing the *I*. Finally, the sweating boy poked his head around the corner and said: 'Sir, from now on say *we*, or *we* won't play any more.'"

## FINANCES

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VERY REV. PAUL C. REINERT, S.J., PRESIDENT  
ST. LOUIS UNIVERSITY, ST. LOUIS, MO.

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The major question facing the president of every private institution of higher learning is: What can I do to improve the financial status of the school? Although operating an educational institution is vastly different from directing a business enterprise, nevertheless we can profit by taking a businessman's approach. If faced with a financial problem, he starts with two main projects: I. Reduce Expenses; II. Increase Income. Under these two headings I will make suggestions and comments which may invite discussion and ideas from the experience of various presidents here.

### I. REDUCING EXPENSES

1. **Budgetary Control.** Have seen few Catholic institutions where budget is too elaborate; but far more where too meager. Chief advantage: knowledge of where and how money is being spent. Over half the solution is pin-pointing what is actually happening. Another advantage: when heads of departments and other faculty members must learn to make out budgets, observe what things cost, etc., they become remarkably less demanding and assume greater sense of responsibility.
2. **Effect of G.I. Bulge.** Many institutions are still getting the "fat out of their system" which developed in hectic, carefree days of larger enrollments: study your teaching loads; laboratory assistants; maintenance; G.I. government record-keepers; by budgetary planning parcel out plant improvements over a period of years on a priority basis; waste of electricity and water; efforts at faculty meetings, etc., to make all "economy-minded."
3. **Unwarranted Expansion.** Every faculty has and should have enthusiasts for their field. Unless administration scrutinizes school's objectives, what it can do best and what should be left to others, new projects will be started—e.g., expansion into graduate work. Then when it is too late, *hidden costs* appear—not only new faculty, but library, research, laboratory materials, implicit commitments not foreseen. Fallacy: graduate work will attract more students and therefore even make money.
4. **Cooperative Devices.** Group Purchasing; Insurance.

### II. INCREASING INCOME

1. **Tuition.** Everybody is caught in the inflationary spiral and should expect some increased cost of education even if not in direct proportion to other costs. From experience, from knowledge of student and parent attitudes, must judge what tuition should be without danger of losing rather than gaining because of decreased enrollment or even pricing ourselves out of business. Moreover, our constant obligation not to keep Catholics from going to other schools. SLU raised rather substantially in 1950; will raise slightly—\$15 per semester—in 1952-53. Ideal: raise and give more scholarship aid.
2. **Endowment.** Impossible in most cases to build up endowment when all income needed for operating expenses. One danger: over last twenty

years a rising market with only temporary fluctuations has enticed institutions with endowments and with current financial needs to load up heavily in high-interest-bearing stocks rather than in less remunerative bonds. With the financial future of the country none too certain, serious businessmen are advising schools to get back to a safer pattern—roughly not more than 50% stocks lest a crash would expose administrators to justified criticism. One compensation for reduced income from bonds will be the rather large profits realized at the present time by judicious sale of stocks.

3. Philanthropy.

A. Better selling job of our own institutions and Catholic education generally. Factors:

a. *Knowledge (General)* about Catholic colleges and universities: size, kinds of curricula (not seminary); complexity of student body.

b. *Financial knowledge*: fact that most Catholic colleges do not receive help from diocese or Rome; need of published financial reports—not common, yet only way to remove doubt in minds of astute businessmen; (in case of larger colleges and universities) fact of large number of laymen teaching with consequent large instructional payroll; how much support alumni are giving—especially the amount of *participation*—the businessman wants to know if the product is satisfied enough to support.

B. Methods and plans:

a. Annual giving from alumni—start while in school; emphasis on participation rather than amount; importance of service to as well as getting help from alumni: placement bureau-follow-up later; value of personal over mail contact; necessity of spending enough money to keep files up-to-date; annual budget for fund raising, publicity, public relations.

b. Companies-corporations: personal contact essential; don't overemphasize income tax deduction, especially not excess profits tax unless they are in that bracket (use of Sloan's article with discretion—G. Motors vs. small manufacturing company); getting valuable information ahead of time: from business friends, from Dun & Bradstreet reports; knowing the right man and time to make approach; setting sights high enough; know answers to objections to using stockholders' money—form foundation; advisory boards for both men's and women's colleges.

c. Individual-cooperative approach: all-important question: in individual case which will bring in more? If cooperative—get good formula; straight percentage as in Missouri questionable; Minnesota plan better—half on percentage; half on number of students; also get approval to remove names that are peculiarly the priority of one institution.

d. In individual corporation approach emphasize: service to community even if not directly serving the company; bringing business to community; standing for the best in American ideals; free enterprise; not unique situation—common to all; not for expansion or luxury but operating expenses, to keep school in healthy, first-class condition as the community would wish it; admission without reference to religion, national origin, race (if such is the case); not a drive—will not solve the problem—but sustaining fund for annual operating expenses; bulwark against communism, and against monopoly by tax-supported institutions.

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## UMT AND THE DRAFT

VERY REV. JAMES J. SHANAHAN, S.J., PRESIDENT  
ST. PETER'S COLLEGE, JERSEY CITY, N. J.

In the few minutes which have been placed at my disposal I shall try to set before you a few considerations which I believe have some pertinence and weight with regard to this very extensive and complicated topic of UMT and the draft. I am going to bypass the technical data about draft deferments, monthly quotas for induction, and similar questions for the reason that adequate and timely information about these matters is readily available in the bulletins issued from time to time by the U.S. Office of Education, the American Council on Education, the Association of American Colleges, the National Catholic Educational Association, and by other organizations of which our respective institutions may be members. At St. Peter's College the Guidance Department has, for the past year, handled problems connected with the draft to the satisfaction of all. In any case I do not see why the university or college president need burden himself with all these details.

Although UMT sustained a setback recently in Congress, its advocates will come forward with another proposal sooner or later. Any strong influence which we may hope to exert in arriving at a suitable settlement of this difficult problem depends upon the objectivity, the unimpassioned and balanced character, and the constructive nature of the criticism and suggestions which we have to offer. Unthinking advocacy of or opposition to UMT may place Catholic educational institutions in a very unfavorable light. Future legislation about UMT and the draft is very problematical, both because of the uncertain international situation and also because of the fact that this is an election year, a time when legislators do not wish to pass unpopular measures.

Our nation is faced with the knotty problem of attempting to maintain normalcy in our daily lives while simultaneously providing the strength adequate to ward off any sudden hostile attack. Traditional geographical defenses have been rendered largely obsolete by modern means of transportation and by new weapons. A large standing military force might seem to be the best agency for immediate retaliation. However, the continued support of such large forces would seriously upset our social and economic equilibrium. Furthermore, it is very difficult to maintain a high standard of morale and efficiency in peacetime forces. Thus the huge standing military organization does not seem to fit the bill.

The proposed National Security Training Corps Act permits practically no exemptions from UMT for those young men who could meet the moral, mental, and physical qualifications established for the trainees. It is maintained that this would be the most democratic way of permitting all young men to serve and defend their country. Admitting that every able-bodied citizen should aid in the defense of the nation, I believe the question can well be raised whether all young men can best serve the national interest by the ordinary military service. In such a complex civilization as that in which we live so many moral, intellectual, spiritual, economic, physical, and military factors play a vital part that we may well ask whether the patriotic contribution of the citizens should not be judged by some principle of proportion rather than by a strict equality of military service. I think we have

actually followed such a plan in previous crises. If a man is not going to serve ultimately in a military capacity, military training may well be a waste of time and money for him.

The cost of UMT will be very large. Not only must the trainees be clothed, fed, cared for and paid, but extensive facilities for their training must be permanently maintained. The present training areas possessed by the armed forces are not sufficient to handle also the UMT trainees, so a large original capital investment will be necessary.

Perhaps the most startling feature of the entire UMT plan is the astounding number of so-called trainors. The proposed ratio is one trainor for every two trainees. This trainor personnel is to be in excess of the ordinary authorized strength of the armed forces. This proviso is made to insure the presence of competent instructors and to prevent constant depletion of the standing forces by drawing upon them for trainors.

It is claimed that UMT will eliminate the sending of poorly trained troops into combat, thus increasing their chances for survival. Perhaps, but it is well to remember that a system of universal military training has brought neither security nor victory to the European nations which made a traditional practice of it. In fact there is a very real danger of thus making the youth of the nation too amenable to military authority and through that very process the further danger can evolve of robbing them of that imagination and initiative which have constituted our trump card in conflict with powerful militaristic foes.

One of the most serious dangers of UMT is that it might fall under the influence and direction of a group of persons who would use it as a means of indoctrination for their own peculiar ideas regarding what is American. This is not an empty fear, when we hear statements made by prominent men attempting to impose on all their views about education, claiming that whatever is opposed to their own view is divisive of American unity. Older men would not succumb so easily to clever propaganda as the young men might at the age of eighteen.

What will be the impact of UMT on our educational institutions? This is very hard to predict. Some young men would lose their interest in any further schooling as a result of UMT. Others might for the first time see the value of further study. Some might gain a spirit of discipline which they now definitely lack. The motives for good conduct and discipline which the armed forces set before their men may not always be the highest, but it seems that an honest effort is being made to improve in this respect.

There are moral dangers for youth away from home. There are also many such dangers for our youth in their home communities. It is possible that the trainees might meet good companions for the first time and for the first time come under the influence of fine men. The value of the UMT program depends almost entirely upon the trainors. The National Security Training Commission saw this truth all too well. The trainors must be admirable men with very high character. The problem is to discover them in sufficient numbers.

UMT is supposed to be among other things a physical conditioner. Unfortunately those of our youth who most need conditioning would not be eligible for admission to UMT. The hardiness acquired in the training period would soon be lost. The technical proficiency attained in military specialties would also grow rusty unless burnished by periodic practice. The elements of basic training could be refreshed quickly at any time.

It would be very difficult to prove that much of the ordinary military training could not be given in ordinary schools and communities as the boy and young man is growing. Witness the experience of our private military schools and of such groups as the Boy Scouts. Ordinary close-order drilling, military routine, military courtesy, training for survival, first aid, map reading, firing of ordinary weapons, the ordinary defense against chemical agents, military history, and many other courses which occupy a large part of basic and even advanced training could be given to the normal boy and young man in conjunction with his other training in school. Younger boys would have much more interest in many of these things than they would later have. If spread over several years there would be no great amount of time required at any given period. There would be far less danger of militarism and of totalitarian tendencies if such instruction were given in the normal surroundings of the local schools and home neighborhood.

As long as Selective Service continues to take such large numbers of our young men, there is little realism in talking about UMT as a practicable program for the present. There are not enough young men to go around for both Selective Service and UMT. Why put on the books now a program for future use, a program which we might never adopt in a time when we were undisturbed by fears such as those of today?

It seems to me personally that the National Guard, the Reserve, the R.O.T.C., the N.R.O.T.C., and similar programs should be developed and made more attractive. An effort should be honestly made to see whether much of the traditional military training could not be given without calling our youth away for months of service.

As I said in the beginning we must attempt to maintain our normalcy as far as possible while at the same time providing security. Is UMT the best road to this goal? UMT is very costly and will always be so. It will require a large corps of trainors who will tend to perpetuate themselves. In other countries such training has not proven a secure protection against attack or defeat. UMT creates the definite danger of indoctrination in a bad sense. The education of many will be disturbed. It can be the occasion of moral danger for many. The training it provides will be of short value unless supplemented by an extensive Reserve System. It seems entirely possible to provide much of the training UMT would give without disturbing the entire life of the nation and at far less cost. While Selective Service remains, it is impossible to put UMT into force, because there are not enough young men for both. It is highly debatable that all young men will serve their country best by ordinary military service rather than by some other type of activity for the common good.

It has been suggested that I propose a method of presenting a united front on the attitude of Catholic colleges regarding UMT. I have thought it best to present some data which I thought important in order that you might make up your own minds. This is a difficult problem and there is no easy answer. However, I think we should be very cautious about adopting such a radical departure from our traditional way of living here in the United States. Security is important but it can lull a nation to sleep. In building up our defenses we do not wish in that very process to destroy all that we find worth defending. Times have brought many changes in the past few decades. We do not wish things to change beyond all recognition. The United States is still quite unique in this world. Let us try our best to maintain the unique character it has.

## JOINT MEETING OF DEANS AND REGISTRARS

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(Co-Chairmen: Rev. Thurston N. Davis, S.J., Dean, College of Arts and Sciences, Fordham University, New York, N.Y.  
Miss Catherine R. Rich, Registrar, The Catholic University of America, Washington, D. C.)

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### MINUTES OF MEETING

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REV. WILFRED J. SISK, T.O.R., REGISTRAR  
ST. FRANCIS COLLEGE, LORETTO, PA.

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The joint meeting of deans and registrars was held in Room 500, Municipal Auditorium, Kansas City, Mo., the afternoon of Thursday, April 17, 1952. Following the presentation of the papers of Father Edmund Cuneo, O.S.B., Dean, St. Vincent's College, Latrobe, Pa., and Mr. Alfred Donovan, Vice President in Charge of Student Personnel, Seton Hall University, South Orange, N. J., the meeting was opened for general discussion. The following questions and the related answers were discussed:

1. The first question proposed was that the registrars and the deans of the colleges and universities should follow up each graduate who was pursuing graduate work, by asking of the graduate school a record of the student's achievement, his conduct, his advancement, and a transcript of the work completed.

Many schools represented by those present gave the affirmation that they had already been in the habit of following up their students by the procurement of transcripts from the university to which they had transferred. All were in agreement that every school or university should be very eager to help by sending transcripts of graduate work.

2. The next question proposed was the easy access of records for the dean, the registrar, and the comptroller or treasurer.

It was felt that the easiest way for these records to be available to all would be that all offices be located in the same building where the registrar would have control of the records but where the dean or the treasurer could have access to them without too much difficulty or delay.

3. The question of grades was presented and the responsibility of the registrar in obtaining the grades in a given time.

Some answers to this question were given in the light of the responsibility of the registrar to place a time limit on the instructors by having the lay instructors pick up their pay checks when they turn in their grades.

Another answer to the question of grades was given by one of the sisters at the meeting, who said that in her school it was the policy to limit the instructors to forty-eight hours after the examination; beyond that time, the instructor is responsible to the president of the college for his failure to comply.

4. The question was raised about the requirements of the modern languages for the Bachelor of Arts and Bachelor of Science degrees.

A vote was taken from those present and the answer was one hundred per cent in favor of modern language for Bachelor of Arts and Bachelor of Science degrees. Another vote was taken to determine whether or not any of those colleges represented had done away with the modern language requirements for the Bachelor of Arts and the Bachelor of Science degrees. Again the answer was one hundred per cent in favor of the requirement. No one voted to drop modern language requirements.

5. The question was raised on the comprehensive examination required of graduating seniors in all departments.

About thirty per cent said that their colleges required a comprehensive examination of graduating seniors in their major field only. Some few stated that their college required the comprehensive examination for seniors in all fields.

6. The question was raised with regard to the problem of students who overcut their number of classes. A vote was taken from those present to determine whether or not a policy exists in their college concerning the cutting of classes.

Most of those present stated that there was a policy in their school, and that it was not up to the teacher in charge of the class to regulate the number of cuts. However, all were in agreement that the Catholic colleges should state their position and stand firm on it.

Some proposed in connection with the same question that, if a student overcut, a deduction should be made from his grade, or if in necessity, he should be made to repeat the entire semester's work.

7. The problem of scholarships was raised and the question resulting was: Should the scholarship be granted on the basis of individual need or of scholastic attainment.

The question of need would pertain to a person's financial condition. The question of scholastic attainment would pertain to his honor. There was no mention made or decision given on athletic scholarships.

8. The question was raised by Sister Jerome Keeler of Donnelly College, Kansas City, Kan., as to what position the Catholic colleges of the East are taking in adult education.

A few of the deans and registrars present from the eastern part of the United States gave a favorable report and resume of what their schools are doing in adult education.

It seemed to be the consensus of opinion that wherever possible Catholic colleges should conduct an adult education class especially in a school of social action.

9. A question was raised about the teaching of religion in Catholic colleges.

The problem, of course, concerned the credit given for the course and the method in which the course was taught. The answer in regard to the teaching of religion seemed to be in favor of four years of religion in the Catholic colleges and the teaching of collegiate theology. Those in favor of the teaching of theology in colleges maintained that those coming from Catholic and public high schools would with equal ease be able to assimilate the teaching of theology in this manner. The teaching of theology would eliminate the delicate and difficult problem of requiring non-Catholic students to take a course in Catholic religion.

Some present stated that in their college a special course was given for non-Catholic students, differing from that which the Catholic students were required to take.

All were in favor of the teaching of the students in their responsibility to God, to their moral obligations, and to their country, according to the teachings of Christ.

## THE PLACE OF THE REGISTRAR IN COLLEGE ADMINISTRATION

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ALFRED D. DONOVAN, VICE PRESIDENT IN CHARGE OF STUDENT PERSONNEL SERVICES, SETON HALL UNIVERSITY SOUTH ORANGE, N. J.

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In most colleges and universities the office of registrar has undergone great changes in the last fifteen years. No one who is familiar with trends in college administration generally, or with the activities and publications of the national and regional associations of registrars and admission officers, can fail to recognize the fact that the registrar has, in recent years, taken on new stature and importance in college administration. In some cases this development has been recognized by changing the title of the position from registrar to dean of admissions and records. In most instances, however, it has continued to be known by its familiar and time-honored name.

The detailed duties which are assigned to the registrar or which, in some instances, are assumed by him without assignment, vary widely from one institution to another, and it would be impossible to compile a specific and inclusive list which would apply alike to many institutions. I have known colleges, as I am sure that you have, where some of the functions carried out by the registrar would, in other institutions, be performed by the academic dean, the dean of students, the director of guidance, the director of public relations, or even the president himself. In a particular instance the division of duties among the various college officers will depend on the size of the institution, its own particular pattern of organization, and on local precedents and tradition. It will frequently depend also upon the degree of leadership, initiative, and energy with which the various officers of the college carry on their work.

In general, it may be said that the registrar is the college officer whose principal responsibilities are the admission and registration of students and the keeping of records of their achievements.

While the distribution of specific duties varies widely, there are certain general principles which have common application. I take it that the subject which has been assigned to me "The Place of the Registrar in College Administration," requires that I discuss briefly what I consider to be some of the principles of good organization and administration which should govern the relationships between the registrar and the other officers of the college.

In any organization it is essential that all concerned have a clear understanding of the chain of command, and every college should have an organization chart which shows the various officers and indicates to whom each is immediately responsible. The functions of the modern college or university can be divided fairly satisfactorily into four areas, though these are by no means mutually exclusive. They are: instruction, student personnel services, business affairs, and public relations. It is not unusual to find a principal assistant of the president in charge of each of these areas. Traditionally, the registrar has been considered to be in the area of instruction and he has, therefore, been immediately responsible to the academic dean or, in larger institutions, to the vice president in charge of instruction. In recent years there has been a tendency in some colleges and universities, particularly those of complex organization, to stress the manner in which the regis-

trar's office should function as a service agency. In these institutions, the registrar is considered to be in the area of student personnel services and is directly responsible to the dean of students or the vice president in charge of student personnel services.

Whatever the plan of organization, it is essential that the lines of authority be sharply drawn and that the duties of each officer and the relationship of the various officers be clearly defined.

What is the place of the registrar in administration? In the first place, I think it needs to be stressed that the registrar is a responsible administrative officer. Fortunately, in most colleges the day is past when the registrar was regarded as an academic bookkeeper, a kind of specialized clerk whose opinion was seldom sought in formulating the policies of his institution.

The registrar is at the crossroads of his college, and he bears a strategic relationship to much that happens on his campus. He is in contact with students from the time when they are prospective applicants for admission until they have been cleared for graduation and have received their degrees. He not infrequently has at least as good an understanding of what his institution is really doing and how it is doing it as has anyone else on the campus.

It is essential, therefore, that the registrar be a member of the college administrative council, or whatever other agency is charged with determining policies under the board of trustees. He brings to such a group a fund of information, and, particularly in large complex institutions, an unbiased and disinterested point of view which are foundations upon which sound policy can be established.

These are days when we hear a great deal about research in educational institutions—research on contract for outside agencies, research for government and industry. But there is another kind of research in which every college should be engaged. It is research which can be used as the basis for the solution of college problems, the evaluation of its work, and for wise planning for the future. The registrar's office is a natural place for this work to be done. Studies of grade distribution, of the relation between the criteria used for admission of students and their actual performance in college, distributions of students by curricula and by majors, studies of teacher loads, investigations of causes of student failure, studies of student survival and mortality, the records of alumni who have gone on to graduate and professional schools, predictions of future enrollments—these are examples of the kind of research I have in mind. I do not mean that this material should be compiled only to lie forgotten in the files or to be buried in annual reports which are scarcely read. Consideration of data of this kind is of the essence of good college administration, and an important function of the registrar in administration is to make such material available so that it can lead to effective action for the betterment of the college.

When policy has been established, it is the function of the registrar to put it into effect so far as his office is concerned. I trust it will go without saying that the integrity and responsibility of the registrar's office must be recognized and respected by all other officers of the college. The decisions which the registrar makes within the scope of his authority should be final, and should not be subject to constant review by higher authority. A situation in which an administrative officer is continually overruled is a clear indication of unsatisfactory administration or incompetent personnel. A registrar who cannot be relied upon to make important decisions without frequent

interference does not have the confidence of the administration and is in an untenable position.

The registrar must do much more than administer rules and regulations and standards. He must be the interpreter of established policies so that students, parents, faculty members, and others having contact with the college will understand them. He must be able to explain the admission policy so that high school principals and guidance officers will comprehend what his college is trying to do. He must be able to make rejected applicants for admission and their parents appreciate the reasonableness of his decisions. He must interpret for students and faculty the requirements for graduation and all the other academic regulations of the college. He can thus make an important contribution to the morale of the student body, the welfare of the college, and the reputation it enjoys with the public.

In conclusion, the point I have tried to make is that the registrar has a very important place in college administration—a place in determining, administering and interpreting the policies of his college. Wise college administrators will not fail to recognize this fact.

## SECTION ON TEACHER EDUCATION

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### MINUTES OF MEETING

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SISTER M. AUGUSTINE, O.S.F., PRESIDENT  
ALVERNO COLLEGE, MILWAUKEE, WIS.

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The Teacher Education Section of the College and University Department met in Room 600 of the Municipal Auditorium, Kansas City, Mo., on Thursday, April 17, at 3:00 p.m., and again informally on Friday at 10:00 a.m.

The Thursday program consisted of a Panel Discussion on Pope Pius XII's *Counsel to Teaching Sisters* led by Rev. William E. McManus, Department of Education, N.C.W.C., Washington, D. C. The participants were Sister M. Joseetta, R.S.M., St. Xavier College, Chicago, Ill.; Sister M. Nona, O.P., Edgewood College, Madison, Wis.; Sister M. Gerard, O.S.F., Alverno College, Milwaukee, Wis.; and Sister M. Emil, I.H.M., Marygrove College, Monroe Campus, Monroe, Mich.

The discussion centered around the implications of several statements in the Holy Father's *Counsel*. Most provocative were the following:

You wish to serve the cause of Jesus Christ and of His Church in the way the world of today demands. Therefore, it would not be reasonable to persist in customs and forms that hinder this service or perhaps render it impossible. Sisters who are teachers and educators must be so ready and so up to the level of their office, they must be so well versed in all with which young people are in contact, in all which influences them, that their pupils will not hesitate to say: "We can approach Sister with our problems and difficulties; she understands and helps us." . . .

Many of your schools are being described and praised to us as being very good. But not all. It is Our fervent wish that all endeavor to become excellent.

This presupposes that your teaching Sisters are masters of the subjects they expound. See to it, therefore, that they are well trained and that their education corresponds in quality and academic degrees to that demanded by the State. Be generous in giving them all they need, especially where books are concerned, so that they may continue their studies and thus offer young people a rich and solid harvest of knowledge. This is in keeping with the Catholic idea which gratefully welcomes all that is naturally good, beautiful and true, because it is an image of the Divine goodness and beauty and truth.

Most parents entrust their daughters to you because their consciences bid them do so. But this does not mean that their children should suffer by receiving in your schools an education of inferior value. On the contrary, you must do all you can to assure parents that their children are getting the best education right from the elementary classes.

### SUMMARY OF PANEL

The first member of the panel, Sister M. Joseetta, discussed the need for general education in the prospective teacher's preparation. This is necessary if she is to understand what is happening in the world today as a basis for her understanding the modern girl, which the Holy Father urges very strongly.

The student teacher must be given opportunities to know all aspects of reality as they are in themselves and in their relationships to one another. If she is to understand our atomic age, she must have knowledge of the exact sciences, biological and physical. If she is to know and to interpret correctly the stresses in racial and national relationships, international problems, the problems of social and economic justice which confront our own country and all other countries of the world, she must know the social sciences. If she is to evaluate correctly the various forms of entertainment in our modern world, she must know the humanities. To recognize what the world ought to be and to see all aspects of reality as a whole, she must know philosophy and theology.

To realize the high quality of teaching which the Holy Father emphasized, Sister M. Nona, the second member of the panel, explained that, besides knowing the *what* of teaching, the prospective teacher must be familiar with the *how*. For this the student teacher must have opportunities for professional education. Professional education Sister defined as "making ready to bring, in the best possible way, the child and truth happily together." Essential to success in effecting this contact between the child and truth is that the future teacher must in the first place learn to think. She must, moreover, have a deep understanding of children. Emphasis was placed on the need for a carefully organized curriculum sequence that will provide opportunities to acquire the necessary understandings and teaching competencies. While stressing the need for some professional education, Sister cautioned against a false and excessive emphasis, very prevalent today, on methods of teaching various subjects and on teacher-education programs so heavily weighted with professional courses that general education is neglected.

Sister M. Gerard discussed the implications in the Holy Father's statement that the education of religious teachers correspond in quality and academic degrees to that demanded by the State. To realize this recommendation, Sister indicated, it is necessary to know what the demands of the State are. Statistics were quoted to show a growing trend to require for state certification a four-year college education even for elementary school teachers. In 1946 about 15 states were requiring a minimum of four years of professional preparation for elementary teachers. By 1951, a total of 32 states had in force or had adopted future deadlines for the minimum requirements of four college years of preparation to become effective.

Figures were quoted, too, showing a marked increase within two years in the amount of pre-service education public school teachers had. In 1947-48 a total of 12.7 per cent of all teachers in the United States had completed less than two years of college preparation; 28 per cent had completed more than two years but less than a degree; 44.7 per cent had completed work towards a bachelor's degree; and 14.4 per cent had completed five years or more.

Two years later in 1949-50 only 4 per cent had less than two years preparation; 26 per cent had completed from two to three years; and 70 per cent of all teachers had completed work towards the bachelor's degree or higher degrees. The median preparation of elementary teachers had reached 4.1 years; of high school teachers, 4.9 years; and of all teachers, 4.4 years.

How this phenomenal upgrading of standards in pre-service teacher education was possible at a time when the shortage of teachers everywhere is very critical was explained. The major factor for the success is the united and cooperative efforts both on state and national levels through organized activity such as that of the National Commission on Teacher Education and Professional Standards.

In the light of these statistics, the Holy Father's recommendation that the pre-service education of our religious teachers equal that of the demands of the state force us to the conclusion that a four-year pre-service college education must be the goal for the preparation of our prospective young religious teachers.

As a concrete illustration of an attempt to carry the matter of the Holy Father's *Counsel* into practice, Sister Mary Emil, I.H.M., of Monroe, Mich., described the inauguration by her community of a four-year degree program offering to all the sisters before their entrance into the classroom a course of training specifically planned for religious educators. Emphasis in this part of the panel, however, was placed upon the difficulties faced by all the teaching sisterhoods in the maintaining of such educational programs. These were summarized in terms of a threefold shortage: one of *time* required for the sisters to complete the degree course, one of *resources* to cover the cost of protracted schooling, and one of generalized *understanding* of the needs and problems in the field of the formation of teaching sisters. The action recommended with reference to these difficulties was likewise threefold. In order to meet the needs of the schools during the sisters' training period and in order to make possible the opening of new schools presently demanded, there was suggested a uniform policy of supplementing the ranks of religious teachers with a definite ratio of lay teachers. With regard to the lack of resources a study was called for to determine to what extent such a lack is impeding the carrying out of the Holy Father's directives. Finally, as a practical answer to the insufficient comprehension of the goals and the present status of sister-education, it was proposed that there be some kind of organizational unity among the motherhouses and colleges engaged in this work.

#### ORGANIZATION OF COMMITTEE

The panel discussion elicited lively discussion from the floor. It was manifest that an increasing number of religious communities are organizing pre-service teacher-education programs of four years and more. One large congregation has announced recently that beginning with the August reception classes in all the provincial houses throughout the United States, the young religious will be given two years beyond the postulancy and two-year novitiate to complete their undergraduate teacher education.

Difficulties many of the communities are experiencing both in organizing adequate programs and in maintaining them were presented. There was a consensus of opinion that no religious community could solve these problems alone. Organized cooperative action among members of the hierarchy, superintendents, clergy, mother generals, and other religious is urgently needed.

As a first step in this direction, a committee was organized to make a survey of the current status of teacher education among religious, the obstacles to the establishment of adequate pre-service programs, and the possibilities of resolving the difficulties. The members of the committee who volunteered to make this survey follow:

Sister M. Emil, I.H.M., Chairman

Marygrove College

Monroe Campus

Monroe, Mich.

Sister Rose Alice, S.L.

Loretto Motherhouse

Loretto, Nerinx P.O., Ky.

Sister M. Richardine, B.V.M.  
Immaculate Conception Academy  
Davenport, Iowa

Sister M. Gerard, O.S.F.  
Alverno College  
Milwaukee 15, Wis.

Sister M. Basil, S.S.N.D.  
1324 N. Milwaukee St.  
Milwaukee, Wis.

#### NEW OFFICERS

The report of the Nominating Committee consisting of Rt. Rev. Msgr. Clarence Elwell, Superintendent of Schools, Cleveland, Ohio, Chairman; Sister M. Theodorette, S.S.N.D., Mount Mary College, Milwaukee; and Sister Maris Stella, R.S.M., Mt. St. Agnes College, Baltimore, was accepted and the officers for the coming year announced:

Rt. Rev. Msgr. Felix Pitt, Superintendent of Schools, Louisville, Ky., chairman; Brother Azarias, La Salle College, Philadelphia, vice chairman; and Sister M. Josetta, R.S.M., St. Xavier College, Chicago, secretary.

## SPECIAL SESSIONS

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### SPECIAL EDUCATION IN CATHOLIC SCHOOLS

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(Chairman: Bernard J. Kohlbrenner, Ph.D., Head, Department of Education  
University of Notre Dame, Notre Dame, Ind.)

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#### THE DEVELOPMENT, THE NECESSITY AND SOME IMPLICATIONS IN PROGRAMS OF SPECIAL EDUCATION

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JOHN J. LEE, Ph.D., DEAN, GRADUATE SCHOOL, WAYNE UNIVERSITY  
DETROIT, MICH.

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I am honored through your invitation to participate in this program on special education under the auspices of the National Catholic Educational Association. Please permit me to express highest admiration for the magnificent religious, educational and humanitarian programs you are providing and have maintained through your distinguished institutions.

Programs in special education serve both the *handicapped* and the *gifted*. They are a means to social resurrection and progress. They help create a new life and freedom for the handicapped and their families as they are freed from the paralyzing and demoralizing bondage of their disabilities. These programs raise higher the ceilings of opportunity for self-realization and service for the gifted. We look to our gifted and need all of them both as leaders and servants of mankind.

A society dissipates its possibilities for happiness and well-being whenever education, or nurture, or wholesome experience, or spiritual motivation has been restricted in the life of any individual and in consequence he becomes less of a person than he could have been. These accumulated dissipations from the long past and of our current generation leave us with all the problems and conflicts and pathologies of our day. They prevent us from living in the paradise that surely our Creator intended for us.

I view your institutions and your programs as in fulfillment of the Biblical injunction, "Ye shall know the truth," and a verification of the Divine promise, "The truth shall make you free." Ours is the high task of trying to help our fallen brothers rise so that with high courage, though with broken scabard, they can fight ahead sharing in life's attainments and its compensations.

#### THE DEVELOPMENT OF SPECIAL EDUCATION

The development of special education from its earliest beginnings, but particularly during this century and especially during the last three decades is a fascinating story. As it relates to the handicapped, its origin, its spirit and its philosophy are truly Christian. A Samaritan stopped on the road between Jerusalem and Jericho and through his deeds of mercy he gave us our spirit and mission. The "Story of the Good Samaritan" has become our "Doctrine of Social Responsibility" out of which have come our concepts of human dignity, of human worth, of the importance of every individual, and

the right of each to his opportunity and chance in life. These concepts are today's great imperatives for human rights and social well-being in every Christian nation and every democratic society.

Earliest developments in special education are associated with the church. The first record is *Bede's Ecclesiastical History of the Charity of St. John of Beverley* which records that during the seventh century he taught a deaf boy. Between 1443 and 1485 Rodolphus Agricola taught a deaf mute to read and write. Cardono, in Milan, Italy, between 1501 and 1576, set up principles for educating the deaf. Jean Pablo Bonet published the first book on *Methods of Teaching the Deaf* in Madrid in 1620. Father Charles Michel Del'Eppe developed the first school for the deaf in Paris in 1775. Heinicke established a school in Germany and Braidwood founded his school in Edinburgh in 1760. Valentin Häuy began teaching LeSeur who was blind in 1784, and later established the first school for the blind in Paris. After earliest beginnings under ecclesiastical auspices, public institutions for educating the blind and deaf were established on the continent during the last half of the eighteenth century.

Early in the nineteenth century our states began to implement the European plan for educating the handicapped. Thomas Henry Gallaudet founded the first state school for the deaf in Hartford, Connecticut, in 1816. In succession and with great pride our several states established residential schools for the deaf, the blind, for delinquent boys and girls, for the retarded and most recently for the epileptic.

With the turn of this century cities throughout the country began establishing day schools for the different types of handicapped children. Costs were found to be considerably less in day schools, instruction was demonstrated to be as effective, and in addition children residing in their own homes enjoyed the blessings of parental love and affection. It now appears to be American policy that residential institutions serve the handicapped from rural areas and from inadequate urban homes; and that cities and community centers provide special educational opportunities for all types of the handicapped and the gifted wherever there are sufficient numbers to warrant the establishment of special facilities.

Let us make three further observations of American policy and public opinion as they relate to the handicapped. Our first observation relates to the prevention and cure of disease and the removal of disability. Our gigantic public and our private-philanthropic programs for medical treatment attest to the nationwide concensus that, if there is any knowledge or skill known to medical science whereby an illness or a malady can be prevented or cured, or a disability can be removed, or even minimized, such treatment shall be provided. Our second observation pertains to special education. There is a similar concensus that, if through special teaching methods or the use of special materials we can educate a handicapped child *over*, or *around*, or *in spite of* his handicaps he shall receive such special training. Our third observation pertains to one's right to work. Here our nationwide program of vocational rehabilitation and the practices of all good employers provide that all possible means of vocational counselling, training and selective placement shall be used so that every employable person may pursue the vocation in which he will derive his greatest satisfaction and make his greatest contribution. This is America under the influence of the church. It is democracy at its best. That's why our country is a land of opportunity and of freedom—even for the handicapped.

## THE NECESSITY FOR SPECIAL EDUCATION

The necessity for special education grows out of individual differences in the *capacities*, the *limitations* and the *needs* of children, and of adults, too. More provision is made for the handicapped than for the gifted, for the handicapped find it more difficult to make successful adjustments. The necessity for special education also derives from the social burdens we carry—the burden of dependency resulting from inadequacy and disability, and the burden, yes, the blight, of crime resulting from maladjustment and conflict.

Numbers give us a gauge of our problem and the extent of need; but vastly more meaningful are the expressions of the handicapped themselves. Expressions and experiences are more vivid when they are in a traumatic setting, of a sudden disability after earlier normality has been destroyed, or after sudden restoration from previous disability.

A five-year-old girl with serious myopia, upon receiving glasses exclaimed: "Things look so funny. These glasses make me feel so different. Why, those posts are round—I always thought they were flat like boards. And the leaves—they're a lot of little things. I always thought a tree was like a big blanket with a post under it." Then she said: "The ground seems so far away. I feel as though my feet won't reach the ground." Then she asked, "Do you suppose I'm really bigger than I thought I was?"

Weissenberg wrote Marie Von Pardis in Mannheim, Germany, on July 27, 1779: "I sympathize with you . . . for when I was seven years of age the measles robbed me of my sight. I remained in inner as well as outer blindness until I was twenty, when a man with both head and heart came forward and kindled in me the light of learning. Heavens, how indebted I am to that enquiring spirit! He has enriched me with such goods as cannot be taken from me, and if I possessed a principality, I would not be able to pay back my indebtedness. A grateful heart beats in my breast and prayers for his welfare continually rise in my soul. And in him, too, there must be a similar feeling of gratitude when he thinks of what he has done. The memory of having rendered an unfortunate person happy must always renew in us feelings of joy and gratitude: indeed, such a memory must bring us to the threshold of higher existence."<sup>1</sup>

Helen Keller said to a joint session of the Massachusetts Legislature: "The greatest burden resting on the blind is not blindness, but idleness. I pray each day that another of my blind brothers may have God's greatest gift—the right to go forth to his work."

Now let us view the size of our task. There are among our children today more than four million who differ from the so-called normal to the extent that they need special educational opportunities in order to educate them over, or around; or in spite of their disabilities and up to their possibilities. Numerous and extensive studies show that out of every hundred children: 2 are mentally retarded; 5 are educationally handicapped; 2 are gifted; 20 have some defect of vision; 4 have measurable hearing loss; 10 have defective speech; 6 suffer glandular deficiency; 20 have lowered vitality; 2 are delinquents and 2 more suffer from epilepsy. One in 500 has extreme hearing loss and needs lip-reading, acoustic training and oral-deaf instruction; 1 in 500 suffers such loss of vision that he requires sight-saving methods and materials; more than 1 in a 1000 is so seriously crippled that he needs special transportation, therapy and many special educational provisions. Combine

<sup>1</sup>French, Richard F. *From Homer To Helen Keller*, American Foundation for the Blind, New York, 1932, p. 73.

these and some 22 percent of all our children need some special educational help at some time, particularly during their earlier years.

Fortunately, if pupil-teacher ratios are not too large, teachers in regular grades can make most of the adaptations required for about 16 of that 22 percent, or two-thirds, of these children. Our extreme challenge is for the 6 percent whose deviations are so marked and whose disabilities are so severe that the services of especially trained teachers, working with small groups, are required.

Despite the fact that 441,820 children are now receiving special instruction from 16,234 teachers in 1,459 cities and 47 states from a total expenditure upwards of \$150,000,000 per year,<sup>2</sup> authorities agree that only about one in eight who needs special educational opportunities is being adequately served. The greatest lag is in rural areas where problems of transportation and organization prevent bringing together children of similar disability in sufficient numbers to warrant a special teacher and a special facility. The second greatest lag occurs in the cities and states which are all too tardy in creating facilities where need is known and can be clearly demonstrated. The third lag is in the preparation of teachers, for in no state are there enough qualified special teachers to meet present demands.

#### SOME IMPLICATIONS IN PROGRAMS OF SPECIAL EDUCATION

Supplementing the implications already stated, may I add these two: First, with reference to the economic significance of these programs, Berry stated on the basis of extensive research: "Special education is not charity. Providing medical treatment, special education and rehabilitation is good economy and sound public policy."<sup>3</sup> Rehabilitation surveys in Delaware, Oklahoma and West Virginia all show that the average cost of rehabilitating one disabled person is only about two-thirds the cost of supporting him for one year as a dependent; that because each disabled person has an average of one and a half dependents, each rehabilitation results in freeing two and a half persons from dependency; and finally that each rehabilitated person pays during his lifetime from twelve to fifteen times as much in federal income tax alone as it costs to rehabilitate him. Certainly enlightened public interest requires extension of the program we are discussing here.

Second, with reference to methodology and philosophy, there is general agreement that we attempt to educate the handicapped as nearly like the normal as their capacities permit. We do not do anything for a child that he can do safely and profitably for himself. We do not accept work from any child less well done than the best he can do. We employ the necessary means of *compensation* and *substitution* to educate him *over*, or *around*, or *in spite of* his limitations. At the same time, knowing each child's capacities and limitations we avoid requiring a child to achieve beyond his capacities as we would avoid a plague, for requirements that are impossible of attainment are not only futile—they are cruel—they defeat their own ends—they are in conflict with all the principles of human dignity, of human worth and social benefit.

#### CONCLUSION

Approximately twenty percent of our nation's youth are being educated in the parochial schools of America. These children have the same individual

<sup>2</sup>Federal Security Agency, Biennial Survey of Education in the United States, *Statistics of Special Schools and Classes for Exceptional Children*, U. S. Government Printing Office, Washington, D. C., 1950, p. 9.

<sup>3</sup>Whitehouse Conference Report, *Education of the Handicapped and the Gifted*, The Century Co., New York, 1931, pp. 6-7.

differences and needs for special education as do the children in the public schools.

My plea is for your assistance in the total program of special education; first, for serving exceptional children and helping meet their needs; second, for experimentation which will give us better ways of educating the exceptional; third, for help in interpreting and strengthening the public opinion which is necessary in support of these programs; and fourth, for your help in preparing the larger numbers of special teachers so urgently needed. Finally, the devout spirit and character of the Catholic Church and of the parochial schools is essential to the entire mission and program of special education. I therefore invite your assistance in seeking the truth—truth that will help set us all free.

## **SPECIAL EDUCATION AS A PART OF THE DIOCESAN EDUCATIONAL PROGRAM**

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REV. E. H. BEHRMANN, M.A., DIRECTOR, DEPARTMENT OF  
SPECIAL EDUCATION, ARCHDIOCESE OF ST. LOUIS, ST. LOUIS, MO.

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### **I. INTRODUCTION**

It would seem that every American child has a democratic and Christian right to an education. The truth of the first part of this premise rests upon the principle that the fundamental concept of American democracy is a belief in the inherent worth of the individual, in the dignity and value of human life.

A Christian analysis of democracy demonstrates that every individual without exception has certain rights and obligations which stem from God and man's last end. Christianity has added to education a new ideal and forces for the shaping of humanity, namely that Catholic educational philosophy is based upon the supernatural viewpoint of man's nature and destiny, together with the means divinely given to attain that destiny. This new ideal and these new forces are offered to all human beings without distinction. Hence there is a Christian right and duty to bring Catholic education to the trainable exceptional child.

### **II. THE EDUCATIONAL PROBLEM PRESENTED BY EXCEPTIONAL CHILDREN**

#### **A. Nature of Special Education**

Special education is concerned with the training of those children who deviate from what is supposed to be average in physical, mental, emotional, or social characteristics to such an extent that they require special educational services in order to develop to their maximum capacity. Ordinarily exceptional children include: 1.) Children with physical handicaps, including visual, acoustical, speech, and orthopedic; 2.) Children with mental handicaps, including the mentally deficient, the mentally retarded but educable, and slow learners; 3.) Gifted children; 4.) Children with emotional or social maladjustments.

#### **B. Statistics Concerning Exceptional Children**

National statistics found in publication of the U.S. Office of Education show that an estimated 12.4 per cent of all school age children are atypical, or approximately 4,166,896. Of this estimated total there are about 11.0 per cent or 441,820 exceptional children under training in day or residential special schools or classes in the United States.

In 1951 according to the Catholic Directory, there were 1,628 Catholic high schools enrolling 337,414 students, and 8,202 Catholic elementary schools enrolling 2,575,329 pupils, for a combined Catholic elementary and secondary school population of 2,912,743. Applying the Government estimate of 12.4 per cent yields the rather amazing total of 361,180 Catholic children in the United States who should be handicapped in one way or another.

Even casual observation will convince the Catholic priest, sister, brother or lay teacher that Catholic handicapped children have only the most meagre opportunities to receive the essentials of a Catholic education, if indeed they are receiving any education at all.

A national diocesan survey taken by the writer in 1951 reveals that: (N.B. Data based only on returns from 73.0 percent of U.S. dioceses.)

1. Four dioceses report they have functioning departments of special education.
2. Catholic facilities for exceptional children include:
  - a. Fifteen schools for the mentally handicapped.
  - b. Four schools for the blind.
  - c. Ten schools for the deaf.
  - d. Five schools for crippled children.
  - e. Six child guidance centers.
  - f. Nine miscellaneous listings for child help.

Fifty-nine dioceses indicate that they have public school special educational facilities available for the training of Catholic children; in 18 dioceses there are 5,535 Catholic handicapped children being trained in public or private non-Catholic agencies. Forty-two dioceses reported that various media of religious instruction are being supplied for children enrolled in public or private non-Catholic institutions or schools for the handicapped. In all there was noted a general lack of information in the different dioceses concerning the nature, extent, and educational disposition of the Catholic handicapped child.

In an attempt to clarify the local situation relative to Catholic exceptional children, a survey was conducted by the writer within the Archdiocese of St. Louis in 1950-51. Data collected reveal that there were 481 variously handicapped children located and identified, the majority of whom (60.7 per cent) were classified as mentally retarded, in varying degrees. Of the total group, with an age range of 1-0 to 19-11 C.A., 37.8 percent were receiving no school training; the remainder were scattered among parochial, public and private schools. These data, together with personal letters and contacts, convinced diocesan school authorities that serious attempts must be made to provide Catholic training and education for Catholic exceptional children, insofar as they are capable of profiting from instruction.

### III. THE ST. LOUIS ARCHDIOCESAN PROGRAM OF SPECIAL EDUCATION

Meeting the educational needs of Catholic atypical children has been done heretofore mainly by generous and self sacrificing private religious groups. These efforts have been eminently rewarding to child, parent and educator where available. But numerically these facilities are pitifully inadequate to meet the needs of the national Catholic population of handicapped children, as the frantic but usually fruitless search for placement will all too plainly prove.

Basically special education seemed to the St. Louis school authorities to be a problem to be met on the diocesan level, if the proper organization, manpower and financial help were to become available. Therefore a Department of Special Education was established in September, 1950, integrated with the Parish School Office, and directed by the Assistant Superintendent of Parish Schools.

This Department now offers the following special educational facilities:

#### A. Special ungraded classes:

There are now 8 functioning with a total pupil enrollment of 20 or 15 to a class. Pupil population includes trainable and educable mentally retarded children between the ages of 6 and 16, together with a few physically and emotionally handicapped children who cannot advantageously avail themselves of the normal classroom.

Teachers are recruited from the various religious communities within the Archdiocese. Classes are located within normal school buildings.

**B. Remedial Reading and Speech Retraining Services:**

These educational services are offered to the general Catholic elementary school population on a part-time basis. Remedial classes are held at the office of the Director of Special Education, with instruction given by lay teachers. Children are released from classes for the necessary instructional time. Tuition fees are nominal. At the present time 140 children are enrolled in the program, which at all times is coordinated with the general school program.

**C. Guidance and Counselling Services:**

These services, offered by the Department of Special Education and incorporated under the term Catholic Guidance Center, are predicated upon the presence of manifold behavioral deviations among large groups of elementary age school children. Children with problems are referred immediately by the school or the Public Health representative. Problems beyond the scope of the Guidance Center are referred to qualified professional personnel.

#### **IV. CONCLUSION**

If the outcomes of education, Catholic or secular, embrace not only knowledge and skills, but also ideals, attitudes, behavior, appreciations and understanding, then surely no child except the hopelessly untrainable, should fall beyond the benign pale of some aspect of Catholic education.

The key of Catholic education is the supernatural, and the core lesson of Christianity consists in recognizing the equation that exists between love of God and love of neighbor, expressed in personal service. The public life of the Savior exemplifies on page after page of the Gospels the reduction of His teachings to practice, as He spent His public life teaching and healing the blind, the lame, the deaf, and the maladjusted. In describing the Last Judgment, the Master must surely have had exceptional children in mind too when He declared: "Amen I say unto you, as long as you did it to one of these my least brethren, you did it to me." (Matt. 25:40)

## VISUALLY HANDICAPPED CHILDREN— PARTIALLY SEEING AND BLIND

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REV. WILLIAM F. JENKS, C.S.S.R., DIRECTOR  
VISUALLY HANDICAPPED INSTITUTE  
THE CATHOLIC UNIVERSITY OF AMERICA, WASHINGTON, D.C.

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### PARTIALLY SEEING CHILD

I shall limit my remarks in this paper to the area of the visually handicapped. Let us first consider the Partially Seeing children. Our responsibility is to make adequate provision for the parochial school education of these children. These children require a special class with a properly trained, certified teacher. The following groups should be considered possible candidates for this special class: 1) children with a visual acuity between 20/70 and 20/200 in the better eye after all medical and optical help has been provided; 2) children with serious, progressive eye difficulties; 3) children suffering from diseases of the eye and diseases of the body that seriously affect vision; 4) children with normal mentality, who in the opinion of the ophthalmologist and the educational authorities need and will benefit by the special equipment and opportunities provided for the partially seeing even though they do not fall within the above classification.

### PUBLIC SCHOOLS

The public school system in the country now has 8,000 partially seeing children in 642 special classes in 225 cities in 29 states. Over 63,000 other children need these facilities. It is estimated that one out of every 500 children should be in a special class for the partially seeing. These children are discovered through the vision test which should be given when a child enters school for the first time, and at specified intervals throughout his school life by a competent nurse or teacher.

### PAROCHIAL SCHOOLS

Until last fall there were only two sight saving classes in the entire parochial school system in the country—one at Albany and the other at Troy, New York. By New York State law these children receive transportation. A third class was established in the fall at Louisville, Ky. There are no sight saving classes in our Catholic secondary schools.

The question frequently asked is: "Do all of the parochial schools have vision tests? If so, are there any follow-up procedures? Are the children who need a special class expelled from the parochial school and sent to the sight conservation classes in the public schools, or are they allowed to remain in the parochial schools and forced to use small print books and the other materials of normal children?" Children are recommended for placement in a special class by the ophthalmologist, and either remain in it or are transferred to the regular class or to a braille class upon his orders.

### NEW PHILOSOPHY

Until very recently, most of the programs for educating partially seeing children have required that the children be enrolled as members of a sight

saving or sight conservation class, which serves as their homeroom and permanent base of operations. If the so-called cooperative plan is used, then the children leave the sight conservation class to join pupils in the regular grades for all activities not requiring close eye work. Parents and professional workers feel that this plan stigmatizes the child because he is constantly identified on the basis of his handicap rather than on his assets.

More recently in several parts of the country there has been a reversal in placement of the child, resulting in two new types of programs which could easily fit into our parochial school system. In these, partially seeing children are enrolled in their regular grade, which is used as the homeroom. They remain in the regular class with their normally seeing companions for all activities not injurious to them. For most of the close eye work and for various kinds of special assistance they go to a special classroom which is supervised by a trained, certified teacher of the partially seeing. This plan, also a cooperative one, emphasizes the child's assets and minimizes his handicap; it provides greater opportunity for optimum total growth and development of the partially seeing.

In the rural areas partially seeing children are spending the entire day in the regular class under a plan which provides a circulating certified trained teacher who works directly with all regular grade teachers who have partially seeing children enrolled in their classes. These circulating teachers provide the classroom teachers with detailed information about the child's general physical condition and eye difficulty; with assistance in preferential seating; in locating and obtaining special materials such as books in large type, non-glare paper and visual aids, bulletin-type typewriters, auditory aids, etc.

In large cities the term Vision Room is more acceptable than the so-called Sight Conservation Room. This special classroom is equipped with adjustable desks; a standard of 50 foot-candles of light correctly diffused; gray-green chalk boards; bulletin typewriters; talking book; books in 18 and 24 point type, etc. In the elementary grades, reading, writing, typing, arithmetic and spelling are taught in the Vision Room, and all other branches are taken with the regular class of normal children.

#### SUMMER COURSE

At the present time we have only a catechism in large print, and no Catholic material of an instructional nature in 18 or 24 point type for partially seeing children either in our parochial schools or our Sunday schools and released time programs. To train our teaching nuns and brothers a summer course is held every year at the Catholic University, Washington, D. C.—the Institute for the Preparation of Teachers of Sight Saving Classes and Teachers of Braille Classes. Twenty religious orders from 25 dioceses were represented in the summer of 1951 in this course. Various courses are offered: special methods of teaching sight saving classes; psychology of the physically handicapped; vocational adjustment; eye and eye conditions; clinic; lectures by an ophthalmologist and an observation and practice teaching class on the campus.

#### SPECIAL CLASSES

We hope that greater interest will be shown in this area, and that special classes will be set up in centrally located parochial schools in our large cities for the partially seeing children. In rural areas a circulating certified nun or brother could visit the parochial schools in which there are partially seeing children and explain to the regular class teacher how to care for the needs of the partially seeing children.

## BLIND CHILDREN

Let us now consider the blind child. Children are considered "blind" for educational purposes when they have a visual acuity of 20/200 or less in the better eye with correcting glasses, or an equally handicapping defect in the visual field. In recent years there has been a big increase in blindness due to hereditary or congenital causes; for example, retrothalent fibroplasia—an eye defect occurring in prematurely born children; and also congenital cataracts.

## DAY SCHOOL CLASSES

It has been said that the second great milestone in the education of blind children has been the establishment of day school classes for the blind; the first being the establishment of residential schools. The trend today is away from institutional life for the blind child and the establishment of day classes with the blind child living at home with his parents and associating with normal children of his own age. The underlying philosophy of the day school class has been to adjust each blind child individually to the regular grade curriculum and to supplement his instruction in such areas as might be required. The blind child attends the regular class with normal children, and goes to the braille class under the supervision of a certified trained teacher for other subjects.

## BRAILLE CLASSES IN PAROCHIAL SCHOOLS

There are no braille classes in our parochial schools in the country. 852 Catholic blind children are in state schools for the blind and less than one hundred in the three Catholic schools for the blind situated in New York City, Jersey City, N. J., and Lansdale, Pa. The public school system has braille classes in 25 cities. I have just completed a survey of the religious instruction afforded the Catholic students in the state schools for the blind.

Braille classes could be set up in centrally located parochial schools in our large cities. The blind leave their regular class and go to the braille classroom for reading and writing; arithmetic; spelling and typewriting. Teachers are trained to conduct these classes during the summer months at the Catholic University. We have a catechism and some hand transcribed books in braille; but there is a dearth of Catholic material of an instructional nature for our blind pupils. It costs \$1,800 per year to educate a blind child in a state school against the \$225 per year in a day school class.

## CONCLUSION

In conclusion I would like to mention the Workshop on Special Education of the Exceptional Child which will be held at the Catholic University from June 13-24, 1952, and which will cover the eleven groups of the handicapped. The success of these programs in special education depends upon the active participation, support and encouragement of all the members of the NCEA. The success of the program, I think, would be greatly assured if: 1) an assistant superintendent of schools in each diocese would be appointed in charge of special education; (2) if he would urge the teaching nuns and brothers to train in the various areas of special education; 3) if he would have a compulsory orientation course with one or two elective units in this field of special education in all teacher-training centers; and 4) if he would arrange an orderly program of special services for all exceptional children in urban and rural areas, and special classes in large cities, so that a parochial school education may be enjoyed by all of God's children.

## CEREBRAL PALSY

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RT. REV. MSGR. F. N. PITTS, SECRETARY  
CATHOLIC SCHOOL BOARD, LOUISVILLE, KY.

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Cerebral palsy is a new field of medicine that has emerged in the last seven years. It has grown so rapidly that the medical profession itself has scarcely had time to recognize it and become fully aware of its progress.

### DEFINITION

Cerebral palsy, according to Dr. Phelps, was selected as a term years ago by a group of people, because it seemed to describe best this particular group of conditions. "Cerebral," of course, means anything within the head, and "palsy" technically is a term used to describe anything which is wrong with the control of the muscles or joints.

### TYPES

The five general groups of cerebral palsy are spastic, athetosis, ataxia, rigidity and tremor. Patients with spasticity have very stiff muscles and the spastic muscles show what is termed a stretch reflex. That is, when a muscle is moved, it contracts and prevents normal performance of the intended motion. In athetosis there is the presence of involuntary motion. The arms, legs, head or face move involuntarily and to no purpose. Ataxia, the third type of cerebral palsy, is a condition in which directional control and balance is disturbed. These patients stagger when they walk without conception of direction and space, and fall a good deal. They are unable to pick up objects because of loss of directional control. When not trying to direct purposeful motion they are perfectly quiet and appear normal.

The rigidities are similar to spastics but the muscles, although stiff and rigid, are not tense and electric and hyperactive like a spastic muscle and the stretch reflex is absent. If a spastic is suddenly pushed off balance, there would be a sudden rapid motion of all muscles to prevent falling. If a rigid patient is pushed, he would simply fall over without attempting any muscle contraction. In this case the muscles do not work well and consequently there would be no reaction of a loss of balance.

The fifth type is the tremor which is not often found in children but more frequently in old age. Since tremor is definitely a form of cerebral palsy it should be included in the total group. While there are some mixed types, they are rare; that is, a combination of these five types is rarely found in one patient.

### CAUSES

According to Dr. Phelps, it seems now that cerebral palsy is probably in most cases the result of variations in the developmental structure of the brain. It is known that some children are injured at birth, and there is no doubt that some cerebral palsy is caused by injury either before birth or afterwards.

### CURES

Can it be cured or prevented? If cerebral palsy is to a great extent due to variations of brain structure and development, the possibility of eliminating the condition completely by research is practically impossible. There will

always be variations in human structure. The human body will always vary in each individual. No human being will ever be formed exactly the same way internally or externally. As long as there are extremes in these variations, and there is no way of preventing extremes in development, there will be cerebral palsy.

Cerebral palsy is not a condition which can be cured in the strict sense of the word. It can, in some cases, be improved to a point where the patient appears to be a normal individual and it would take an examination by a physician to discover the palsied condition. And most cases can be helped if given the proper treatment early enough and consistently.

### TREATMENT

In regard to treatment Dr. Phelps emphasizes that the treatment of each of the five types must be different. He says there is nothing that can be written about the treatment of cerebral palsy. It must be divided into the specific treatment of the five separate groups.

The basic fact of treatment of all types of cerebral palsy is that the automatic functions, such as reciprocal kicking, are not learned. All the automatic actions easily acquired by the normal child, have to be learned. The sooner these automatic activities can be trained in and established, the sooner a child will approach normal automatic activity. These basic fundamentals of treatment, the training in automatic activities, are carried out by six types of treatment. These are physical therapy, occupational therapy, speech therapy, braces, drugs, and surgery. Any fully organized unit for the care of cerebral palsied children should be equipped to give all these therapies in proportion to the needs of the individual child.

### EDUCATION

Education should be considered first and foremost in all training centers for cerebral palsy children. Because physical and mental rehabilitation go hand in hand, it is impossible to get the best general progress without both fields of training. It is not feasible to take a child out of school for two or three years to give him physical reeducation. There must be, therefore, the closest cooperation between the medical and educational fields in handling the whole problem of cerebral palsy. Until quite recently most of these badly afflicted children were considered uneducable and nothing was done for them to any extent educationally. Now we know that two out of three are educable and one out of three is superior and above the average. Hence, the importance of diagnostic screening to determine as early as possible those who can be educated and those who can only be trained. In the education of this group of handicapped each one demands individual attention.

### METHODS

First, teachers need some special training. They have to know something of cerebral palsy, its types and methods of treatment. They will have to know teaching methods and have had actual teaching experience. Teaching these children demands ingenuity, initiative and the talent for improvising and experimenting, for this is a new field of education. Above all things the teachers must really love these children. Without this love and a deep interest in helping these badly crippled and sometimes physically repulsive children, no teacher, no matter how talented or trained, can hope to succeed.

## THE SPIRITUAL POTENTIAL OF THE MENTALLY DEFICIENT CHILD

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ST. COLETTA SCHOOL, JEFFERSON, WIS.

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As mention is made of "the mentally deficient child" there spring to my mind most spontaneously the comforting words of our Lord: "As long as you have done it to one of these My least brethren, you have done it to Me." If indeed these words have reference to any one, they certainly apply to the mentally deficient child. Whatever be their physical development or chronological age, they still remain as "little ones" with a child's mind in the eyes of our Lord. Thus it is that our Lord looks upon the mentally deficient with a specially solicitous eye.

In imitation of the Master, we should be encouraged and impelled to take to our bosom with tender solicitude these very least of the brethren of our Master. After all, did not God the Father fashion them with body and soul to give glory to Him in Heaven for all eternity—even as you and I? Did not God the Son open the Gates of Heaven for them by His death on the Cross, as for you and me? Has not God the Holy Ghost come into the world to sanctify their souls as even yours and mine?

In all things, therefore, of eternal value they are, at least, our equal. These people, therefore, form a sacred and precious trust placed into our hands by Our Heavenly Father.

Live with these people over a period of years, as we have, and I know that you will see eye to eye with us in referring to them as "the most probable saints of God."

"Most probable saints of God"—could you or I wish ourselves into a more enviable category or position? In evidence of this high estate to which I appraise these people, permit me to point out that at our school, where we have 425 patients, about 95 per cent of those who have been admitted to the Sacraments are daily Communicants. They participate daily in the Missa Recitata, giving not only the altar boy's responses, but joining the celebrant in the recitation of the Gloria, Credo, Sanctus, Benedictus and the Agnus Dei. Our children's choir gives a very creditable account of itself at the Sunday High Mass. At other chapel services, community singing by the children is the rule. Two years ago we organized the Third Order of St. Francis among the older children. I find them very earnest and serious in the observance of the Rule of the Third Order and its spirit. To indicate to you their spirit in this regard, permit me to tell you of my experience with three of the boys after their year's novitiate. As their profession date neared they came to me with the plaint that they thought they should really make another year's novitiate, because their example was as yet not sufficiently good to be full-fledged Third Order Members. How many of us could say: "Was my face red?"

Our patients range in I.Q. from 30-80, with an average I.Q. of about 50. According to our experience, all patients with an I.Q. of 40 or higher can with proper direction be brought to the Sacraments. I also find that most of those in the range from 30 to 40 I.Q. can be trained to be Communicants.

Admitting the facts of these experiences, it becomes apparent that we have a distinct duty of making the Sacraments available to these people, by providing them with the necessary instruction and training. These facts are

in my opinion the best criteria to point out to you that the lives of these people can not only be made tolerable, but most useful and beautiful for God, for country, for society and for themselves.

In large measure they can be made to excel in the things of real and eternal value. Their simplicity makes them adamant in their faith in God. From this steadfast faith springs a confidence and hope that admits of no denial from God. From the twain is born a love of God that melts and fuses into sweet nectar the aches and pains of daily living. "Most probable saints of God" indeed!

Spiritual writers and theologians regard the "contemplative religious" as the highest vocation in life, because of their detachment from earthly things and their consequent nearness to God. The limitations of the mentally deficient very naturally obviate any undue attachment to the mundane, for they easily sense their inability to cope in competition with their normal associates, thus leaving them free and unencumbered in their spiritual life of nearness to God. In support of this thought, permit me to point out that in working with the mentally deficient for many years, my almost universal experience has been that these people are capable of doing academic work in religion from two to three grades in advance of other academic subjects. It seems to me that this disparity of ability in mundane and religious matters can be explained only on the basis of the theory, that for the deficiencies of gifts in the natural order, God in His goodness and justice, does supply these people with a compensating abundance of gifts in the supernatural order or a compensating abundance of grace. Little wonder, therefore, that we raise these people on a pedestal, placing them within the shadow of the contemplative religious for their nearness to God and so enthusiastically refer to them as "the most probable saints of God."

Keeping in mind this high and satisfying spiritual potential of the mentally deficient child, what should be our attitude and course of action when confronted with the specific case of mental deficiency? A general categorical answer is inadmissible. We must distinguish between types and degrees of deficiency.

In the case of the idiot or such as are below 30 I.Q. the earliest possible institutionalizing at a state or public institution is to be recommended. Baptism is the only spiritual ministration that can be supplied to these subjects. For no one will attribute moral imputability to a three-year-old or less. Nor should the parents wince at the perhaps lower standards of physical comfort thus afforded their child; for at this mental level only the most rudimentary creature comforts—such as sufficient food, a warm bed—can be appreciated.

Those ranging from 30 to 80 I.Q. should be institutionalized at or about the age of six years. Because of family circumstances even earlier institutionalizing, especially with the lower segment, may be advisable. The institutionalizing of this group becomes more of a problem, because of the spiritual aspect of the case. Being made in the image of God and for eternal happiness in heaven this aspect transcends all other considerations.

We contend that they should be institutionalized for the simple and understandable reason that they can no more cope with normal children in the normal school, than one would expect a freshman to cope with a senior in high school or college. The disparity may be equally as great or even greater. To force any child into such unequal and therefore unfair competition would be a grave injustice to all parties concerned, and can result only in disappointment and not infrequently in irremediable harm. Frustration, behavior problems, anti-social attitudes are common aftermaths of such unreasonable arrangements.

Special schools with an ungraded curriculum must therefore be considered as the only solution, schools where anticipated progress of the child is in step with its potential. The number of such special schools is in general inadequate. The number of such special schools under Catholic auspices is woefully inadequate. It is perhaps the most neglected field of activity of the Church, albeit such a soul-satisfying and fruitful work. In view of the spiritual potential of these people, as we pointed out previously, this is a most pathetic admission to make. We voiced this challenge to the National Convention of Catholic Charities in Detroit last fall. Much missionary work needs doing in this field.

According to the latest figures available I find that there exist facilities for 1,083 pupils in residence schools under Catholic auspices for the mentally deficient.

In contrast to these available facilities, how many Catholic patients with I.Q.'s ranging from 30 to 80 could and should profit for time and especially for eternity from such facilities? Statistics indicate that 3 per cent of our total population is mentally deficient. This would leave us with four and one-half million mentally deficient patients. Let us assume that one half of these are under 30 I.Q. and thus to be classed as idiots. This leaves us with two and one-quarter million patients between 30 and 80 I.Q.

The Catholic population of the country being about 20 per cent of the total population, we must conclude that there are about 450,000 Catholic mentally deficient patients ranging in I.Q. from 30 to 80—the group, which if given a reasonable opportunity, we acclaim as the "most probable saints of God." We stand agape at these startling figures, and the disparity thereof—facilities under Catholic auspices for 1,083 out of a possible 450,000.

My friends, I find myself in a most paradoxical position. I tell you of the grand possibilities for the mentally deficient, if offered the opportunity.

I tell you of the vast numbers who could so preciously benefit by the proper facilities.

I tell you that the real safe, sane, humane and economical method of caring for these people is to keep them in their own world, among their own peers.

Then I tell you of the pitiful lack of available facilities to do this noble work, the fruits of which will reverberate through eternity.

But, I know that you are people of above average intelligence and do prefer to know the hard facts, rather than trollop along on life's way in a not-so-blissful ignorance.

I come to you, not as a campaigner, here and now. But this seed I wish to plant. "That you will ever remain aware that neither God nor man discerns between the Sainted Mongoloid and the Sainted Prince." "That you will ever remain aware of the need to expand and multiply the facilities for 'these least of Christ's brethren.'"

As you go along through your devious paths of life, may this seed, now planted, grow and flourish.

## PANEL DISCUSSION ON TECHNIQUES OF READING

(Chairman: Miss Katherine G. Keneally, Ph.D., Director, Remedial Reading Clinic, Child Center, The Catholic University of America, Washington, D. C.)

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### A STUDY OF THE VOCABULARY AND READABILITY OF A THIRD-GRADE CLASSROOM PERIODICAL

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#### INTRODUCTION

Words, sentences, and stories that convey ideas play a very important role in the lives of all persons. Some of our greatest joys and consolations undoubtedly come to us through words that someone has spoken or written. It is the choice of words and their semantic value which convey what we mean or do not mean, which have meaning, or which do not have meaning for the listener or the reader.

This fascinating and challenging work of choosing the right words to convey ideas to primary children has been my responsibility during the last two years. For it was about two years ago that plans were started, at the request of primary supervisors and teachers, to publish *Our Little Messenger* on three grade levels—first, second, and third. One year was allowed for research work. During that year two sample issues were written for each grade level and submitted to authorities in religion, child development, children's literature, and the teaching of reading. Advice was sought in Catholic colleges and universities. Primary grade supervisors and teachers were also consulted.

Sample issues of *Our Little Messenger* on three grade levels were sent to teachers of first, second, and third grades in sufficient numbers to be used with all the children in their classrooms. After the use of the periodicals in the classrooms and a teacher-pupil discussion of them, teachers were asked to fill out a questionnaire for quite a comprehensive evaluation. Opportunities were also given for teachers to make suggestions and recommendations. As many of the suggestions and recommendations as seemed advisable and possible were used in the production of *Our Little Messenger* for 1951-1952.

After these periodicals had been used in classrooms from September, 1951, through a part of January, 1952, follow-up questionnaires were sent to experienced teachers. Two factors that relate directly to the readability of the new third-grade edition of *Our Little Messenger* were revealed in this study:

- 15% of the third-grade teachers said the vocabulary was too difficult.
- 85% of the third-grade teachers said the vocabulary was just right.
- 50% of the third-grade teachers said it was *very* interesting to girls.
- 50% of the third-grade teachers said it was interesting to girls.
- 58% of the third-grade teachers said it was *very* interesting to boys.
- 42% of the third-grade teachers said it was interesting to boys.

The questions then arose:

1. Are we enriching the vocabulary enough for third-grade children?
2. Is the periodical sufficiently easy for the average third-grade child to read?

The staff immediately recommended that a pilot study be made on the readability of the new third-grade edition of *Our Little Messenger* so that we might be able to work on a more objective basis.

Readability studies of the *Messenger* series of Catholic classroom periodicals had been made about four years ago by Lester Getzloe, associate professor of journalism at Ohio State University. These studies covered not only the School and Confraternity Editions of the *Young Catholic Messenger*, *Junior Catholic Messenger*, and *Our Little Messenger*, but also *Treasure Chest*. The results of these studies were of great help to the *Messenger* editors in their attempts to exercise careful control over the grading of editorial content. Since that time, editorial content of the *Messengers* has been pre-tested for readability every week as a matter of course.

#### PILOT STUDY NUMBER 1

Therefore, the services of Mr. Getzloe were secured to make a pilot study of the readability of the new third-grade edition of *Our Little Messenger*. Mr. Getzloe used the Flesch Formula and his own conversion table to make the formula "for fourth grade and under" more specific as to grade level. Social studies and science articles from Issues 1-14 and 17-18 were tested. Six other passages, including Father Jim's Letters and the Gospels, were also selected at random by Mr. Getzloe.

#### Chart A

Readability Chart for the third-grade edition of *Our Little Messenger* (Stories from Volume 17, Numbers 1-14; 17-18).

	Affix Count	Sentence Length	Personal References
Flesch recommends	22 or fewer	8	19 or more
<i>Our Little Messenger</i>	16	8	12

1. *Affix* count was taken by counting the number of affixes (prefixes and suffixes) per hundred words. The average number was taken for fifteen issues. The Flesch Formula recommends 22 or fewer per hundred words. *Our Little Messenger* averaged 16 in affix count for the 15 issues, which gave it an excellent classification.

2. *Sentence length* was taken by counting the average number of words per sentence. *Our Little Messenger* averaged 8 words per sentence. The Flesch Formula recommends an average sentence length of 8 words, which gave *Our Little Messenger* a classification of good. (Dead-level sentence pattern is not recommended; that is, 8, 8, 9, 8, 8. Such a pattern as 9, 12, 5, 6, 10 is much better.)

3. *Human interest* was scored by counting the number of personal references. This includes the use of "you" in direct discourse, names of children and names of people.

The Flesch Formula recommends 19 or more personal references per hundred words. *Our Little Messenger* averaged 12 in Social Studies and Science, which is low; whereas it averaged 24.5 on passages including the Gospels, Father Jim's Letters, etc.—far above what Dr. Flesch urges. The over-all human interest count was scored as satisfactory.

*Grade Range*

Grade 1 .....	2 stories
Grade 2 .....	2 stories
Grade 3 .....	9 stories
Grade 4 .....	4 stories

Both the *average* and the *mean* are Grade 3, which gave the third-grade edition of *Our Little Messenger* a classification of *eminently satisfactory*. Mr. Getzloe concluded the study by saying:

"I think the third-grade edition of *Our Little Messenger* is not only readable, but it is tops also in selection of materials, imaginativeness, and has a delightful touch."

Summary of Mr. Getzloe's Findings:

1. Average affix count received a classification of *excellent*.
2. Average sentence length was 8 and classified as *good*.
3. Over-all human interest score is *satisfactory*.
4. Grade level showed both the *average* and the *mean* as Grade 3, with classification of *eminently satisfactory*.

Interpretations and Conclusions:

The study of readability is still experimental. No readability formula should be taken too literally. As Mr. Getzloe says: The art of writing to achieve perfect clarity doesn't lend itself well to grading by mathematical equation. After all, writing is an art with nuances which a formula cannot detect. Therefore, a readability formula should be regarded merely as a convenient measuring stick which points to certain valid conclusions.

However, writing to convey ideas is a difficult and elusive art, and the Flesch Formula has proved its value as a guide to controlling the readability of material at various grade levels.

PILOT STUDY NUMBER 2

Another pilot study of the readability of the third-grade edition of *Our Little Messenger* was made by Ralph Staiger, Reading Consultant in the Utica Public Schools, Utica, New York. "Significant Factors in Primary Readability" is the topic of the dissertation he is writing at Temple University as part of his work toward acquiring the degree of Education Doctor.

Mr. Staiger's study concentrated on a sampling of 1,000 words used in issues of *Our Little Messenger* published from September, 1951, through January, 1952. His sampling, which he describes as very representative of the total vocabulary of the periodical, was made by listing the first 46 or 47 words used on 21 different pages of content.

Mr. Staiger's report showed the following findings:

A. COMPARISON BETWEEN THE VOCABULARY APPEARING IN *THE FAITH AND FREEDOM READERS AND OUR LITTLE MESSENGER*

	Different Words Number	Different Words Percent	Running Words Number	Running Words Percent
<i>Faith and Freedom</i> words introduced at pre-primer, primer, first-, and second-reader levels	238	71.5%	839	83.9%
<i>Faith and Freedom</i> words introduced at third-reader level	51	15.3%	93	9.3%
Words not introduced at the primary level in the <i>Faith and Freedom Readers</i>	44	13.2%	68	6.8%

B. COMPARISON BETWEEN THE VOCABULARY APPEARING IN *THE CATHEDRAL READERS AND OUR LITTLE MESSENGER*

<i>Cathedral</i> words introduced at pre-primer, primer, first-, and second-reader levels	244	73.3%	849	84.9%
<i>Cathedral</i> words introduced at third-reader level	40	12.0%	78	7.8%
Words not introduced at primary level in the <i>Cathedral Series</i>	49	14.7%	73	7.3%

Mr. Staiger states,

"These comparisons indicate that a high proportion of the words used in *Our Little Messenger*, third-grade edition, should be familiar to average third-graders because of previous contact with them in their basal readers."

C. Grade placement of the materials as a whole, according to the Winnetka formula, is 2.98. This was calculated by means of a complex regression equation. The three factors considered were:

1. Number of different words
2. Number of uncommon words
3. Number of simple sentences

D. Vocabulary interest rating was checked on the Los Angeles Formula. This is a comparison of the words in the sampling with a list of 2,695 colorful adjectives and adverbs, which describe feeling, taste, appearance, behavior, etc. The Los Angeles norms indicated that the three-star edition of *Our Little Messenger* had a "Very Superior" Vocabulary Interest rating, for 11.71% of the different words used in *Our Little Messenger* appear on the Los Angeles list.

E. Comparison with the Thorndike list of the commonest words in the English language, which is sometimes considered an index to vocabulary difficulty, shows:

1. 893, or 89.3%, of the running words in the sample are among the 1,500 commonest words.
2. 273, or 81.97%, of the different words are on this list.

3. Words that did not appear on the Thorndike list are usually of high interest value to the modern child.

They included, for instance,

airplane	deer	engine	giraffe	movie	puppy
airport	dime	electric	kitten	pilot	scouts

"Those words represent ideas that are very familiar to most children today," says Mr. Staiger.

Summary of Mr. Staiger's pilot study on the readability of the third-grade edition of *Our Little Messenger*:

1. *Our Little Messenger* has a reading grade placement of 2.98 according to the Winnetka Readability Formula.
2. The vocabulary has a "Very Superior" Interest Rating on the Los Angeles Formula.
3. The great majority of the words used appear among the first 1,500 of the Thorndike List.
4. A high proportion of the words used in *Our Little Messenger*, third-grade edition, should be familiar to average third-graders because of previous contact with them in their basal readers—*Faith and Freedom Readers* and *Cathedral Readers*.

Mr. Staiger concludes his study by stating that:

"It would be poor policy to limit the vocabulary of a periodical to the same extent as certain basal textbooks; it would be equally poor policy to deviate far from the vocabulary which the readers are expected to know. *Our Little Messenger* has struck a nice balance between the two. Unfamiliar words are usually carefully introduced so that their meanings will be clear to the readers."

In conclusion, I should like to say that it is fine to have the reading level of the periodicals such that the child can read it in whole or in part. But the opportunity to make words, sentences, and stories live in the minds and hearts of children depends to a very large extent on the techniques used by the classroom teacher.

The teacher has a splendid opportunity—through discussions and through furnishing actual experiences—to help the child build a broad experiential background. Then words, sentences, and stories begin to convey more meaning and begin to play more important roles in the lives of our children. Children begin to appreciate and enjoy the beautiful in spoken and written words—one of God's greatest gifts.

## AN EVALUATION OF THE READING PROGRAM IN THE KANSAS CITY DIOCESE

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SISTER ST. HUGH, C.S.J., VISITATION CONVENT, KANSAS CITY, MO.

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Ward G. Reeder, in the introduction to *Teaching the Child to Read*, says, "Anyone who teaches another person to read gives that person the most effective key for unlocking the world's storehouse of knowledge, hence, endows him with a lifelong and priceless possession."<sup>1</sup> How fully we should realize then the importance and the responsibility of the Catholic teacher who has the ability to give the key to that priceless heritage—the knowledge of eternal truths.

It was with this idea in mind that under the auspices of His Excellency, Bishop Edwin V. O'Hara, an improved reading program was planned for the schools of the Kansas City diocese. The program was inaugurated with a course in the teaching of reading taught at the College of St. Teresa during the summer of 1951. Registered in this course were fifty-five teachers representing the various teaching communities in this and neighboring dioceses. Not included in this number were from fifteen to twenty part-time auditors. In the course the basic principles of teaching reading with emphasis on remedial work were taught. Professional reading of the current literature in the field was considered an important requirement for credit.

In coordination with the teachers' course a group of nineteen primary grade children were instructed in reading. Two student teachers, Sister Anna Robert, C.S.J., of St. Louis diocese, and Sister Janavila, R.S.M., of the Omaha diocese, rendered valuable assistance in this work. This group of children was also used for fourteen short demonstrations presented to the student teachers during the summer session. The majority of the demonstrations were given by the student teachers taking the course and presented the various methods and techniques used in teaching children, such as the phonic method, experience chart method, word attack techniques, dictionary skills, word games and the use of records in teaching poetry. Judging from the comments of the teachers, this procedure of demonstrating as part of the lecture course seemed a very profitable part of the work.

Following this summer course, on September first, at a Teachers' Meeting conducted by the Reverend John J. Murphy, superintendent of schools, plans were outlined for a testing program in the city schools. In order to have a basis for evaluating a child's competence or incompetence in reading, we need to know his mental age. It was therefore recommended that an intelligence test be administered to all children who had not been recently tested. This recommendation was carried out by the majority of the schools.

While research indicates that physical handicaps do not interfere with progress in reading to any great extent, nevertheless, we all know of cases where individuals are retarded because of impaired hearing or vision. These factors along with indications of emotional disability we felt should be given attention by each teacher.

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<sup>1</sup>Bond, G., and Bond, E., *Teaching the Child to Read*, Macmillan Book Company, New York, 1943.

As a basis for grouping children for effective teaching, the following reading tests were chosen to be given during the last week in September.

Gates Primary Reading Test, Form 2 in grade 2

Gates Advanced Primary Reading Test, Form 1 in grade 3

Durrell-Sullivan Reading Achievement Test, Intermediate, Form A in grades 4, 5, and 6

Iowa Silent Reading Test, Elementary Form AM in grade 7.

Mimeographed copies of this information together with blanks for recording and reporting results were sent to each school, and suggestions for setting up some type of organization for remedial reading were made. These were followed by a discussion on the complete basic material for teaching reading which includes the reader, workbook, and teacher's manual. Emphasis was placed especially on the techniques of teaching the basic skills, particularly those which develop word meaning, those that aid in interpreting and recognizing relationships, phonetic analysis, structural analysis and the dictionary skills.

Because there is considerable evidence of advancement in reading in situations where libraries are circulating and where children's interests are aroused through guidance to good books, a final recommendation was that of providing plenty of easy, interesting material for the child so that his attitude toward reading would be conducive to progress.

Supervision in the city schools was begun on September seventeenth and continued until all the schools of the diocese had been visited at least once and twice in the larger schools. In the visit to each classroom in the intermediate and upper grades, the children were encouraged to improve their speed and comprehension of silent reading. They were given a minute test after which each one figured out the number of words read per minute. The scores were compared to the average grade scores of children in their respective grades taken from a table of tentative grade norms interpolated from four professional sources, and published by Thornton C. Blayne.<sup>2</sup> The children were then encouraged to keep self-evaluation charts and many of the teachers helped their pupils by testing them from time to time. In this connection emphasis was placed on extensive library reading as one means of increasing the rate of speed in reading for general significance. A short lesson in technique of word attack was then taught in which the children were made conscious of the various attacks they could use, such as noticing compound words, recognizing root words with prefixes, suffixes and their variants, and arriving at the word from the context plus the use of phonetics. In the primary grades help was given in presenting a new story, in word analysis by means of picture, meaning, phonetic and structure.

At each school teachers meetings were held at which the problems of reading were informally discussed, questions asked, and help given with the interpretation of testing results. At five schools excellent demonstrations were given by Miss Genevieve Arntz, educational consultant for the Scott, Foresman Company.

In September the testing program was participated in by all the Kansas City schools. Results were recorded and reported to the diocesan office. They were then tabulated to show the class medians for each grade and the place each one held in relation to the other groups of the same grade level.

<sup>2</sup>Blayne, Thornton C., "Validity of Self-Evaluation Charts in Developmental Reading Programs," *Elementary English*, May, 1949.

The median achievement in all grades ranged from two months below the norm to one month above. The median achievement of the typical grade was as follows:

- Grade 2—One month below the norm
- Grade 3—At the norm
- Grade 4—Two months below the norm
- Grade 5—One month below the norm
- Grade 6—One month above the norm
- Grade 7—One month above the norm

The complete tabulation of the survey was sent to each school with recommendations advising principals and teachers to examine the general factors of retardation, and where possible try to improve the situation especially in those schools where the median of the classes generally fell below the norm. All schools were encouraged to supplement the reading program with more materials in social studies, science and health, and to conduct the program so that each child be given some help to grow in reading according to his ability.

In the March testing program, twenty-five out of town schools joined the Kansas City schools in giving different forms of the tests used in September. The results show a very gratifying improvement. The median achievement in all grades now ranges from three months to one year and two months above the norm for Kansas City schools and from two months to one year above the norm for the out of town schools.

In the September testing the percentage of class medians at or above the norm ranged as low as 30 per cent in grade four and the highest was 62 per cent in grade three, while the March results show a range from 72 per cent in grade four to 95 per cent in grade one.

How do we account for this vast improvement over a period of five months? I believe the answer is contained in this comment coming from one of the schools, but representative of all, "When we realized our reading retardation, we set to work zealously."

Outstanding work has been done by schools in which children come from homes where a foreign language is spoken, in the schools for the Negro and Mexican children, and particularly in those classes where we find the mentality of the groups at a lower level than in the majority of schools.

Of special interest is the work done at St. Aloysius School where, "Early in November a specialized reading program was begun in a specially equipped Reading Room for 60 pupils from all grades, and students are mainly from homes where Italian is the spoken language; many come from broken homes and the majority comprise the lowest level in intelligence. From 12:30 to 1:00 o'clock four primary grade boys who could read very little or none at all had special attention. The next group (also including these four) with pupils from grades two, three, and four came from 1:00 to 2:00 o'clock, and the last group of fifth, sixth, and seventh graders from 2:00 to 2:50 o'clock.

"Sister Paul Frances worked individually with each and every pupil and several times a week in addition they were taken in groups for work which they showed they needed through individual contact.

"Pupil teachers took care of helping others and checking the work of those who had special assignments and work book activities to be corrected thus leaving Sister the opportunity to take care of the individual.

"Of the entire 60 pupils only eight failed to show some progress. A comparison of the October and March testing results will give you some idea as

to how useful our Reading Room proved in helping those in our school who were severely retarded with a low I.Q. to go on."

In making a study of these results the progress shows a range from three months to over two years in some cases. According to the Pintner Intelligence Tests the range in I.Q. for this group is from 60 to 114 with a median of 84.

A high percentage of schools carried out the recommendation of supplementing the reading materials, so we find an increase in much needed equipment consisting of textbooks, practice readers, all types of visual and auditory aids, such as charts, filmstrips, films, tape recorders and record players.

A much used and highly vitalizing factor in this program is the library. Without exception in the entire diocese each school is using the facilities of either the public library, the Catholic Community library, the bookmobile or the school library. Deserving of special mention in building up a school library is St. Aloysius School where "hundreds of new books of all types and levels have been purchased."

Another factor in the progress was the cooperation given by the parents. This was shown in various ways, such as the purchasing of books, magazines and special equipment, and probably the most effective and far-reaching way of all was the encouragement given the child to appreciate the efforts of the teachers in helping them.

In the final analysis, however, teacher attitude plays the most important role in reading progress. Here in Kansas City the attitude was that of full cooperation and interest as is shown by the following comments:

"We wish to thank you for the opportunity of participating in this program and feel that the experience has been most valuable for our academy."

"We found this a very interesting project, and the children themselves could hardly wait till we had the tests scored."

"The testing program was a great aid in finding the weaknesses of our children's reading ability."

"Each child is reading-conscious and seems to be developing confidence in himself, something that he has never had before."

An implication of the evaluation shows that cooperative concentrated effort on the part of teachers makes for outstanding progress. As a note of encouragement to keep up the impetus of this program I would like to use the words of Adams, Gray, and Reese, noted authors in the field of reading, to say that, "The teacher who has helped a child learn to love reading has made a great contribution to that child's life and, through him, to the development of the human race."<sup>3</sup>

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<sup>3</sup>Adams, Fay, Gray, Lillian, and Reese, Dora. *Teaching Children to Read*, The Ronald Press Company, New York, 1949.

## THE DETROIT METHOD—A MEANS TO READING

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SISTER ROSE NORINE, O.P., ADRIAN, MICH.

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I am honored to have this opportunity to present the Detroit Method (so-called) of Reading. That much thinking is being done about the improvement of reading is manifested by the number of inquiries received from all parts of the country, and I am happy to give a thumbnail outline of how we in Detroit have made possible the realization of what seemed impossible.

Let me say that what we teach is not reading, but a procedure or technique to train children to read. Just as we would not call the multiplication tables arithmetic in its fullest sense, or the learning of the four kinds of sentences English in its fullest sense, neither do we ascribe the teaching of phonics as reading. I repeat—it is a means of learning to read.

The distinctive features of our method are—

- 1—The teaching of the alphabet
- 2—The recognition of rhyme and learning the meaning of rhyme
- 3—Learning the sounds of single consonants, the short and long vowels
- 4—Training in auditory perception
- 5—Training in quick visual perception
- 6—Increase in spelling ability
- 7—Power to read independently

There are many other ways of teaching reading, but we think this is the best because it gets results. However, it can no longer be referred to as the Detroit method, for in analogy, the Ford car originated in Detroit but no matter where you go, you see the Ford car; therefore, we can no longer say that it belongs to Detroit only. I could invite you to ride with me to Cleveland, Chicago, Erie, Pittsburgh, Buffalo, Baltimore, Bronxville, Charleston, Miami Beach, Des Moines, San Francisco, and many other places, where like the Ford, we would meet the Detroit method. And as the Ford gets one from place to place, so our method gets the children from the alphabet, to sounds, to rhyming words, to reading.

Now for a brief background of the method. The Detroit Parochial School System in September of 1945 selected five schools in widely scattered sections of the city. During the first quarter of the school year, the plan was carefully supervised. At the end of each quarter, tests were administered to compare the progress between the experimental and the control groups. At the end of the year the Metropolitan Achievement Tests, Primary Battery 1, were given and the tabulated results showed a 2A median. Five control first grades were given the same tests and the combined median was 1A. After completing six years of this concentrated study of phonics in our primary grades, we can still quote the same high achievements, also stating that all of the schools in the Detroit Archdiocese are using the phonetic method.

To give evidence of the success of the phonetic method, results of a testing program are herewith presented. The Metropolitan Achievement Tests, Elementary Battery, Form S, were administered to two hundred sixty children of the fourth grade with a result of 6B median in both reading comprehension and vocabulary, and a 6A median in spelling. Similarly, two hundred fifty-four third graders were tested with a 5B median in comprehension and vocabulary and a 6B median in spelling. Two hundred eighty-two

second graders showed a 3A median in comprehension and vocabulary and a 4B median in spelling. In January of this year, the Metropolitan Achievement Tests, Elementary, for Grades 5 and 6, and Advanced for Grades 7 and 8, given to our students in the 5th, 6th, 7th, and 8th grades (who have been with us from the first grade) without almost any variation scored from one and a half to three grades higher in comprehension and vocabulary, with like results in spelling.

And now to the method. For the first few weeks, in order to teach recognition and a discrimination of the letters of the alphabet, they are dressed up in the primary colors with the vowels standing out in red. After a few days of this drill, the class may be divided into three groups according to the ability which the children display in the recognition of the various letters, thus forming a normal curve distribution. Many games have been devised to dispel the monotony of repeated procedure.

As training in auditory perception is necessary for developing power in phonetic analysis, the sounds for the alphabet consonants are given. The sound does not include the vowel, as *buh* for *b*. The sound of *b* is voiced and given to the children as presented in *This Way to Better Speech* by Abney-Miniace, World Book Co., 1940. For example, in teaching the sound of *m*, which is the first sound taught, we tell the children that *m* says mmm. (Close both lips and make a humming sound.) From a picture of a mouse, a monkey, moon, mother, we teach the children to say—"Mouse begins with the letter *m*; monkey begins with the letter *m*, moon begins with the letter *m*; and mother begins with the letter *m*." We are not concerned with the meaning or interpretation of words—all that is important is that the children *hear* the *m* at the beginning of words, and a little later at the end of words and in the middle. As soon as work is begun on the sounds, daily drills are given in the form of nursery rhymes and jingles to train the ear to hear words that sound alike. (Example—Jack and Jill went up the hill.)

Upon the completion of drill in the consonant sounds, work is begun on the short sound of *a*. Here the so-called "new" method deviates from the old; for instead of taking "families" or "phonograms" whole words are presented. For instance, the word *rat* is lettered on the board, the teacher pronounces it, then asks for words that sound like *rat* or that rhyme with *rat*. Because of the children's knowledge of sound, the teacher will not accept a word from a pupil if he cannot spell it when he gives it. As the child gives and spells the word, the teacher letters it on the board in order that the class may see the rhyming pattern. After a sufficient number of rhyming words have been given, the children have practice in matching words, spelling aloud as they match. Thus the fusion of the auditory and the visual takes place, and this is of paramount value in learning. In connection with the foregoing, it might be well to state that we accept *lat* as a word because it is the beginning of words they will meet later on, such as lateral, latitude, etc.

All of the short *a* combinations are rhymed. The teacher can use any word for a beginning rhyming pattern, as *rag*, *cab*, *back*, *ham*, *map*, *bad*, *man*, *wax*. The same procedure is used to rhyme these words as was used in the development of the rhyming of the word *rat*. At this point emphasis should be placed upon the proper balance between visual and auditory perceptions.

Another auditory drill that is beneficial is to ask the children what little word they hear at the beginning of words, such as *battery*, *manufacture*, *badminton*, *cabin*, *hammer*, etc. A child, when called on will say, "I hear *bat*" (spells it, too). Again, let me repeat that we do *not* demand the meaning or the interpretation of words, nor do we expect the pupils to pronounce them. All we want is that the children hear the little word, which they have learned

in the rhyming patterns. This skill is the secret to our success in reading because the children, when meeting new words, look for the little word at the beginning. (Never do we have the children pick out little words in a big word to help in pronunciation. For example, in the word *latitude*, we do not permit a child to say "I see *it* in the word." He must see *lat* and then the rest of the word unlocks itself.

The same procedure is followed in the presentation of the remaining short vowels, in order, *i, u, o, e*. After the second vowel has been presented, the auditory perception is strengthened by daily drills such as—

"What vowel do you hear when I say *tan*?"

"What vowel do you hear when I say *tin*?"

The child will answer, "I hear short *a* in *tan*, and short *i* in *tin*." If he answers incorrectly or hesitates, the teacher asks him to spell *tan*, or gives him a word that rhymes with *tan*. This immediately makes him aware of the vowel in the word, he can give the correct answer, and has a feeling of accomplishment. Because the mastery of the vowel sounds and the rhyming pattern of words is the nucleus of the plan, it is during the first four months of presentation that the groundwork is laid for future reading ability. Another important factor is the daily recall. Every item taught is recalled once and sometimes twice a day. These exercises challenge the child to hear and see accurately. They keep him from forgetting what was once learned.

When the short sounds of the vowels are completed, the same procedure is used in presenting the long vowels, and because of the familiarity with the pattern, the long sounds are completed much more quickly than the short ones. Since it is necessary to have a sight vocabulary, the sight words that will be used are anticipated in daily presentations.

In our years of experience we have found it expedient to give the children a solid foundation in phonics before starting to read basic textbooks. Therefore, the Detroit method is unique in that basic textbook reading does not begin until January. They have been using *Fundamentals of Reading*, a copy of which I have in my hand. And that is exactly what it is—it gives the children the fundamentals necessary for training to read independently. When page 69 of this book has been completed, the children begin reading from basic textbooks. The power bursts forth and within four or five weeks they cover approximately twelve pre-primers, the same number of primers, and usually four or five book one readers. Similarly in second grade there is a book called *Fundamentals of Reading*, which contains a recall of first grade phonics and new phonetic work for the second grade. The material in these books is *not* reading, but a part of reading, as was formerly expressed in this paper.

We have the first grade children up to the point of reading, and what do we do now; we recall daily all that has been taught in the basic mechanics during the first half of the year with presentation of blends and digraphs in the remaining half.

In closing, I would like to say that we in the Detroit Archdiocese know that pupils instructed in the phonetic method receive rich and worth-while reading experiences—the purpose and objective of reading instruction. Their interests are broadened and their attitudes of wanting to read are nurtured through the acquired power of independence in reading. And because of the close relationship between reading and spelling, the dual goal—ability in both—is accomplished. Paraphrasing the motto of the State of Michigan, "If you seek children who can read and are happy in the accomplishment, come to the Detroit area and look around."

## SOME SIGNIFICANT PROBLEMS RELATED TO INSTRUCTIONAL TECHNIQUES IN READING

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Unfortunately, children are not born with the ability to read. They have only potentialities which the classroom teacher must help each individual to develop. The task of teaching reading is tremendous in scope as well as in significance.

Reading instruction in modern education is no longer regarded merely as a matter of teaching pupils to make correct responses to the stimuli of printed word forms. Current research on the nature of the reading process reveals that reading is a highly complex mental activity involving a relatively large number of understandings and skills which vary according to the reader's purpose and the nature or the type of material read. Reading instruction must accordingly provide for the effective teaching of a great variety of basic understandings, abilities, and skills, all of which taken together constitute reading power.

Teaching in harmony with this broad concept of reading is not a simple undertaking; for there are many aspects of reading to be developed. In the initial period of reading instruction, considerable attention must be given to the recognition of printed symbols that stand for spoken words. The fundamental basis for this kind of learning is an adequate background of understanding and of speaking the speech sounds. This beginning stage is not only the most important phase of basic reading instruction, but also one that is far more difficult than most teachers and school administrators realize. Hence, the most skillful teaching is needed at this level. Besides developing the ability to recognize at sight a reasonable stock of serviceable basic words, the teacher must also train the pupil to fuse the meanings of words so as to grasp the meanings of sentences, and to ascertain the relationship between sentences that their meanings may be generalized into the meanings of paragraphs and longer units of content. This implies that pupils must learn to recognize and interpret words not in isolation, but rather in the contextual settings in which they occur. From the very beginning, reading should be a purposeful and meaningful activity to the young child.

Although the initial vocabulary of reading is usually taught by means of a sight method of recognition, this technique should, as rapidly as possible, be supplemented and even replaced by other word identification techniques which will enable the pupil to recognize new word forms independently. The teacher of beginning reading should, therefore, develop the elements of word analogy, phonetic analysis, and structural analysis. These elements can then be used in conjunction with context and picture clues as aids in attacking the pronunciation of strange and unfamiliar word forms.

In regard to the teaching of word identification and recognition techniques, there are several significant facts that merit attention. First, the act of identifying and recognizing word forms is not reading. It is important that the teacher avoid giving the child any impression to the contrary. Reading always involves meaning and interpretation. The child's initial experiences in reading should be with words in context, not in isolation. Second, no one technique of word identification should be taught to the complete

neglect of others. The objective of a good reading program should be to develop a coordinated and well balanced use of all the tools of recognition—word analogy, phonetic analysis, structural analysis, picture and context clues. Third, the pupil should be trained to use an appropriate combination of identification clues or to use clues in conjunction with one another. Fourth, in developing word recognition skills, the teacher should avoid using techniques and devices which may lead to the formation of undesirable habits and which, at a later stage of progress, may become more detrimental than effective to skill in word recognition.

Teaching pupils to recognize word forms or to employ a series of word analysis or other identification techniques does not constitute the whole of reading instruction. The ability to read well requires a coordinated unification of the skills of word recognition and meaning, the skills of interpretation, and those related to the application and use of ideas gained from reading. The test of success in teaching reading is not how efficiently pupils can recognize words or handle any single skill of reading, but rather how well they can comprehend and interpret various kinds of content, and to what extent they enjoy doing this. Hence, methods of teaching beginning reading should be carefully appraised in terms of the entire reading process and not solely from the angle of one or other specific skill.

Reading methods that are in use in varying degrees in our schools at the present time are: the phonetic approach with major emphasis on word recognition; the sight method or what is sometimes called the look-and-say method; the incidental or experience-activity method; and the completely silent or non-oral method.

Each of these schemes of beginning reading instruction has its advantages and its limitations. The phonetic approach is systematic, helpful in spelling, and conducive to power in independent word attack. It tends, nevertheless, to neglect the comprehension phases of reading. The sight-word method may produce quick and flashy results in reading for interpretation, but if used exclusively beyond the primer level, leaves the pupil helpless and handicapped in regard to word identification and recognition. The experience-activity approach builds directly on the basis of the pupil's background of functional language, but in doing so it leans too markedly to the side of incidental learning and provides little or no training in the basic skills upon which both word recognition and interpretation depend. The non-oral method places justifiable emphasis on the interpretation of meanings, but as pointed out by Dearborn, Johnston, and Carmichael<sup>1</sup> neglects certain important aspects of oral reading which tend to aid comprehension. It is, moreover, an unnatural way of beginning reading with the young child whose most familiar mode of expression is oral language.

The evidence available from research and from experience supports the belief that since contrasting methods emphasize different aspects of reading, the best pattern of instruction is one that combines the merits of all the above techniques. There seems to be no single "sure-fire" method of teaching all the basic understandings, abilities, and skills involved in the reading process. A method or technique can be no more effective than its basic postulates. A teacher's choice of teaching techniques is, therefore, a reflection of her concept of reading.

In conclusion it may be well to point out that progress in reading is not totally nor even primarily dependent upon methods of teaching. The most

<sup>1</sup>W. F. Dearborn, P. W. Johnston, and L. Carmichael, "Oral Stress and Meaning in Printed Material," *Science*, Vol. 110, October 14, 1949, p. 404.

potent factor affecting the success of reading instruction is a sensitive and intelligent teacher who is versatile and flexible enough to select and use a variety of techniques as they contribute to the total development of reading power. Furthermore, as indicated in the summary of reading investigations given in the most recent edition of the *Encyclopedia of Educational Research*, "The economic level of the pupils, their nationality and capacity to learn, influence progress in reading to a surprising extent."<sup>2</sup>

Methods and instructional techniques are useful and necessary, but they are merely tools to be employed. They are not and should not be regarded as ends in themselves. We must avoid emphasizing methodology and techniques to the point where pupils cease enjoying reading.

<sup>2</sup>W. S. Gray, "Reading," *Encyclopedia of Educational Research*, Macmillan Company, New York, 1950, p. 995.

## AREA STUDIES IN CATHOLIC COLLEGES

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### SUMMARY

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WILLIAM H. CONLEY, Ph.D., VICE PRESIDENT  
SETON HALL UNIVERSITY, SOUTH ORANGE, N. J.  
AND CHAIRMAN OF THE PANEL

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Catholic colleges and universities have directed their attention, in recent years, to the broad problem of education for international understanding. It is appropriate, therefore, that they should give consideration to a particular kind of program in the international category known as Area Studies. Area studies are concerned not only with international understanding but with skills, knowledge, understanding, and appreciation of a geographic region. The subject was discussed in a special session at the convention by a panel representing varying interests and points of view.

The panel limited its discussion to the nature and purposes of area studies, the need for such a program in Catholic colleges, types of area concentrations now being offered, and the curricular, administrative, and instructional problems involved in the organization of area studies.

Area studies are concerned with a geographic region, without particular regard to national boundaries, having a common cultural background. They should provide for the development of language competence; an understanding of the geography, political history, economic and industrial development and potential of the region; the culture of the people including their history, art, literature, philosophy and religion; and the major problems of the area.

An undergraduate major, or field of concentration, dealing with a geographic area would, it was felt, provide a sound program for a liberal arts college. It would meet a pressing need in combating intellectual isolation and fostering international understanding. A second purpose of such a major would be to give background training for those going into the mission field. Thirdly, it would meet a vocational need. Students completing the major in an area would be equipped for positions in the foreign service of the government, and would have a foundation for some positions in international trade. Finally, the area major would be the base for graduate or technical work beyond the bachelor's degree for those preparing for a career in research or specialist service.

The need for Catholics with the kind of background provided by area studies was stressed. Special emphasis was placed on the opportunities in government service for trained persons. Considerable interest was manifested by those in attendance in the broad cultural advantages to be found in the programs.

Although it was agreed that there is a need for area studies and that they could provide excellent fields of concentration, members of the panel saw several serious problems in their introduction. The first was whether or not they would attract student interest. A second problem that was pointed out was the cost involved in providing adequate faculty and facilities for a program that might attract a comparatively small number of students. Third, obtaining suitable teaching materials in the smaller colleges would cause consider-

able difficulty. Finally, the integration of the major with the regular program would present a serious problem in some colleges.

In spite of the problems a number of institutions are carrying on effective programs. One of the panel members who had completed a catalogue study of offerings in area studies outlined general patterns that were found. The course at Middlebury was discussed in some detail as an example of a satisfactory program.

The consensus was that Catholic colleges individually should investigate the possibilities of offering one or more area majors paying particular attention to the needs of their clientele and to the instructional and financial resources of the institution. It was urged that in order to avoid duplication of effort, schools planning on offering area studies should communicate their intentions to the office of the National Catholic Educational Association so that reports could be made for the guidance of member institutions.

## INITIATING A COOPERATIVE STUDY AMONG CATHOLIC WOMEN'S COLLEGES

(Chairman: Rev. William Kelley, S.J., Dean, Creighton University  
Omaha, Neb.)

### SUMMARY

SISTER HILDEGARDE MARIE, S.C., REGENT  
COLLEGE OF ST. ELIZABETH, CONVENT STATION, N.J.

The objective of the panel was to determine whether or not Catholic colleges for women are interested in participating in cooperative studies among Catholic women's colleges. The subject matter of the panel fell under the following three main headings:

- (1) What is a cooperative study?
- (2) Why introduce a cooperative study among Catholic women's colleges?
- (3) How should such a cooperative study be conducted?

The members of the panel under the questioning of the chairman gave their answers to these questions, and their expressions of opinion were followed by discussion and questioning from the floor.

A cooperative study was defined as one in which several colleges, recognizing a common interest project or problem or individual campus problems, unite under some accepted plan to analyze the problem or problems and share their discoveries with all participating institutions. Problems for such a study were classified under four headings: (1) curriculum, (2) student personnel services, (3) instruction, and (4) general organization of the college program.

The basic reason for the introduction of such cooperative studies was held to be the continuing need for educators to re-examine their actual deeds and accomplishments in tones of what they say are their objectives and standards of values. The cooperative study is a way of carrying on such an institutional self-examination in conjunction with other educators sharing a common philosophy and faced with similar problems. Such a cooperative study would also meet the need of solving problems that pertain peculiarly to Catholic colleges for women and that can be solved only by women themselves.

It was suggested that institutions interested in institutional self-appraisal in cooperation with sister colleges should establish an over-all steering committee to make explicit the policies of such a study and that each participating college should establish campus committees under a local director to isolate the problems they wish to study. Through the steering committee colleges interested in the same problems would be brought into contact with one another. It was recommended that workshops be conducted for the local campus directors. A description was given of the workshop very effectively conducted at Loretto Heights College, Denver, Colorado, for the past three summers.

Considerable interest was manifested in the ideas proposed by members of the panel. It was agreed that it would be more practical to conduct such

cooperative studies on a regional rather than a national scale. Those interested in participating were asked to sign cards, and Sister Mary Digna, College of Saint Scholastica, Duluth, Minnesota, was asked to select from these names a group who could act as a steering committee to contact and help in initiating regional cooperative studies.

## PANEL ON VOCATIONS

(Chairman: Rev. John H. Wilson, C.S.C., Director of Vocations  
Holy Cross Seminary, Notre Dame, Ind.)

### SUMMARY OF DISCUSSION

REV. THOMAS CULHANE, DIOCESAN DIRECTOR OF VOCATIONS  
KANSAS CITY, KAN.

In his introductory remarks the chairman stressed the facts that the power of prayer is to be taken for granted, that prayer is of course essential to the vocation, that we are concerned here with the helps to the development of the vocation, and also that in these discussions we are speaking only of vocations to the religious life. There is, of course, danger of overemphasizing religious vocations, and we are looking for the "middle way" between exaggerating and underemphasizing vocations.

In the discussion that followed presentation of the papers scheduled on the panel and included in the following pages, a Sister of Mercy informed the panel that her order conducts a "Future Sisters Club" which is open to any girl who is aspiring to the religious life in *any* order. The address is St. Francis Xavier Academy, Vicksburg, Miss.

The Vocational Director of The Atonement Fathers asked what we would tell the father who thought that his son was too young to enter the minor seminary. Father Poage answered that the father doesn't really know the seminary life, that we must give him a picture of it, and that there are no obligations imposed. Show the advantages of a seminary life. Show that the boy will not be inadequate in any way if he decides to leave at any time.

The above provoked quite a discussion concerning a "junioretate" or minor seminary, both in the sisterhood and the priesthood. It was noted that the Holy Father had ordered minor seminaries wherever feasible. The idea of a "junioretate" for the sisterhood was not quite so definite. Brother Frederick said that, while the "mortality" rate was very high in junioretates, yet in the case of the Christian Brothers the junioretates were considered a necessity. Several sisters said that their particular orders had some form of junior sections. In several cases these amounted to nothing more than academies for girls with emphasis on the religious life. Everyone seemed to agree that, where there are few Catholic high schools, minor seminaries and "junioretates" are an absolute necessity in vocational work.

A priest from the Philippines asked why the bishops seem to discourage belated vocations in the United States. Father Poage answered that it is because personality traits have already been formed, that habits are strong, and that it is difficult to make the changes necessary in the older men and women.

In conclusion, it was felt that vocations in all quarters are needed. Every diocese and order is in need of more priests, sisters and brothers. We must use the natural means to develop vocations. There are many techniques and they seem to be producing, at least up to the present time. The educational means are the most vital of all. We must do all we can to interest parents in vocations. The "Catholic Idea" must pervade the vocational work. In

other words we must permit all the orders of sisters, priests and brothers to "talk" vocations in our parishes and schools. All must cooperate if we are to have the desired results. There must be no selfishness, with concern only for "my order." The over-all picture in vocational work is that vocations are definitely on the increase and that the "Director of Vocations" is becoming a vital part of the program of the diocese and of the religious orders.

## EVALUATING VOCATION EFFORTS

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REV. GODFREY POAGE, C.P., NATIONAL MODERATOR  
ST. JOHN BOSCO AND GOOD COUNSEL VOCATIONAL CLUBS  
CHICAGO, ILL.

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### THE FUNDAMENTALS OF RECRUITING

#### I. INTRODUCTION:

This paper is intended as a review of the fundamentals of recruiting for the veterans in the field and an initiation into vocational guidance for all newcomers. Accordingly, we will attempt to explain clearly and concretely 1) what the Church means by a vocation; 2) how it can be detected in boys and girls; 3) how it can be fostered; and finally, 4) how the Pontifical Statutes direct our endeavors to their proper fulfillment.

#### II. OUTLINE:

##### A. *Meaning of Vocation:*

1. Who calls—
  - a. God—for the divine vocation
  - b. Bishop—for the ecclesiastical vocation
  - c. Religious Superior—for the community
2. What is the call—
  - a. Not revelation
  - b. Not inspiration
  - c. But supernatural election
3. Who are called—
  - a. All—to a life of the counsels
  - b. Few—special service in Church
4. To what are they called—
  - a. Priesthood
  - b. Religious life

##### B. *Signs of a Vocation:*

1. Fitness—
  - a. Of nature—health—family background—intelligence—character—celibacy—impediments
  - b. Of grace—supernatural integrity—generosity—moral qualities in detail
2. Right intention—
  - a. Correct reasons
  - b. Wrong and inadequate reasons

##### C. *How a Vocation can be Fostered:*

1. General Principles—
  - a. Become accessible
  - b. Break down reserve
  - c. Draw out prospect
2. Particular Applications—
  - a. Techniques of successful recruiters
  - b. Vocational Programs

*D. Pontifical Directives:*

1. Statutes regarding establishment of vocational programs
2. Norms for following statutes

**III. CONCLUSION:**

With this survey of the principles and techniques of vocational guidance, it is hoped that the particular vocational studies of this convention will be better understood and appreciated.

**WHAT'S BEING DONE FOR VOCATIONS****I. INTRODUCTION**

This paper is intended as an informative and integrated explanation of the various vocational endeavors carried out in this country during the past ten years. By grouping the works of the principal dioceses and organizations under one outline, it is hoped that the work of the whole vocational movement will be better understood and appreciated.

Having such a summary of the projects and vocational programs already tried, it will be easier to determine those techniques which are more successful in arousing interest in the priesthood and religious life.

**II. OUTLINE**

Viewed in broad outline, this paper covers five phases of the vocational movement; namely, what has been done in the dioceses, in the parishes, in the schools, in the vocational organizations, and in the publicity mediums.

*A. Dioceses:*

1. Appointment of Vocational Directors
2. Talks by the Bishop at Retreats and Clergy Conferences
3. Academia Discussions devoted to Vocations
4. Talks on Vocations by Bishop at Confirmations
5. Ordinations conducted in Parish Churches
6. Vocational Sermon Outlines for March
7. Vocational Rallies and Exhibits
8. Talks in the schools of the Diocese by noted recruiters
9. Open-house at Diocesan Seminary for boys . . . for laity
10. Brochures on local Religious Communities, poster contests, films from Propagation of Faith Office, etc.

*B. Parishes:*

1. Sermons during March and individual guidance by Priests in Confessional
2. Novena for Vocations—March 16th to 24th
3. Days of Recollection
4. Religious Instruction of school children used as occasion for vocational indoctrination
5. Special attention to altar-boy groups
6. Daily Mass for Vocations during March—children attend
7. Outings for special groups to Diocesan seminary or Religious Institutes
8. Vocational Forums for parents

*C. Schools:*

1. Appointment of Vocational Counsellors
2. Publication of Vocational Bulletins

3. Annual Retreats—Grade and High School
4. Vocational talks—debates—quizzes—forums—plays—poster contests
5. Daily prayers for Vocations—prayer plaques—cards
6. Essay contests: "Why I would like to be a Priest (Brother or Sister)"
7. Use of vocational stories in English classes, etc.
8. Library of vocational reading

D. *Vocational Organizations:*

1. For boys:
  - a. St. John Bosco Clubs and subsidiary groups: Ryken Clubs, Benildus Clubs, Catholic Center Clubs, etc.
  - b. St. Patrick Clerical Club
  - c. Seraphic Society for Priestly Vocations
  - d. Altar-Servers—Sanctuary Society
2. For girls:
  - a. Our Lady of Good Counsel Clubs
  - b. Our Lady of Fatima Clubs
  - c. Little Flower Vocational Circles
3. For adults:
  - a. Serra International
  - b. Regina Cleri Society

E. *Publicity Mediums:*

1. Newspapers and magazine articles
2. Books and pamphlet racks
3. Radio talks, plays, and quizzes

### III. CONCLUSION

Vocational work is now beyond the experimental stage, so a study of those programs tried by others and found successful is essential for all who hope to be real recruiters.

## PROMOTING VOCATIONS IN THE HIGH SCHOOL

BROTHER FREDERICK, F.S.C., DIRECTOR OF VOCATIONS  
LA SALLE INSTITUTE, GLENCOE, MO.

The vocational situation is vastly different today from what it was twenty years ago. Today there are numerous scouts in the field, publicity is wholesale, the life of the student is considerably different. The boy's social life is more extensive today than it was two decades ago. The boy reads more today and though his reading is little directed. Young men today are getting more and more into the national scene and are taking on the air of their own importance. Mobilization has tended to make boys conscious of their position in the world; they have become competitors in the wage market. The entire situation has caused the high school boy of today to attempt to live the life of a mature person long before his years. He, as it were, is tending toward bypassing a span of life, his adolescence. He wants to go directly from boyhood to manhood. This has led to a shorter period of direct influence of parent over child, and the boy himself is evolving a very confused individual so that at graduation from high school a very small group seem to know what they want. It is not at all uncommon to find 80 per cent of freshmen in college without a decision as to what they want to do.

The entire situation is a vocational problem, one of attitudes. For want of proper attitudes about states in life and the work in those states in life boys are not thinking right and cannot come to decision. Guidance is needed both in and out of the classroom.

The problem then, as I see it, in the high school can be stated thus:

1. As a result of constant personnel changes in religious communities there is need of a definite uniform vocation approach. Many budding vocations are lost for lack of nurturing, follow-up.

2. Vocational technique, like everything else, is learned. Teachers need definite leadership and guidance in their vocational endeavors. It isn't because the teachers aren't willing to do vocational guidance; it's a case of not knowing how to proceed. Vocational directors, specialists in the field, are needed to instruct and direct the teachers.

3. The thought of a "vocation talk" has become a predisposition to inattention. This is chiefly due to wrong student attitudes.

4. Exclusiveness in some circles has set limits on the vocational efforts. In some areas it is a policy to exclude vocation workers from the field. This, it seems to me, limits the work of the Holy Spirit in souls.

Sisters need to invite other sister orders into their schools for vocational talks.

5. The time for decision-making among youth appears to be moving up into an older age bracket. Publicity, guidance, and endeavor in this field of operation need adaptation.

The comprehensive program here presented poses as a practical solution to these existing problems in the high school.

### I. Organized leadership

To do effective vocational guidance there must be an enlightened person

at the helm, a person who can give undivided time and energy to the work. A vocational director is a necessity. His task is to organize, publicize, handle special cases, educate the teachers in proper attitudes, create "hubub" and interest and keep the community informed of progress. Unless teachers are kept in the picture and close to the work we cannot expect them to be working at maximum on the vocations.

Vocational work is not a one-man job. Each community must have in addition one assigned person, a school moderator, assigned to promote the vocational activity in the school. Meetings of these moderators with the vocational director annually are indispensable. Sisters could very well have these gatherings at their annual retreats.

Flourishing orders have some such organized endeavor. God blesses organization when it is accompanied with prayer and sacrifice performed by the students as well as the religious community.

## II. Comprehensive program

To be successful the program needs teachers enlightened with proper attitudes, guidance techniques, and materials for instruction. The program likewise must be broad in scope covering all possible choices of students as to state in life and work in the chosen state.

To nurture vocations proper attitudes have to be instilled into the students. This is best done in some type of general lessons extending over a period of time. Let us use here the principle of good salesmanship that only one thought be put across at a time.

These general lessons should be followed by treatment of such specific topics as the states in life, higher education, life in the armed forces, and occupations. Lessons should also then be given on the states in life. While no attempt is to be made to teach everything about the first three of these special topics, it is the vocational department's task to impart proper attitudes on the subjects. A young man who has chosen marriage as his state in life should surely not separate occupations, his years in the armed forces or his years in college, from his living. He needs to be taught that these are his means of sanctification. It's all a part of his vocation.

It is important therefore that the school give the impression of sincere interest in the vocation of every one in the high school. This is the only way that students will approach their teachers for guidance. Their idea of vocation then drifts from the usual thought that comes when a vocation talk is announced.

With each of the special topics I include bibliography intended as reference materials for drawing up lessons on the various topics. The vocational director or the community moderator can use these sources from which to duplicate materials for use in the classes by the teachers. Teachers as a rule don't have the time to gather this material but will readily use it if it is given to them. Here is where organization helps. The provincial meetings I mentioned above can become a pooling place for such materials.

The following general lesson outlines are a few selected topics that can be developed into lessons for imparting of correct attitudes to the students.

### 1. Helping youth understand himself

The order of creation showing God's idea of service in everything created. Adam's integrity. The fall of man and the effects of sin. Avarice, sensuality, pride the cause of the loss of souls. Religious vows remove these tendencies. The spirit of these vows as lived in mar-

riage. The effects of the fall on the will, the seat of love. Growth of love: love of self at infancy, love of God for His gifts the second stage of love, and thirdly loving God for Himself, the highest form of supernatural love. This latter state accompanies true dedication in one's state in life. Explain the development of love in marriage and in the priestly and religious life.

## 2. Mystical Body

God has shared something of Himself with us he hasn't shared with anyone else. He did this so that we could give to Him a degree of glory no one else can. Our vocation means more to God than it does to ourself. Accept self as God made you. Do not envy or ape any man.

## 3. Development of the whole man

Physical, mental, emotional, social, spiritual. Grace elevates nature. The best priest and religious is the person who is the most rounded individual.

## 4. Mary, Mediatrix of Grace

As Christ comes to us through Mary, so He has deigned that we should go to Him through Mary. We need to pray to Mary for the grace of vocation.

## 5. All vocations require surrender, dedication, death to self. Those who aren't willing to dedicate themselves lead miserable lives.

Other general topics could bear on making decisions, determining qualifications for the states in life, courtship and time spent in the prep seminary paralleled as preparations for these states, how God uses romance and spiritual consolations as come-ons to the states in life and how we are to look upon these gifts of God.

Teachers are encouraged to pool lessons on topics like these. Such lessons create intelligent discussion and develop good attitudes towards vocations.

Scriptural quotations on the topic of vocation are numerous and thought provoking. These are far superior to all the cartoon types of posters and the *Which Way* cards. I list a few quotations:

I Cor. 7-12	Eci. VI, 3	Matt. VII, 7	John XIV, 6
I Cor. 7-17	Matt. V, 48	Matt. XVI, 26	Matt. X, 37
John XV, 16	I Tim. II, 4	Luke X, 2	Matt. XIX, 21
Matt. XIX, 5	I Cor. VII, 20	Matt. VII, 14	Mark X, 17-25
I Cor. 7	Matt. VII, 21	Matt. XXIV, 44	Luke XIV, 33
Matt. XV, 21	Matt. XXIV, 31	James V, 20	Matt. VI, 21
Apoc. II, 10	James I, 5	Matt. V, 19	Luke V, 27
Matt. XVI, 26	Matt. IV, 18-20	Matt. IV, 21-22	Prov. XXIII, 6
John XV, 16	Matt. XIX, 27-30	Prov. XXII, 6	I Cor. XII, 31
Luke XIV, 33	Apoc. II, 10	Matt. XXV, 40	

Keep passages like these posted in the classroom at all times. Nothing is more powerful than the word of God.

The special topics that follow are given treatment:

1. To give complete coverage of the possible choices of states in life.
2. To convey Christian concepts of living.
3. To educate boys in the obligation of striving for Christian perfection.
4. To give adequate treatment to such things as higher education, occupation, and life in the armed forces which vitally affect the living of their

vocation. These topics are treated under vocations to show the students how they fit into Christian life.

#### A. Education for life in the Armed Forces

The years in the service are most often looked upon as lost years by the G. I. Should they be? Isn't there a providence in these years? What about the opportunities for the apostolate? The teachers have the duty to impart the right attitudes on this topic. The bibliography that follows is to aid in preparing a vocation lesson on the topic.

##### *Bibliography:*

1. *Problems Confronting Our Men in the Armed Forces*, pamphlet by Father Zielinski, O.F.M., Conv., obtainable from NCWC, Washington, D.C.
2. *Sign*, May, 1951.
3. *Homiletic & Pastoral Review*, August, 1951, pp. 999-1003.
4. Outlines for teaching borrowed from St. Ignatius High School, Chicago, obtainable from the speaker.
5. NCWC is carrying on an experimental course in 50 high schools. Write for this information next fall.

#### B. Higher Education

It is worth our while on this topic to encourage boys and train them in good reading. It is our experience that boys will read spiritual books if properly directed.

##### *Bibliography:*

1. *Who shall Bear the Flame*, Saliege, Fides, pp. 62-65.
2. *YCS*, Fides (pamphlet) pp. 3-6.
3. *What is Education*, Leen.
4. *Spiritual Books for Catholic Youth* (a graded list ages 13-19), compiled by R. B. Fullam, S.J., Queen's Work.
5. *Catholic Authors*, a book list arranged by Brother George Shuster, S.M., Kirkwood 22, Mo.
6. The speaker also has mimeographed notes on the draft as it affects a college student's education. Available for the asking.

#### C. The Christian Concept of Occupations

The service character of vocations is clearly seen here. The spirit of poverty, detachment from creatures ought to be taught under this topic. The dignity of labor and the sanctification of work need to be explained. The Apostolate and the Christopher movement have very definite place under this title. Job analysis may find special treatment in your guidance program but could be touched on here.

##### *Bibliography:*

1. *Christian Living in Our Economic World*, Shea, Lambert, Branom, Sadlier & Company, pp. 456-63.
2. *Christian Principles & National Problems*, Ostheimer, Delaney, Sadlier & Company.
3. *The Man Nearest to God*, Filas, S.J., Bruce, p. 65.
4. *Work*, Ade de Bethune, John Stevens Publishers, 29 Thames St., Newport, R.I. (excellent treatment of the dignity of labor).
5. *Who Shall Bear the Flame*, Saliege, Fides, pp. 184-85.
6. The Christopher publications.
7. *Today*, April, 1952, article on pp. 12-13.

**D. The Vocation of Marriage**

"The" vocation which never seems to get adequate treatment as a vocation to which people are called. In the students' minds it seems to have third rank.

The story of love surely ought to be explained here, real love emanating from the *will* as distinguished from feelings and emotions. We ought to teach the boy to the girl and the other way around to establish right attitudes in courtship.

Teach the obligations of parents with regard to the vocations of their sons and daughters.

*Bibliography:*

1. *This Tremendous Lover*, Boylan, O.Cist.R., Chap. XXI.
2. *Three to Get Married*, Sheen, Appleton, Century Crofts.
3. *Cana is Forever*, Doyle.
4. *Christ in the Home*, Plus, S.J., Pustet Company.
5. *Marriage Album*, Fides.
6. "Parents as Directors of Vocations," *Catholic Educator*, May, 1949.

**E. Priestly and Religious Life**

There is a fine outline for the instruction on this topic in Volume IV, *Quest for Happiness*, Religion series. A picture of the entire Church should be presented to the pupils showing the providence of God. The doctrine of the Mystical Body should be reviewed here. Review the vows of the religious. Point out that the various religious and diocesan priest speakers will describe the work of the various clergy and religious orders in the church.

*Bibliography:*

1. *Theology of Vocations*, Farrell, O.P.
2. *How to Decide a Vocation*, leaflet, Queen's Work.
3. *Vocational Digest*, Summer 1951, Holy Cross Fathers, Notre Dame, Ind.
4. *Homiletic and Pastoral Review*, March, 1949.
5. *Guidepost*, Catholic University, Box 182, Washington 17, D.C.
6. *Our Happy Lot*, Polit.
7. *Recruiting for Christ*, Poage, C.P., Bruce.

After a period of instruction preferably during the senior year an extensive questionnaire should be administered covering the various choices of the students. This questionnaire will serve as lead material for the counseling which must follow the instruction materials. The questionnaire is often the means of uncovering hidden priestly and religious vocations.

Suggestions for topics on which questions can be made:

1. Social history of the family.
2. Family activities: use of time, regulation of TV, readings, prayer, social.
3. Personal questions pertaining to the individual: use of time, attendance at movies, sports, social activities, interests, hobbies, general health, disabilities.
4. Questions on higher education. Why, choice of college, major and profession.
5. Armed forces.
6. Religious vocational: have you ever considered it? any definite plans? would you like information about any particular order? parents' views on your plans?
7. Occupational questions.

8. List of words describing general make-up for personal appraisal—encircle ones that you think apply: persevering, friendly, patient, stubborn, capable, tolerant, calm, impetuous, pessimistic, reserved, self-confident, jealous, etc.

Every pupil must be covered several times during high school, at least ten minutes a year spent in counseling him to ask him about his vocational plans.

No teacher should say "I'm not the type for vocational counseling." You don't have to be a personality type to counsel. Just be interested. God will use your good will and will bless your efforts to further his kingdom in the souls of youth.

The following are a few principles for counseling:

1. Get at the problems early in the interview. Phrase these definitely in your own mind and explain the problem to the counselee.
2. Uncover motives. Correct bad ones.
3. Let the counselee talk himself out before you begin to propose solutions for his vocational problems.
4. Don't be surprised at indecision. This is God's way of getting the person to become dependent on Him. Indecision most often indicates lack of proper motivation.
5. Use much encouragement. This is a powerful weapon which should be used when a prudent course of action is seen.
6. Realize that you can't give a vocation.
7. Help the student set up a program of living. Indecision with regard to the priestly and religious life is often due to lack of programmed living. Such things as daily reading in the *Imitation of Christ* is invaluable. Suggest good spiritual reading.
8. Encourage priestly and religious candidates to keep their decision to themselves. This knowledge should be kept in the community also.

I am giving you an outline of the procedure the Christian Brothers use in the direction of candidates for our novitiate to give you some form of definite procedure technique.

#### GUIDANCE FOR NOVITIATE PROSPECTS

- I. If a senior is in the process of considering the life talk to him about the following points:
  1. Meaning of Vocation.  
"vocatio" is translated merely to mean suitability accompanied by a good intention. The right intention consists in a willingness to serve through a lifetime service. The "call" so-called is received at ordination or at the time of the vows. Until that time the place to find out whether a person has a real vocation is in the seminary or novitiate. The program in these departments is so arranged that the individual can prove to himself if he has the qualifications and real intention.
  2. Point out the qualities to the student that you can perceive in him which you believe make him *suitable*. This is a great source of encouragement and help in making a decision. Mention physical good health, student qualities, character traits such as regularity of life, generosity, docility, perseverance in doing the right thing, attachment to the things of God, good family background.
  3. Question what in general inclines the boy to the life of the Brother. If those motives are good, assure the candidate of this fact. If they need modification, explain to him.

4. The uniqueness of the Brother's vocation. The Institute, extent and work. The church's approval of the vocation.
5. Satisfaction from working with boys.
6. Give the boy the literature which we have prepared for candidates. These are available upon request. Tell the boy that his considerations from this point on do not obligate him in any way, that you are merely trying to direct him where God wants him to serve Him.
7. So as not to obligate himself in any way encourage the student not to make wholesale talk of his intentions. Brothers should respect this law strictly. Brothers other than the one guiding the individual should not begin conversation on the topic unless the prospect gives direct leads and certainly never talk about the matter outside the community. There have been flagrant violations of such confidences in the past.
8. In making the decision, encourage novenas, retreats, frequent use of the Sacraments and attendance at Mass, good readings.

## II. When a student has decided to enter the novitiate:

1. Three things need immediate attention: Application, the draft, and the documents for admission. These forms are included with the package of literature supplied the candidates.
  - a. Formal application should be mailed to Brother Frederick. This is a new form not used in the past but now required for all candidates.
  - b. If the young man has registered for the draft or will register in the very near future, a formal letter should be addressed to Brother Philip, Provincial. A copy of the exact wording of this letter is included with the package mentioned above. The reply the boy receives is a double copy of a letter entitling him to pre-enrollment status. One copy should be sent to the draft board and the other is to be kept as a personal copy in case difficulties arise.
  - c. The documents for admission can be sent in a little later than the first two mentioned items but should be mailed in the self-addressed envelopes provided not later than May 15.
2. Parents should be visited to talk over final arrangements. Clothing lists are attached to the novitiate directives with the other data in the package. Financial arrangements should be made. \$30.00 a month with allowance for family means is the regulation. These payments extend over the 15 months in the novitiate department. Statements are mailed monthly in the amount agreed upon. (Use your judgment in making this arrangement—"free" only if necessary).
3. June 15 has been the customary entrance date.

The vocation clubs conducted in the schools of the Christian Brothers in the St. Louis Province, called Brother Benildus Vocation clubs have this distinguishing feature. They are not conducted for boys who necessarily intend to become priests or religious. Rather they are for boys who are willing to sacrifice themselves by prayers and sacrifice to obtain God's blessings on all the boys in the schools. The club sponsors various religious activities such as daily Mass and rosary for good vocations. Retreats and days of recollection are also conducted for the spiritual welfare of the members.

The conduct of this club has been the clincher to all the human endeavor of the brothers and has brought many priestly and religious vocations from the schools where they are conducted. It was found that schools that were dormant as far as religious vocations are concerned suddenly produced a surge in these vocations when they established a Brother Benildus vocational

club. We have every reason to believe that the club has produced much good for those entering the marriage vocation also though we have no way of making such tabulation.

The constitution and plan of these clubs is as follows:

### BLESSED BENILDUS VOCATION CLUB

#### CONSTITUTION

##### I. Name

This club shall be known as the Blessed Benildus Vocation Club. The club is named after Brother Benildus, F.S.C., a French Christian Brother, who had remarkable success in attracting youth to the priesthood and the religious life. It was estimated some years after his death that there were in his Institute some 245 Brothers who had formerly been his pupils. Many priests and religious of other orders have attributed to Brother Benildus, insofar as human agency has a share in the Divine Call, the inspiration and courage to devote themselves to the service of God. Besides this he is also credited with many family reconciliations through his prayers, counsel and good advice. Brother Benildus was born in Thuret, France, June 14, 1802. He died in the odor of sanctity at Saugues, August 13, 1862. He was beatified by His Holiness, Pius XII, on April 4, 1948.

##### II. Objectives

1. The Blessed Benildus Vocation Club is an organization for Seniors who are aware of the critical need for vocations, and who are willing to pray, work, and sacrifice that God may Bless ..... High School with a number of good vocations to the priesthood and the religious life.

2. Its secondary purpose is to ask God's blessing on all ..... students that they may find their proper vocation and persevere courageously therein.

3. All other extracurricular clubs have the development of the talents of the members as one of their chief objectives. This Vocation Club differs in that it has as its chief objective, the WILL OF GOD. It calls for unselfishness on the part of the members in that they are expending themselves in behalf of the entire student body.

##### III. Members

1. Membership is divided into two classifications: ACTIVE and ASSOCIATE.

2. ACTIVE members are those who participate in all the purposes of the club.

3. ASSOCIATE members are those who, prevented by unusual circumstances from participating actively, fervently pray that God may bless the club by allowing it to achieve its aims.

4. All seniors are eligible for either classification of membership.

5. All students are eligible for Associate Membership.

##### IV. Practices

1. All members pledge themselves to:

- a. Offer weekly Holy Mass and Holy Communion for good vocations;
- b. Recite daily three Hail Marys for good vocations;

- c. Visit the Most Blessed Sacrament daily for good vocations.
- 2. Active members pledge themselves, in addition, to:
  - a. Participate wholeheartedly in the projects of the club.

#### V. Meetings

- 1. Meetings of the Blessed Benildus Vocation Club will ordinarily be held every two weeks.
- 2. Meetings will last for one hour.
- 3. Meeting order will be:
  - a. Opening prayer;
  - b. Roll call;
  - c. Check-up on practices of members;
  - d. Instruction and discussion;
  - e. Presentation of next meeting plans;
  - f. Closing prayer.

#### VI. Officers

- 1. Officers of the Blessed Benildus Vocation Club shall be:
  - a. President; b. Vice-President; c. Secretary; d. Librarian.
- 2. An executive committee formed of the duly elected officers, the moderator appointed by the Brother Director, and one representative (other than elected officers) from each senior advisory shall meet regularly to plan bi-weekly meetings.

## A PLAN FOR FOSTERING VOCATIONS IN THE ELEMENTARY SCHOOL

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SISTER MARY ISABEL, S.S.J., COMMUNITY SUPERVISOR  
OF THE SISTERS OF ST. JOSEPH, PITTSBURGH, PA.

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Consideration of a plan for fostering vocations in the elementary school focuses attention on a very practical aspect of the problem of promoting vocations and points to the need of providing an answer to the classroom teacher's earnest question, "What can I do? And how?" It directs us to find ways and means of conducting an advertising campaign throughout the school year, not an intensive drive that leaves the student with the now-that's-over-for-another-year attitude; but, a dignified, consistent campaign designed to emphasize and concretize the beauty, the sublimity, the grandeur of a life consecrated to the service of God and neighbor in the religious state which includes diocesan and religious priests, brothers, and sisters.

In preparing the plan here presented, an attempt was made to avoid the addition of a new course to the already well-rounded elementary school programs, but rather to organize material in existing courses of study around a central theme. By using the theme of each liturgical season, the program fulfills the twofold purpose of instilling love of the liturgy while arousing interest and enthusiasm in vocations.

The plan further aims to make every elementary school teacher aware of her sublime privilege and solemn duty to foster vocations. Research has proved that ideals are not fluctuating and that teen-ager ideals tend to remain constant in future life. How fatal then is it for the future of the Church if teachers in the grades fail to assume their responsibility, saying, "Let the high school teachers do it. It will be time enough then." "Let the vocation recruiter do it." "Let the club moderator do it." Organized techniques such as Vocation Clubs, Vocation Month, etc., were never intended to kill teacher initiative and responsibility. Let every teacher in every grade be a vocation recruiter!

The success of any vocation program depends mainly on the cooperative efforts of the classroom teacher and the principal and may be measured by the degree to which the entire school becomes vocation-conscious. In launching such a program, it is encouraging to realize that we have an advantage over all the advertising agencies in the country, a visual aid that exceeds each and all advertising techniques combined, one that is so highly effective because present to the child day after day. It is the living, concrete example of a *religious*, a person living in the religious state.

A word of direction. The plan outlined for the primary grades should be considered basic since it can be easily adapted to various levels of instruction. Thus, even though a different approach is suggested for the intermediate and upper grades, the activities should really expand and strengthen the basic ideas contained in the following plan.

### PRIMARY GRADES

The teacher of the primary grades has the responsibility of laying the foundation of a vocation program by:

1. Helping children become good boys and girls

2. Establishing good work and study habits
3. Holding up the ideal of the religious life as the "perfect" way to serve God.

The following outline, though by no means exhaustive and by all means flexible, may serve as a guide to teachers in their efforts to attain this triple goal.

### SEPTEMBER TO ADVENT

**THEME:** The spirit of *service*, to God and neighbor.

1. Set a definite time for *prayer for vocations*, e.g., 1:00 p.m. Each day recommend a definite intention for these prayers as an aid to keeping attention constant and the prayer fervent.

2. Direct prayer to *Guardian Angel* in *September*, intention of *Rosary* (especially *Family Rosary*) in *October*, prayers for *Poor Souls* in *November*, to increase of vocations.

3. *Create desire to serve*, to spend oneself in service of God and neighbor through material in religion course. In study of spiritual guides, community helpers, for instance, develop such ideas as: They serve God by being good priests and sisters; they serve us by being good priests and sisters; how does God want you to serve Him? your neighbor? pray. Ask God.

These ideas may become captions under pictures or on posters when reading level of class permits.

In study of *Creation*, develop such ideas as: God made me for a special reason. God wants some boys and girls to be His special helpers. God wants us to be holy, to grow better every day so that we will be ready to do His Will. "Thy will be done . . ."

4. Launch *Crusade of Love*. Train children to say, and to get others to say, "My God, I love You."

5. *Dramatize* (emphasizing idea of giving oneself to service of God): Incidents in life of St. Francis, Life of Little Flower—Her Little Way, Raphael leading Tobias, Incidents in Lives of Patron Saints of children.

6. *Compose poems* to convey idea, "original" poems, such as the following one of a second grade child:

Dear Angel, ever at my side,  
How loving you must be.  
Please whisper to your loving child,  
What God wants me to be.

### ADVENT TO LENT

**THEME:** The spirit of *giving*.

1. Strive to inspire children with the Advent spirit:

*Prayer*—Daily Mass, Communions, Aspirations.

*Penance*—St. John Baptist's way of penance—a way to activate desire to serve God.

2. Focus attention on *Mary*, her preparation for her vocation, her "Be it done unto me . . ." Guide children to realize: Mary was ready when God's message was brought to her. From time she was a little girl Mary did everything to please God. God chose Mary because . . . when God chooses helpers, He looks for boys and girls who try to be like Mary—obedient, pure, humble, kind, unselfish, generous in acts of sacrifice.

3. Recommend *daily acts of self-denial* as school practice. Suggest on bulletin board, e.g., My penance of love for today.

4. Continue *theme of giving* after Advent by developing such ideas as: God *gave* Christ to us. Mary and Joseph *gave* a loving welcome to Jesus. The Shepherds and the Magi *gave* gifts. Simeon *gave* thanks and offered Christ to the Father. What can I give Him?

5. Explain *Morning Offering* as a gift of our thoughts, words, and actions. Make mural with pictures developing ideas contained in *Morning Offering*.

6. Encourage *offering of the Holy Sacrifice* of the Mass as our gift to God with Christ. Form habit of uniting with all Masses being said throughout the world "O my God, I offer Thee every Mass which is said throughout the world for Thy honor and glory, for the conversion of sinners, for the wants of the Church, for my family, for Priests and Sisters, . . . for all special intentions (vocations)." An abbreviated form of this prayer may be used to advantage.

7. Instruct children in practice of making *spiritual communions*. "O Jesus please come into my heart and stay with me forever."

*Vary* this *prayer* correlating it with the Childhood of Christ: ". . . Help me to love and obey mother as You did Blessed Mother."

8. Organize a *Sodality* or *Vocation Club*.

#### LENT TO EASTER

**THEME:** The spirit of *sacrifice*.

1. Suggest little *acts of sacrifice* and self-denial in imitation of and in union with Christ; in answer to request of Our Lady of Fatima. Stress, give examples of children's *love of sacrifice* inspired by Mary's visit. Indicate how sacrifice and self-denial make us spiritually strong, are good preparation for boys and girls who later on will give up all things to follow Christ.

2. Introduce idea of *avoiding sin* as an *act of sacrifice*, an act of love. Give help with *daily examination of conscience*, e.g., one minute at close of morning and afternoon sessions with brief prayers: "Sweet Jesus, I love You with my whole heart and soul. I am sorry for the times I have hurt You this morning. Please help me to be a good child this afternoon. Come into my heart spiritually and give me all the graces I need." Vary prayer in the afternoon. ". . . I will be a good child at home. Please remind me to say my meal prayers, my night and morning prayers, etc."

3. Cite examples of *avoiding sin* in lives of saints: Maria Goretti, Dominic Savio, Tarcisius, Kateri Tekakwitha.

#### EASTER TO JUNE

**THEME:** Spirit of *happiness* in being a close friend of Christ.

1. In immediate *preparation for reception of Holy Communion*, direct children to ask God, when He comes to them, what He wishes them to be when they grow up, how He wants them to serve Him. Instruct children to *listen for His answer*.

2. Suggest practice of saying *aspirations* while walking home, washing dishes at home, etc.

3. Make *mental prayer* with children, basing conversation on scenes in life of Christ.

4. *Dramatize* apparitions of Our Risen Lord in effort to capture joy of His apostles, His friends, etc. Discuss our joy in having Christ live in us, our privilege in placing hand on heart, saying, "Stay with me, Lord," "Jesus, living within me, I love You."

5. Instill *devotion to the Holy Spirit*, God of light and love. Make *novena* before Feast of Pentecost for light to know and strength to follow our vocation; for burning zeal of apostles after Descent of Holy Ghost. Guide children to *listen for voice of the Holy Spirit*, "Speak, Lord . . ."

6. Make *May Crowning* an occasion for act of consecration to Mary and prayer for vocations.

7. In June, develop meaning of *reparation* and *foster love of the Sacred Heart*. Explain First Friday devotion. Re-emphasize offering of Holy Sacrifice of the Mass in reparation.

### INTERMEDIATE GRADES

It is the duty of teachers in the intermediate grades to build upon the vocation program initiated in the primary grades; to develop and expand its basic, fundamental concepts; to strengthen habits of virtuous living it proposes. However, in order to vary the approach in the intermediate grades, the following plan is suggested.

In order to keep alive the spirit of the liturgical season, it is recommended that teachers use in all grades, from September to June, a variety of activities; writing, speaking, singing, drawing, listening, etc.

### SEPTEMBER TO ADVENT—VOCATIONS IN GENERAL

THEME: "Show me, O Lord, Thy ways: and teach me Thy paths."

1. Emphasize the idea of saving one's soul by serving God and neighbor. Point out the means of service in the three states of life.

2. Explain the work of the *laborer*, the employer, the father, the wife, etc., as means of serving Christ in his Mystical Body. Proceed to the highest type of service, that which assists men in saving their own souls. Apply principle: While helping others, we help ourselves.

3. Emphasize the *glory of the priesthood*, its power, its dignity. Inspire reverence for the priesthood, love for it.

4. Distinguish between *diocesan* priests and *religious* priests. Elaborate on needs of our diocese; substantiate with statistics.

5. Describe call to religious life as a *vocation of dignity and adventure*; a vocation for generous souls willing to make sacrifice.

### ADVENT TO CHRISTMAS—WORK OF THE MISSIONS

THEME: "Prepare ye the way of the Lord, make straight His paths."

1. Discuss how priests, brothers, and sisters *prepare the way* for Christ's coming to peoples throughout the world. Begin in our own diocese and proceed in ever widening circles.

2. *Glorify missionaries* as the vanguard of civilization in the history of our own country, in the history of other countries even today. Emphasize *heroism of missionaries* by stories from real situations or accounts in books. Describe missionary activities in the islands of the South Pacific as seen by our soldiers.

3. Compare work of a chaplain in armed forces with that of a *missionary*.
4. Instill spirit of liturgical season: *prayer* and *penance*. Encourage acts of self-denial, a necessary preparation for every state in life.

**CHRISTMAS TO LENT**  
**WORK OF RELIGIOUS AMONG INFANTS AND CHILDREN**

**THEME:** "As long as you did it for one of these, the least of my brethren, you did it for Me."

1. Discuss the *work* of religious *among infants* (caring for the Infant Christ): rescuing abandoned babies; operating day nurseries, foundlings, infant homes, etc.
2. Discuss the *work* of religious *among children* (caring for the Christ Child): conducting orphanages, schools of all kinds including those for the deaf, dumb, blind, crippled, mentally deficient, etc.
3. Inspire children to be *heroes in giving*; of themselves, their time, etc.

**LENT TO EASTER**  
**SACRIFICIAL ASPECTS OF THE RELIGIOUS LIFE**

**THEME:** Prayer and penance will bring peace to the world.

1. Describe *life of cloistered religious* emphasizing their great service to the Mystical Body. Use positive approach, refute myth of being "buried alive."
2. Enumerate *sacrifices of active religious life, missionary life, cloistered life*. Discuss *fruit* of each to individual religious and to the world.
3. Strive to instill a *love* for sacrifice, like that of the children of Fatima.

**EASTER TO PENTECOST**  
**JOYS AND REWARDS OF THE RELIGIOUS LIFE**

**THEME:** "He who leaves father, mother . . . will receive a hundredfold . . ."

1. Elaborate on the "hundredfold," *God's reward* for generous sacrifice; spiritually, materially.
2. Stimulate discussion on *eternal reward*, greatest compensation.
3. Instruct children in the practice of *uniting* their *daily joys* with *Christ*, e.g., through Morning Offering. Emphasize Christ's desire for our *peace and happiness*.

**PENTECOST TO JUNE**  
**CARE OF RELIGIOUS FOR THE MYSTICAL BODY**

**THEME:** "Go and do thou also in like manner."

1. Describe how religious *care for the Mystical Body* of Christ; how they *carry on* the *work of Christ*: preaching, teaching, healing the sick, saving souls.
2. *Parallel* the *activities* and *works of mercy* performed by Christ with the work of religious orders of men and women for the peoples of the world.
3. Inspire children to be "other Christs" in their *daily life*; motivate them to *see Christ in others*.

*Culminating Activity:*

A play, pageant, exhibit, or similar activity emphasizing the theme of the unit.

## GRADES SEVEN AND EIGHT

This plan comprises an orientation unit for the first month of the seventh and the eighth grades, and a unit of study on a certain community for each succeeding month. Entitled *Heroes and Heroines of St. ....*, the latter unit may be divided so that the girls confine their study to the sisters of the community and the boys to the priests or the brothers of the community of St. .... When studying a community of women that has no corresponding community of men, the boys may study other communities of priests, brothers, etc.

There is a possibility that valuable and helpful material will emanate as these projects are worked out. An exceptionally good play, panel, or similar activity prepared by the particular class or school could be shared with others through the office of the Director of Vocations. Communities could also send in for distribution, selected and appealing bibliographies of the lives of hero and heroine priests, brothers, sisters in their own community, literature, pictures, etc.

The following list, though not complete, may serve as a guide in selecting a community for study:

*Communities of Women:*

St. Agnes, St. Basil, St. Benedict, Bernadine, Carmelite, Charity, Daughters of the Divine Redeemer, Divine Providence, St. Dominic, Felician, St. Francis, Good Shepherd, Holy Cross, Holy Family of Nazareth, Holy Ghost, Humility of Mary, Immaculate Heart, St. Joseph, Little Sisters of the Poor, Maryknoll, Medical Missionary, Mercy, Missionary Helpers of the Sacred Heart, Missionary Zelatrices of the Sacred Heart, Notre Dame, Pallotine, Passionist, Precious Blood, Religious Teachers Filippini, Sorrowful Mother, Trappistine, Trinitarian, Ursuline, Vincentian Sisters of Charity.

*Communities of Men:*

Diocesan Clergy, Christian Brothers, Brothers of Mary, Benedictine, Carmelite, Columban Fathers, Dominican, Franciscan (Capuchin), Holy Cross, Holy Ghost, Jesuit, Josephite, Maryknoll, Passionist, Precious Blood, Society of Divine Word, Trappist, Vincentian.

ORIENTATION UNIT  
THE THREE STATES IN LIFE

**THEME:** You are called upon to save your soul in either the married, the single, or the religious state. God expects you to make a proper choice.

*First Week**Religion Period:*

1. Discuss the theme; elicit pertinent answers.
2. Present simple formula for determining one's vocation.
3. Make practical application of story of Rich Young Man.
4. Hold up ideal of religious life, the most perfect state, pledge of eternal life.
5. Distinguish between religious and diocesan priesthood.
6. Initiate *prayer crusade* for year with appropriate slogans and posters.
7. Organize *Vocation Club* or appoint Vocation Committee to existing Sodality, Civics Club, etc., to report at monthly meeting.

*Second Week**English Period:*

1. Develop *paragraphs* on three states in life.
2. Conduct *panel discussions* or *class reports* on topic.
3. Assign topics in advance; direct others to *supplement prepared talks* with additional information.

*Third Week**Reading Period:*

Assign *book reviews or reports* on some character who attained sainthood (or high virtue though not canonized by the Church) in each of the three states in life.

*Fourth Week**C.S.L. Period:*

1. Stimulate *discussion on virtues* practiced in three states of life.
2. *Correlate* topic on virtues in text; explain necessity of practicing virtues of obedience, justice, charity, prudence, etc., in each state. Give examples from life situations or from stories to lend color to discussions. Correlate (eighth grade) material in Topics 57 and 58 of text, material on service in the community and the Church.

*Culminating Activity:*

Combine projects of entire unit into a program for the monthly Sodality, Civics, or Catholic Action Club Meetings. Invite other classes in order to spread enthusiasm. Exhibit posters, literature, and pictures. Throughout culminating activity emphasize theme: What does God want me to be? In which state of life does He want me to serve Him?

**A STUDY OF THE HISTORY  
AND IDEALS OF VARIOUS RELIGIOUS COMMUNITIES  
HEROES AND HEROINES OF ST. ....**

**THEME:** The followers of St. .... have made and are making a valuable contribution to the Church. You should appreciate this service to God and to souls, pray for God's continued blessing, ask Him to send zealous members to join the ranks, consider whether He might be calling you to this Community.

*First Week**Religion Period:*

1. Describe *spirit and purpose* of community, *habit* worn by its members.
2. Emphasize its *distinctive spirit, characteristic virtues* of its members.
3. Give *highlights* in the *life* of its *founder* and early *pioneers*.
4. List *heroes and heroines* in the habit of St. .... (Include medieval and modern characters.)

*Second Week**History Period:*

1. Trace the *history* of the community. *Present data* to the class as a panel, through oral reports, in mural displays, etc.
2. *Outline* material collected.

*Third Week**Geography Period:*

1. Indicate on *map* the various parts of the world in which the community labors.
2. *Investigate number of souls* under their care, *number of institutions conducted, status* (religious and economic) of the peoples and areas wherein they work.

*Fourth Week**English Period:*

or

*Reading Period:*

1. Develop *outlines* for paragraph writing.
2. Write *compositions* based on research work.
3. Present *research material* in form of a panel, a play, oral reports, etc.
4. List *books* with stories or interesting information concerning Community.
5. Call for *book reports* or *reviews* on outside reading.

*Culminating Activity:*

Plan program for monthly Sodality, Civics, Catholic Action Club Meeting. Present material collected and discussed in form of a play, a pageant, a radio broadcast over public address system. Conduct quiz-down or contest to highlight important facts; use question and answer box. Exhibit posters, literature, or pictures depicting the work of the community. Set aside a day of prayer for the work of the community; for increase of worthy subjects. Invite member of community to speak to group. Emphasize personal aspect: "Is God calling me to this community?"

**SCHOOL PROJECTS**

1. Enlist cooperation of parents. Plan program of parent education on religious life. Stimulate interest in family life, family rosary, family Communion, etc.
2. Seek the aid of the pastor and his assistants in encouraging children with necessary qualifications who manifest interest in religious life.
3. Encourage active, personal participation in service of the altar, e.g., Serving Mass, Care of Vestments, Singing in Choir, etc.
4. Sponsor active participation in Legion of Decency Movement.
5. Make good reading material available and direct reading of students. Include Gospels, Life of Christ, Lives of Saints, and other literature as fiction, history, liturgy, that will instill Catholic culture.
6. Make a Vocation Service Flag for the school. Place a star or a cross for each vocation of a former pupil.
7. Invite former pupils who have entered religious life to talk to pupils.
8. Publicize the vocation talk of a visiting priest, brother, or sister, on bulletin board, etc. Make talk an event of importance on the school calendar.
9. Highlight First Mass celebrations in parish church; plan trips to ordinations, convent receptions, etc.
10. Instill love of the liturgy.

## ROUND TABLE ON CURRENT CURRICULUM TRENDS

(Chairman: Sister Mary Janet, S.C., Commission on American Citizenship  
The Catholic University of America, Washington, D.C.)

### SUMMARY

SISTER MARY PAULINE, S.C.L.  
THE SAINT MARY COLLEGE, XAVIER, KAN.

A Round Table on Curriculum Trends met Wednesday, April 16, 1952, in the Municipal Auditorium at Kansas City, Mo. The stated purpose of the round table was to talk over possibilities of doing some research and publication on a national scale in the general field of curriculum. A prayer by Father McKeough and the following remarks by the Chairman opened the meeting:

"I am very happy to welcome this unexpectedly large group to a meeting for informal discussion of current curriculum trends.

"What will happen this afternoon depends on you. It is far from being predetermined, although it has been necessary of course to do some work in advance. In the first place, this group has been somewhat arbitrarily assembled and is intended to represent a cross section of the National Catholic Educational Association. Among us are persons from all levels of education and from all the departments of the NCEA, from various religious orders, sisters, brothers, priests, laymen, teachers and administrators. While the meeting was left open to anyone who would be interested, a number of participants were pledged in advance in order to insure a cross section. We have a chairman to start discussion and a secretary to note what happens.

"We have not come together, however, without an end in view. That end in general is to stimulate action, primarily of a positive and constructive nature. It has seemed to many of us that Catholic education with all its greatness has so far utilized only a fraction of the potentialities. If we continually studied our resources, there might be two general results—both of them badly needed and infinitely desirable.

"In the first place, our educational system might become much more thoroughly and uncompromisingly Catholic and Christian. Actually the Catholic system should be an organic growth, with each level and each department showing its organic relation to every other. More than that, the educational system should manifest an organic relationship to the entire social structure, making its unique contribution to the home, the parish, and the community, not in an isolated manner but in the close intimacy of member to member. A system of such nature would be much more apt to act in all things without compromising any of its Christian foundation principles. There is great need of cooperative action before this will be a reality. Hence the stress in this discussion may well be on *action*—a program of *doing*.

"In the second place, Catholic education organically developed to illustrate the Christian synthesis might exert a greater influence outside Catholic circles. This is again a positive consideration.

"With such thoughts in mind, we open for discussion in order to bring to the fore those problems of greatest common interest. At the end of an hour, we will close discussion for a few minutes and then return to proposals for

action in the future. A suggested list of topics for discussion and research has been given you. None of these are necessarily the ones to occupy our time.

"The pioneers in Catholic education in this country planted very good seed. Some of it in coming up has been choked and even killed by various forces tending to stifle the Christian atmosphere and substitute the secularistic or the indifferent. We are looking for the ways to bring all that is left of that seed to the bearing of full fruit."

Discussion was initiated according to the tentative agenda which each participant received at the opening of the meeting.

In view of the lack of literature under Catholic auspices available for research work in education, many members of the group felt that the NCEA might be stimulated to initiate and conduct studies in Catholic education on a national level. The educators also definitely expressed the idea that through such research work worth-while influence could profitably be exerted to a greater extent upon Catholic and other educational institutions in the United States. With these thoughts in mind the members of the group proceeded to a discussion of what and how.

Judging from the widespread interest evinced by the various educators, pre-induction training for young men is a topic worthy of and in need of some research. The bulletin published by the NCWC relative to this problem, units of study, film series, lecture series and advice from high ranking military personnel have all been used by individual schools in their efforts toward better preparation of young men to enter the armed forces. In spite of the fact that a number of pre-induction programs have been developed, many administrators and teachers in Catholic schools are not satisfied with present plans and would welcome further study on this vital topic.

Parents and their relation to curriculum building were considered a fertile field for future investigation. Such questions as the following were raised by members of the group:

Should parents enter into curriculum planning? To what extent?

If parents are going to help plan the curriculum, should they not be informed on what the Catholic curriculum is? How can we inform them?

Do Catholic educators keep in mind the obligation parents have for the education of their own children?

Can we do more for parents than we are now doing in regard to interpreting the Catholic school to them?

Various suggestions were offered concerning attempts made by single schools to increase parent participation. The following activities are carried on in some schools: parents follow the students' programs through short periods and participate in a general discussion with the faculty; a *Principal's Newsletter* informs parents of topics to be presented at a future meeting and their comments are requested; the students' programs are made out with the parents; parent-teacher conferences are held at stated times during the school year. Comments by members of the round table clearly pointed out the need for research in this area of parent-school relationships.

Evaluation of present curriculum practices was only briefly touched upon because of the limitation of time. The relationship of parish activities to performance in school; the function of the classroom teacher in guidance and counseling; the in-service growth of teachers engaged in curriculum change were mentioned as subjects worthy of extended study. It was suggested that a systematic study of the relations between various educational levels might result in better articulation.

It was pointed out that some studies carried on by individuals might gain prestige if they could claim to be done under the auspices of the NCEA. Also there might be some coordination of related or similar studies carried on at various universities' graduate schools. Again the NCEA might well provide a clearinghouse for the reporting of various research studies so that findings might become available to many people. It was felt by the group that the NCEA would be much more effective in such a role than a particular college or university could be. One of the diocesan superintendents said he believed the more prosperous diocesan offices, perhaps with some help from religious orders or colleges, might be willing to subsidize the NCEA in inaugurating such a service.

Adoption of three resolutions which the group wished to be submitted to Monsignor Hochwalt climaxed the discussion. The resolutions, formulated by the Rev. Michael J. McKeough, O.Praem., Brother Benedict, F.S.C., and Very Rev. Sylvester J. Holbel, are as follows:

*Resolved:*

1. That the NCEA be requested to stimulate and initiate research projects which would be of general value to Catholic education on a national scale.
2. That in order to facilitate this work the NCEA tap the treasury of talent and willingness to work which are to be found among the priests, brothers and sisters engaged in Catholic education in the United States.
3. That a committee be organized to make basic plans and to formulate a series of topics for such research projects.

That this list of topics be presented to superintendents of schools, superiors of religious orders and supervisors who will volunteer to sponsor the research and present the finding to the NCEA.

## SECONDARY SCHOOL DEPARTMENT

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### PROCEEDINGS

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Coming upon the heels of a direct open and vicious attack on private and religious education by Dr. James B. Conant, President, Harvard University, which he launched at a convention of the American Association of School administrators in Boston the previous week, our own annual convention could hardly have chosen a more timely and appropriate theme than that selected for this year's meeting of the National Catholic Educational Association, "Catholic Education and the American Community." Not only the masterly reply, delivered with dispassionate and irrefutable logic by Mr. James M. O'Neill, from the faculty of Brooklyn College, but, in fact, the entire program of the convention chanced to be a magnificent rejoinder and disproof of Dr. Conant's uncalled-for, unjustifiable and unfounded broadside aimed at the prow of Peter's bark in this country—the Catholic system of education.

Convinced of the principle that a good and practicing Catholic is necessarily a good and loyal American, a rich array of addresses, panel discussions and papers, heard at both general and sectional meetings, all lent themselves to consider ways and means of making our boys and girls better parishioners, better citizens, better soldiers and articulate leaders in these three fields in which they live and operate—religious, civic and military.

In his eloquent sermon, delivered at the Solemn Pontifical Mass, the Most Rev. Francis P. Keough, D.D., Archbishop of Baltimore and the illustrious president general of our association, drew a graphic picture of the present irreligious and anti-moral status of the world. Our age, said His Excellency, calls for heroism and courage second only to that of the early Christians if we are to stem the forces of evil at work today bent upon obliterating everything for which Christianity stands. Strengthened in faith, armed with knowledge and filled with the charity of Christ, we cannot fail.

Speaking at the general assembly Tuesday afternoon, Most Rev. Edwin V. O'Hara, D.D., Bishop of Kansas City, cordially welcomed our association to Kansas City and his diocese. His splendid sermon explaining the Catholic philosophy of education and, in particular, the rights and duties of both parents and child, had been printed and was distributed to all the delegates.

At the general session of the Secondary School Department Wednesday morning, Honorable Frank C. Nash, Assistant Secretary of Defense for International Security, Washington, D.C., in his address, "The Impact of Present World Conditions on the American Community," cited the victories garnered by the United States in halting the Communists' expansion in Greece, Turkey and other countries of the world. Instead of realizing and appreciating the success of the efforts of our government and the sacrifices of our armies made to free the world, said Mr. Nash, too many of our people have given way to the spirit of despair and cynicism. Every move of the government is severely criticized. Such an attitude and such a mode of conduct is indeed highly pleasing to our archenemy, the Kremlin.

Following the Honorable Frank C. Nash, Dr. Buell G. Gallagher, Assistant Commissioner of Education, United States Office of Education, Washington, D.C., spoke on "The Function of the Secondary School in the American

Community." His address, criticized by some as being the only shadow in an otherwise brilliant program, actually served by contrast to bring out in bolder relief and brighter hues the unquestionable advantages and merits of the Catholic school system over that of public education, bereft, as is the latter, of religious instruction and guided by a misconception of academic freedom.

Thursday morning the sectional meetings of the department took, for the most part, the form of panel discussions—one centering about the high school principal and problems of school and community, the other consisting of an explanation of the guidance program in the diocese of Kansas City. The third sectional meeting concerned itself with the training that should be given our students in preparation for their entering the armed forces.

Thursday afternoon only one session, and that a closed one for school administrators, was devoted entirely to an examination and an appraisal of the 1950 Evaluative Criteria.

Friday morning at the final general session of the Secondary Department the topic chosen for discussion was "The Life Adjustment Program." First introduced at our San Francisco meeting in 1948, this subject still enjoys wide interest and is still certain to provoke much discussion. The four splendid papers presented on different phases of this program evoked much lively debate from the audience. It was unfortunate that time did not allow more consideration of the topic.

At the close of this meeting Brother Alexis Klee, S.C., President of the Secondary School Department, read the following report from the Committee on Nominations:

President: Brother Alexis Klee, S.C., Mobile, Ala.

Vice-President: Rev. Thomas A. Lawless, O.S.F.S., Wilmington, Del.

Secretary: Rev. Laurence M. O'Neill, S.J., New Orleans, La.

Members of the General Executive Board:

Very Rev. Msgr. Edmund J. Goebel, Ph.D., Milwaukee, Wis.

Rev. Joseph G. Cox, J.C.D., LL.D., Philadelphia, Pa.

New General Members of the Department Executive Committee:

Rev. Lorenzo Reed, S.J., New York, N.Y.

Brother John Baptist Titzer, C.S.C., Notre Dame, Ind.

Sister Mary Xavier, O.P., Chicago, Ill.

Sister M. Francetta, S.L.B.V.M., Kansas City, Mo.

It was regularly moved, seconded and unanimously voted that the recommendations of the Nominating Committee be accepted.

LAURENCE M. O'NEILL, S.J.,  
*Secretary*

## MEETING OF THE DEPARTMENT EXECUTIVE COMMITTEE

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Brother Alexis Klee, S.C., President of the Secondary School Department, called the meeting to order at 4:05 P.M. The opening prayer was said by Father Alfred Junk. The roll call showed the following members present:

Monsignor Goebel; Fathers Cox, Lawless, O'Neill, Maline, Cotter, Reidy, Carosella, Junk and Baum; Brothers Alexis Klee, William Mang, Anthony, Bartholomew, Ignatius Francis, Leroy, Julius Kreshel, Paul Sibbing, Gerald, Ringkamp, Joseph Wipfield, Edwin Goerdt; Sisters Elaine, Hyacinth, Alexandra and Hildegardis. Sister Xavier represented Sister Joan.

Sister Isabelle wrote to explain her unavoidable absence. Through Brother Alexis it was learned that Brother Sharkey was ill and thereby unable to attend this meeting. Members absent were: Fathers McDonald, Keaveny, Sausotte and Hughes; Brothers Joseph Abel and Bertram.

Because the minutes of the two days' meeting held at the Stevens Hotel, Chicago, on October 11 and 12, 1951, were necessarily long and because copies of the same had been mimeographed and mailed to all the officers and members of the Executive Committee, it was moved, seconded and unanimously decided that the reading of those minutes might well be dispensed with.

It was regularly moved, seconded and carried by vote that the reports of the Regional Units and of the Quarterly Bulletin, as read by Brother Julius Kreshel, be accepted as presented.

Convinced that Universal Military Training will soon be a matter of legislation, Father Lawless suggested that some pre-induction religious syllabus be prepared by our department and offered for adoption into our secondary schools. Since, however, a special sectional meeting, scheduled for Thursday morning, was to discuss in full the need for pre-induction religious training, it was decided that this suggestion of Father Lawless should be presented at that special meeting.

Brother Alexis next called upon Father Baum, chairman of the committee selected last October to revise our By-Laws, for a report from his committee. In response Father Baum took up each separate Article in the By-Laws of the Secondary School Department, offering such alterations, additions and deletions as considered advisable by him and his committee, composed of Brother William Mang, C.S.C., and Brother Bartholomew, C.F.X. As there were many suggestions and counter-suggestions from the floor, the report consumed considerably more time than was anticipated. In fact, before all Articles could be thoroughly considered and an agreement reached on the specific wording of several important revisions proposed under Articles 4 and 5 time ran out. It was then wisely moved, seconded and carried by vote that to avoid rushing through a matter of such great importance as the revision of our By-Laws, it would be better if Father Baum and his committee give further consideration to this project during the days of the convention, then send copies of their proposed changes to all the members for further study before our next meeting in October.

Brother Chairman appointed the following Nominating Committee: Father John P. Cotter, S.M., Chairman, Father Joseph G. Cox, Brother William Mang, C.S.C., Brother Gerald, S.C., Mother M. Xavier, O.P.

As there was no further business, it was moved and seconded that the meeting be adjourned. This motion was carried and Father Lawless said the closing prayer.

LAURENCE M. O'NEILL, S.J.,  
*Secretary*

## REPORTS

### REPORT OF THE COMMITTEE ON REGIONAL UNITS

The Committee on Regional Units reports that there are five regional units and that all five, the California, the Hawaiian, the Middle Atlantic States, the Midwest and the Southern, held meetings. A sixth unit was organized and is seeking a charter from the Secondary School Department.

#### CALIFORNIA UNIT

The California Unit met in Riordan High School, San Francisco, Calif., December 19 and 20, 1951, under the patronage of His Excellency, Most Rev. John J. Mitty, Archbishop of San Francisco.

The convention opened with the Holy Sacrifice of the Mass celebrated by Most Rev. Hugh A. Donohoe, Auxiliary Bishop of San Francisco. Rev. Cyril V. Leach, archdiocesan missionary, was preacher of the day.

At a general session presided over by Rev. James N. Brown, superintendent of schools of the Archdiocese of San Francisco, Brother Thomas, F.S.C., president of St. Mary's College, California, spoke on "Christ in the Classroom." At another talk, Rev. John T. Foudy, assistant superintendent of schools, Archdiocese of San Francisco, outlined discussion techniques; and at a general session of the afternoon, presided over by Rt. Rev. Patrick J. Dignan, superintendent of schools, Archdiocese of Los Angeles, an address on "Justice for Privately Supported Schools," was delivered by William R. Burke, Director of the Department of Public Relations for the Catholic Bishops of California, Sacramento. On the second day there were addresses by Rev. John J. Scanlan, pastor, Church of St. Thomas More, San Francisco, on "For This Were You Born." A summary of the reports from 19 discussion groups, into which the 500 attending the convention had divided themselves, was read by Brother Leo Rausch, S.M., of Riordan High School.

Officers of the California Unit are:

Chairman: Rev. Francis P. Sausotte, S. J., Loyola High School, Los Angeles, Calif.

Vice-Chairman: Brother Leo Rausch, S.M., Riordan High School, San Francisco, Calif.

Secretary: Sister M. David, O.P., Junipero Memorial High School, Monterey, Calif.

Delegate: Brother Bertram, F.S.C., Christian Brothers High School, Sacramento, Calif.

#### HAWAIIAN UNIT

The annual meeting of the Hawaiian Unit was held in St. Louis College, Honolulu, on February 8 and 9, 1952, under the direction of Rev. Lawrence Mann, S.M., acting chairman.

The meeting resolved itself into discussion groups, leaders reporting back at a general session.

Officers of the Hawaiian Unit are:

Chairman: Brother James Wipfield, S.M., St. Louis College, Honolulu, T.H.

Vice-Chairman: Sister Miriam Therese, O.P., Maryknoll High School, Honolulu, T.H.

Secretary: Sister Mary Rose, SS.CC., Sacred Hearts Academy, Honolulu, T.H.

Delegate: Rev. John H. McDonald, S.M., Superintendent of Schools, Honolulu, T.H.

#### MIDDLE ATLANTIC STATES UNIT

The Middle Atlantic States Unit held its annual meeting in Chalfonte-Haddon Hall, Atlantic City, N.J., November 24, 1951, under the chairmanship of Rev. Henry J. Huesman, Central Catholic High School, Altoona, Pa.

The topic discussed was "Current Trends and the Means of Education in the Light of Catholic Principles." Members of the discussion panel were Rev. John J. Endebrock, Trenton, N.J., dwelling on religion; Rev. George F. Burnell, O.S.A., Washington, D.C., emphasizing instruction; Rev. John P. Cotter, Brooklyn, stressing discipline, and Brother E. Anthony, F.S.C., Pittsburgh, enlarging on health education.

Officers of the Middle Atlantic States Unit are:

Chairman: Rev. John B. Cotter, C.M., St. John's Preparatory School, Brooklyn, N.Y.

Vice-Chairman: Rev. John Lenny, S. J., Maryland Provincial Curia, Baltimore, Md.

Secretary: Mother Henry, S.H.J.C., Convent of the Holy Child, Sharon Hill Pa.

Delegate: Rev. Adolph J. Baum, St. James High School, Chester, Pa.

#### MIDWEST SECONDARY SCHOOL DEPARTMENT

The Midwest Secondary School Department held its annual meeting in the Palmer House, Chicago, April, 1952, with Brother Edwin Goerdt, S.M., of McBride High School, St. Louis, presiding. The theme was "God's Law—The Measure of Man's Conduct."

Papers presented were: "God's Law—The Measure of Man's Conduct," Most Rev. Leo A. Purley, D.D., Auxiliary Bishop of Fort Wayne; "Educating for Moral Standards in Home-life," Rev. Joseph G. Phoenix, C.M., De Paul University, Chicago; "Moral Integrity in the Worker," Rev. Daniel M. Cantwell, Chicago Labor Alliance.

The guest speaker at the noon-day luncheon was His Eminence Samuel Cardinal Stritch, Archbishop of Chicago, who took as his subject, "The Virtues in the Secondary School Curriculum."

Two papers were presented in the afternoon session: "Teaching Moral Standards for Leisure-time," Sister Bertrande, S.C., Director, Marillac House, Chicago; and "Instilling Moral Standards in Civic Life," by Dean John C. Fitzgerald, College of Law, Loyola University, Chicago.

Officers of the Midwest Secondary School Department are:

Chairman: Brother Edwin Goerdt, S.M., McBride High School, St. Louis, Mo.

Vice-Chairman: Sister M. Xavier, O.P., Sinsinawa Secondary School, Chicago, Ill.

Secretary: Rev. Eugene F. Mangold, S.J., St. Ignatius High School, Chicago, Ill.

Delegate: Rev. Alfred J. Junk, Bishop Noll High School, Hammond, Ind.

## SOUTHERN UNIT

The Southern Unit held its meeting in Barry College for Women, Miami, Fla., December 7, 1951, under the chairmanship of Rev. Francis R. Shea, Father Ryan High School, Nashville, Tenn.

There was a Mass in the College chapel said by Archbishop Joseph P. Hurley, Bishop of St. Augustine, Fla., and the sermon was delivered by Rev. William F. McKeever, Superintendent of Schools, St. Augustine, Fla.

A panel developed the topic, "The Catholic High School Program as a College Preparatory Instrument." Panel members were Rev. James Burke, O. P., Barry College, Miami, Fla., treating the subject from the angle of religion; Sister M. Xavier, O. P., considering the aspects of English; Brother Lambert Thomas, F.S.C., Christian Brothers College, Memphis, Tenn., discussing mathematics and the natural sciences; and Sister Marie, O.P., touching on social science as a college preparatory instrument.

Officers of the Southern Unit are:

Chairman: Brother William Sharkey, S.C., St. Stanislaus High School, Bay St. Louis, Miss.

Vice-Chairman: Brother Richard, F.S.C., Christian Brothers College High School, Memphis, Tenn.

Secretary: Sister Carmelia, O.P., St. Ann's High School, West Palm Beach, Fla.

Delegate: Rev. Cyril Burke, O.P., Barry College, Miami, Fla.

## NORTHWEST UNIT

A Northwest Unit, Secondary School Department, NCEA, was organized at Gonzaga High School, Spokane, Wash., November 4, 1951, with Rev. Gordon E. Toner, S.J., Principal of Gonzaga High School, as chairman. Formal application for admission was asked of the Executive Committee, Secondary School Department, action to be taken at the Kansas City convention.

Officers for the coming year are:

Chairman: Rev. Gordon E. Toner, S.J., Gonzaga High School, Spokane, Wash.

Vice-Chairman:

Secretary:

Delegate:

Respectfully submitted,

## THE COMMITTEE ON REGIONAL UNITS

BROTHER JULIUS J. KRESHEL, S.M., *Chairman*

BROTHER BERTRAM, F.S.C., *California Unit*

REV. JOHN McDONALD, S.M. *Hawaiian Unit*

REV. ADOLPH J. BAUM, *Middle Atlantic States Unit*

REV. ALFRED J. JUNK, *Midwest Unit*

REV. CYRIL BURKE, O.P., *Southern Unit*

## REPORT ON THE CATHOLIC HIGH SCHOOL QUARTERLY BULLETIN

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*The Catholic High School Quarterly Bulletin* is published in October, January, April, and July by the National Catholic Educational Association in the interest of the Secondary School Regional Units of this Association. It is issued free of charge to all institutional members of the Secondary School Department, NCEA. Copies are also sent to members of the General Executive Board, to members of the Executive Committee of the Secondary Department, to members of the Executive Committee of the College and University Department, and all superintendents of diocesan school systems.

Since the last national convention of the NCEA regular issues have appeared in April, July, October, and January. The April issue for 1952 is now on the press.

Respectfully submitted,

THE EDITORIAL BOARD

*Catholic High School Quarterly Bulletin*

JOSEPH G. COX, Philadelphia, Pa., *Chairman*

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BROTHER JULIUS J. KRESHEL, S.M., Kirkwood, Mo., *Editor*

## ADDRESS

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### HIGH SCHOOL FOR EVERYBODY?

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BUELL G. GALLAGHER, Ph.D., ASSISTANT COMMISSIONER OF EDUCATION, U. S. OFFICE OF EDUCATION, WASHINGTON, D. C.

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American educators pretty generally assume that all, or nearly all, American youths should finish at least twelve grades of school. That assumption is, I believe, justifiable—even though it is not yet universally accepted.

I say the assumption is justifiable. That does not mean that it has been justified. As a matter of fact, it has not. The assumption that every boy and girl ought to finish twelve grades of school will be justified only when the secondary schools, public and private, throughout the nation are actually offering educational opportunities from which each and every boy and girl can fully profit.

Time was when secondary education was practically synonymous with college preparatory studies; and if less than 1 in 5 go to college, why should the other 4 be compelled to go through the motions of college preparatory work? That situation was partly corrected with the development of Vocational Education, to take care of roughly another 1 in 5. But the Life Adjustment Education Movement then comes along to say, "What about the other 3 out of 5?" (These figures are approximate, and the proportions vary widely from school to school.) Unless the educational experience offered to the other 3 out of 5 is actually designed to meet their needs, there is no particular point in compelling—or trying to induce—their attendance.

What we are faced with here is the fundamental question of the goals of secondary education.

I know of a certain middle-aged laborer on a road construction job who confessed that he couldn't read. He put it this way: "When I were in school, they learned me figgers, but not readin'. So now, when I sees a sign by the road, I can tell how fur it is, but not where to." So, too, with many a school. They can define with precise exactness the requirements for graduation: a minimum of 15 major courses in specified fields including English and mathematics, with an average grade of C, plus physical education. They know exactly How Fur—but they are not always sure Where To. Under these circumstances, it does little good to talk about enrolling everybody. Indeed, it may be positively harmful to enroll everybody.

Alice asked the Cheshire Cat which way she ought to walk from here. "That depends a good deal on where you want to get to," said the Cat. "I don't much care where—" said Alice. "Then it doesn't matter which way you walk," said the Cat. "—so long as I get *somewhere*," Alice added. "Oh, you're sure to do that," said the Cat, "if you only walk long enough."

So, we are justified in assuming that the other 3 out of 5 should get somewhere by keeping at it long enough, only if we are able to define the Somewhere. An undefined Somewhere is nothing but an Anywhere. Presumably, for those who are taking college preparatory work or vocational courses, the problem is partially solved (although that is a fairly large presumption). Nothing like that could be claimed, however, for the other 3 out of 5 students in secondary schools.

To put it bluntly, the young man or young woman who is no longer compelled by law to stay in school has a right to ask, "Why should I, when it gets me nowhere?" Until we can put a definite Somewhere in place of that indefinite Anywhere which is no better than a Nowhere, we cannot legitimately expect increasing percentages of American youth to stay in school.

To return to our assumption: we are justified in assuming that *all* should complete twelve grades of education only when we are able to provide that many years of successive graded learning experiences which are suited to the developing needs of *each*. Wherever the needs of a person are not being met, there is no sound educational reason for keeping him in school. And the needs of the *whole* person must be met, if it is to be the kind and quality of education which is worthy of his continuance in school. If we are to educate *all*, we must educate *each*—and the *whole* of each.

## II

When I say we must educate the *whole* of each, and that we must do this for *each* in order to reach all, I am speaking in ambitious terms. I am, indeed, talking about something which is far beyond the present level of achievement in most communities, and quite beyond the realm of immediate possibility or probability.

Nevertheless, we will get to a definite Somewhere only if we know in which direction to go. The steps to be taken in each particular school district and in each particular school will not be the same—they will be widely different. Even after Alice knows where she wants to go, she still has to start from where she is. What ought not to happen to Alice, however, is a thing which happened to me at a certain rural railway station. I approached the window and asked the agent for a ticket to New Orleans. "You can't start for New Orleans from here," he replied. "You got to go to Louisville to start for New Orleans."

The educator's job therefore breaks down into three large tasks: (1) to know where he is going, and (2) to know where he is. Only then is he ready for the next task: (3) to know what next steps to take from where he is toward where he is going. In general, the first question can be answered in somewhat comparable terms for all schools: the common objectives of education are basically similar everywhere. But the specific situation in which each student in each school stands calls for discarding all attempts to answer the second question in general terms: Specifically, where is this school, and specifically, where now does each pupil in this school stand? Therefore, the third question, of what next steps to take, will also be answered in specific terms for each school and for each person in that school. In my remarks today, I shall therefore deal primarily with the basic notions of questions number one and two—the goals and objectives of secondary education and the world in which education goes on.

## III

When I say that the common objectives of education are basically similar everywhere, I want immediately to make clear that I am not arguing that educational objectives are generalities. Nor am I suggesting that these objectives are the same for all persons or that they are the same for any one person in all situations. On the contrary, it seems to me that educational objectives must be defined in terms of the living needs of living people, now and in the foreseeable future.

1. *Education must meet the demands of certain general and all-pervasive features of American life in mid-twentieth century, while also continuing to meet the basic demands of literacy.*

American life, for which education must help to fit American youth, is undergoing immense changes. Insofar as education in the past was rightly designed to meet the needs of an earlier day, these changes make that earlier education obsolescent, or at least inadequate.

I am aware that there are those who resist all educational change, who want to turn the educational clock back to the Blue Back speller and the McGuffey reader. Interestingly enough, these persons seldom go farther back than to their own childhood. They seldom advocate that we go back to the days *before* McGuffey's prodigious production. Their discontent is with what has happened to the schools since *they* finished the eighth or the twelfth grade. They appear to argue that "an education which was good enough for *me* ought to be good enough for my children and my grandchildren. More than that, if it is different from what I got in school, then that casts a reflection on the adequacy of my own schooling; and rather than accept such an accusation, I will accuse the present-day schools of departing from the true path." Much of the resistance to educational change comes from this combination of a sentimental throw-back to an idealized childhood together with an unadmitted inferiority complex which resents the implication that today's adults were not adequately educated in their childhood.

Out of this compound of complex reactions comes the movement which strikes hands with the selfish interests ready to cheat the children in order to save taxes in the public schools and cut expenses in the private schools. The resultant attacks on everything in the schools which attempts to make education adequate for the present day and for tomorrow are a threat to the nation's schools not lightly to be dismissed. But before we can deal with this threat, we must understand it.

In my judgment, the misguided persons, many of them well-intentioned, who are attacking the nation's schools for departing from the time-honored pathway, are not so much to be condemned as pitied. They have certain deeply rooted concerns around which their emotions are centered. These are legitimate concerns, to be recognized and protected by all of us. They want, for example, to make sure that every boy and girl coming through school learns the fundamentals of reading, writing, and arithmetic. So far, so good. But what they do not see is that in addition to—not in substitution for—the Three R's of the Little Red Schoolhouse there are other, equally important and equally essential things which the pupil must now learn if he is to be ready for life today and tomorrow.

Remember Alice and the Pigeon. Eating the mushroom that made her grow, Alice found her head above the tree tops. In trying to see the rest of herself, she curved her long, graceful neck back down through the foliage, only to be challenged by the Pigeon who screamed "Serpent!" "I'm *not* a serpent!" said Alice. "Serpent, I say again!" replied the Pigeon. And with a kind of sob the Pigeon went on, "I've tried the roots of trees, and I've tried the banks, and I've tried the hedges. But those serpents! There's no pleasing them! As if it wasn't trouble enough hatching the eggs, but I must be on the look-out for serpents night and day! And just as I'd taken to the highest tree in the wood, and just as I was thinking I should be free of them at last, they must needs come wriggling down from the sky! Ugh, Serpent!"

"But I'm not a serpent, I tell you," said Alice, "I'm a—I'm a—"

"Well! What are you?" said the Pigeon. "I can see you're trying to invent something!"

"I—I'm a little girl," said Alice, rather doubtfully.

"A likely story indeed!" said the Pigeon. "I suppose you'll be telling me next that you've never tasted an egg!"

"I *have* tasted eggs, certainly," said Alice, who was a truthful child; "but little girls eat eggs quite as much as serpents do."

"I don't believe it," said the Pigeon; "but if they do, why then they're a kind of serpent, that's all I can say."

Those of us who disagree with the Pigeon's-eye view of American education, who know very well that Alice *is* a little girl no matter how much she has grown, need to remind ourselves that the Pigeon has a legitimate and defensible anxiety. She wants to make sure that her eggs are safe. She can, perhaps, be understood when she asserts that anything which eats eggs is not a little girl but a serpent. That is what I mean when I say that the attackers of the schools today are more to be pitied than condemned. They must be understood as profoundly anxious for the old values of education.

There is, of course, that additional fringe of designing persons who, with shady backgrounds and unclean hands, wriggle their way into the Pigeon's nest and whisper that Alice *is* a Serpent. These, I submit, are the real snakes, and they are not all in the grass of the back country, either. In defending the school from their designing attacks, we are—in fact and in effect—defending American democracy itself.

But for most of those who are a-flutter over the directions in which American education is moving, the answer to their anxieties will be found not in asserting that Alice *is* a little girl. It will be found in making sure that the Pigeon's eggs are safe!

What, then, is happening to the Three R's in the contemporary school? Is it true that they are no longer taught and taught well?

The evidence is not yet conclusive; but such evidence as there is indicates that the eggs are safe. Alice is no serpent. She is just growing. It is probably true that a great many boys and girls who are finishing school today cannot read and write and spell and calculate with the facility which one would covet. Let it be remembered, however, that there is nothing to indicate that the schools are doing a less adequate job in the Three R's today than they used to do. Formerly, only 14 out of 100 fifth graders finished high school. Today, 48 out of a 100 do so. Has anyone adduced the evidence to show that at least 14 out of the 48 in today's crop of high school graduates are not as well equipped in the fundamentals as were the 14 of yesteryear? Has anyone undertaken to prove that a significant percentage of the remaining 34 who now finish high school are not similarly well equipped? It is undoubtedly true that many graduates of today's 28,000 high schools are less well equipped academically than were the selected group who, last century, graduated from Boston Latin School; but who will dare to claim that today's schools do not turn out a percentage, at least equal to the number of that earlier time, who are at least as well equipped in the Three R's as were the total number previously graduated?

Moreover, for all the rest—that increased number who formerly did not go through high school at all—every bit of additional training in the fundamentals is that much more than the previous generations had. It is clear gain. The eggs are a lot safer today than ever before. If there were no sinister hand stirring the Pigeon's nest, she might have a calmer and more nearly rational view of things.

On the positive side, we face the necessity not only of teaching the Three R's well, but also of teaching a great many more things, if the 18-year-old of

today is to be anything like as well equipped for his world as was the 18-year-old of yesterday. The difference lies in the changed and changing character of the world into which the high school graduate goes.

This audience does not need from me an extensive treatment of the changed character of American life which makes new demands on education. The literature of the subject is voluminous and my listeners are better acquainted with that literature than I am. We know that the technology of modern living poses for modern youth a series of life problems and life adjustments which their fathers did not face. In my own boyhood, not too many years ago, we three brothers owned three cows. The two older brothers milked the cows, and I delivered the milk, morning and evening, to our list of customers. We shared the profits. From the time I was five years old, I earned every nickel of my own spending money, bought all my own clothes, and managed to eke out enough to remember others at Christmas and birthdays. Tell me; how many present-day youth in how many American cities and towns have a similar opportunity to acquire some of the basic values of living through daily experience? In a day of pasteurized milk, sanitation standards, farmers' unions, dairymen's associations, apartment dwellings, and disposable cartons of milk to be lifted from the cold box at the chain store, what chance is there for a small boy to learn from experience what it means to get up before breakfast and complete the morning milk delivery before the school bell rings?

Technology has completely altered the pattern of living and therefore the pattern of learning. Today's youngster sees a cow only on television—and more often, he sees there the "commercial," with a smiling white-clad salesman posing as the deliveryman, holding a bottle of milk and talking about vitamins—and who ever heard of a vitamin when I was a kid?

The changed nature of work and of income is accompanied by great changes in the family. The greater percentage of broken homes; the increase in gadgets and devices around the home; the invasion of commercial recreation and mass communications into the home; the longer life-span of the average person, with its consequent problems of three or more generations indefinitely under one roof (or separated by distances of time which are more important than separations of space); the transition from a predominantly rural to a predominantly urban society; the passing of the horse and coming of the hot-rod; the increasing mobility of the family and of individuals; the accelerated tempo of daily living; the immediate intimacy of world events whereby last night's struggle in Korea is known at the breakfast table of every home where a radio newscast is heard, and the anxieties of an atomic age are felt as tight little fears that wrap their fingers around the heart of a 7-year-old on his way to school—complete for yourself the list of changes which add up to an amazingly different world for today's youngster as compared to that in which most of us grew up.

To live in *this* kind of world—and this is the only kind of world in which today's children have the option of living—to live in this kind of world calls for knowing a great many things which yesterday's children did not know, could not know, had no need to know. These, too, must now be learned. And where are they to be learned if not in the schools?

Not in the schools, alone, to be sure, since all of life is education. But the schools must do their part—and it is a big part. As children learn the Three R's of academic competence, they must also learn the Three R's of modern living: Rights, Responsibilities, and Respect. These social dimensions of education are essential today in a way in which they never were before.

Thirty years ago, I had a friend on a ranch in Montana. His nearest neighbor was fourteen miles away over the foothills. He said he wouldn't feel right

if he didn't know that he could get up any morning, go out on his front steps, point his six-shooter in any direction he wanted, pull the trigger, and know he wouldn't hit anybody. Such are the irresponsibilities which go with individual life divorced from social contacts. But put that man down in the midst of present-day American life, and immediately the necessities of many contacts limit his irresponsibility. He now has to be a responsible person, who respects the rights of others.

American society has moved from the great spaces of the frontier into the cramped quarters of this tiny piece of real estate called the earth. There is no room in an atomic age for the adult or the child who, with his finger on the trigger in a trigger-happy world, cannot be trusted to hold his fire. The social dimensions of modern times call for the development of a sense of values and a sensitivity to the needs of all which, in an earlier day, could be learned haphazardly or perhaps not learned at all. The intimacies of modern living leave no interstices. For good or for bad, we are knit into a close bundle of life. Education cannot, therefore, disregard the Three R's of social living: Rights, Respect, and Responsibilities. In teaching the habits and attitudes of interdependence, however, we must not fail to teach the habits and attitudes of self-reliance. The ancient virtues of the frontier must be retained, and the newer virtues of world citizenship must be added.

Once again, I believe the Pigeon's-eye view of modern education is wrong. If one looks at modern youth, self-reliance and independence are written large in their lives. You cannot scan the news—good and bad—without realizing that present-day youth has plenty of get-up-and-go. The difficulty comes in the fact that this independence and self-reliance are not interwoven with an equally impressive sense of social responsibility. Today's good citizen must be a lot closer to a Warren Austin than to a Daniel Boone. And the schools must help to develop today's kind of good citizen. If that is done, Daniel Boone's virtues will be included. Tell the Pigeon that Alice is no serpent!

*2. Some characteristics of mankind are common to all, and education must serve these common needs.*

Every child needs to know himself as a growing individual. Along with self-discovery and self-development, he also needs a sense of belonging, of being wanted and appreciated.

Every child needs to know how to face difficulties without frustration. Along with self-reliance, he also needs perspective and increasing maturity.

Every child needs opportunity to develop his own latent talent, interests, abilities. Along with self-development, he also needs to grow in empathy.

Every child needs to know how to be a home member; most need to know how to be breadwinners or homemakers—sometimes both; all need to know the basic values and skills of good citizenship in a democracy.

Every child needs the skills and tools of literacy and communication. Along with the Three R's, he needs full control of his faculties of imagination and creativity.

Every child has a right to access to his cultural heritage, together with the cultivation of his own ability to add to and enrich that heritage as he passes it along.

Every child has the right to grow up, assuming an increasing proportion of adult responsibilities as he does so. (We consider our high school seniors and college freshmen old enough to fight at the 38th parallel; are these same persons to be treated like Cub Scouts in the high school?)

There are many more things which all persons have in common; but each of these generally pervasive needs is felt by each individual in his own peculiar way. Thus, the general needs must be met in particular and specific fashion.

For example, the treasures of the cultural heritage are appreciated by a boy named Lawrence in terms of Flash Gordon and Hopalong Cassidy and a keen delight in using the lathe in the school shop. His classmate, a boy named Rudy, enters into the cultural heritage by opening the covers of the Waverly Novels. You cannot educate all without educating each—even when you are concerned with the things which are common to all.

3. *Each community has its own characteristic impact upon the people in it—and to that extent, affects the educational needs of the children and youth of that community.*

If we are to educate the *whole* person, we cannot do it in a vacuum. It has to be done in the concrete realities of each person's own intimate world. The boy whose address is 611 East 126th Street is by that fact a different boy from what he would have been had his address been R.F.D., Evarts, Kentucky. Life Adjustment Education is therefore no single pattern—it is an attitude, a mood, a method of approach, which devises particular educational processes in terms of each particular community. The moment it becomes a blueprint for all education everywhere, it becomes an educational strait jacket.

4. *Each community has an impact upon the people in it which varies widely from person to person, not only in accordance with inborn characteristics of each person, but also in accordance with the social situation of that person.*

Economic status, racial identity, religious affiliation, national origin, social clique, athletic or scholastic success—these, and like factors fundamentally affect what each person learns. Take one example in which the learning by individuals is affected entirely by social patterns.

On a certain playground in a large city (not in any one of the Southern States), children of two racial groups play together all day long—until four o'clock. Precisely at four o'clock a paid director of recreation appears, and hoists the American flag. Precisely at 4:01, all Negroes must be off the playground. What the children of both races are learning under these circumstances fundamentally affects their entire attitude toward American democracy.

Similar examples could be adduced in terms of economic status, religious affiliation, national origin, and the like. Education has relevance not merely to the unique characteristics of each individual—it also has relevance to his *group* identity.

5. *The educative effect of every experience is strongly affected by the ideas that go into it.*

Ideas are facts, just as much as automobiles, molecules, and social stratification are facts. I do not care whether the philosophical idealists or the philosophical realists are closer to the truth of reality. I am enough of both—and enough of a pragmatist also, to recognize a fact when I see one. And the plain fact is that when you change a man's *ideas* you change the things he learns. Two persons, with differing ideas, will learn differing things from identical experiences.

Take the playground incident just cited. Two white children in that situation, facing identical experiences, react in totally different ways—one is indignant, the other pleased, as the Negro children leave the playground. Like-

wise, two Negro children react differently—one with resentment, the other with indifference. The attitudes of each person, and his *ideas about life*, are fundamentally important factors in teaching and learning.

This brings me to the fundamentally important notion in the series of suggestions I am presenting.

6. *Integration of each person is, in part, dependent upon the integration of society.*

A child growing up in a schizoid world himself tends to become schizophrenic. At the bottom of every effort to achieve personal integration lies the conflict within the culture. Inconsistencies and contradictions in the value patterns of American democracy contribute to the confusion and lack of integration in individuals. The value-system taught in the school may be at war with the value-system of the corner gang or the hotrod clique or the sorority or the church or the home or the government or the pressure group or the job or the play world in which people also are learning. Indeed, the conflicts of values which exist throughout the community and the nation are also found right inside the school itself—and often appear in the mind and attitudes of a single teacher or administrator.

In the end, therefore, it is an academic question to ask whether or not the schools must be concerned with society. Society profoundly affects what is taught and what is learned, and it is impossible to guide individual learning toward personal integration without dealing directly and indirectly with the value patterns which, in contradictory fashion, impinge upon that individual personality.

But the schools will not be concerned with society's effect upon education unless the administrators and teachers in the schools have that concern. A teacher must be able to assess herself as a member of a particular group with its particular value judgments if she is to be objective in helping her pupils—members of her own, or of other groups—understand the conflicts in American value-systems. An administrator must understand that his own administrative practices probably reflect not only the pressures of his job but also his particularized conception of administrative efficiency or his own particular idea of the way in which administrative processes can serve educational purposes. Full awareness of, and knowledge of, the contradictory and conflicting values held in American society, and objective understanding of one's own involvement in them, is essential to good teaching. Only then, for example, will the necessary local adaptations and adjustments in educational processes cease to be protective devices for perpetuating error and begin to be the medicine of provincialism. Only then will our necessary reliance upon, and laudable deference to, the rights and prerogatives of the local community and the State and region begin to serve less the purposes of sectional pride and more the purposes of decency and democracy. I, for one, am jealous in guarding State's rights. The corollary to that must be that, in each State, there is similar zeal in promoting human rights and human welfare. Otherwise, State's rights become human wrongs. I repeat that the cure does not lie in overriding or abrogating State's rights and the local control of education. The remedy is to be found in making it possible for each teacher and each administrator and each lay person interested in education to give more attention to an objective understanding of his own special limitations and prejudices in order that they may, individually and collectively, stand outside their own limitations and help school youth to do the same.

In this connection, teacher education institutions have an obligation. It is not enough to train prospective teachers in the skills essential to their

profession and the knowledge which they must impart to their pupils. If there is any truth in the things I have been saying, then it follows that the teacher education institutions must educate prospective teachers so that they have the ability to understand themselves as, in part, products of their own special experience—and objectively to stand outside of themselves and sit in critical judgment on themselves. The whole notion of academic freedom demands that the teacher shall not be a victim of his own upbringing and experience. Freedom to teach derives from freedom to learn: the teacher's right to guide the young rests on the pupil's right to know—and always and every time, that right is the right to know the *truth*, not some prejudiced teacher's notion of what it is good for the student to know. Teacher education institutions, as surely as graduate schools of the natural sciences, must educate their students in the ability to sit down before truth as a little child. Only then will little children and growing youth be able to sit down before truth with their teachers.

#### IV

That brings us squarely up against the question of "controversial" matters in the schools. May I offer a few suggestions?

First of all, there is nothing that can or ought to be taught in the schools which is not controversial at some time or other. A County Superintendent in a State which has a high percentage of tenant farmers recently reported that the teachers and principals of his county were having considerable difficulty in teaching arithmetic because it was a controversial subject. And there is little question but that it was controversial in that situation. A tenant farmer who can add, subtract, multiply and divide can keep his own books and make his own computations. The landlords who pay the taxes in that county consider it highly improper that their tenants should learn to figure. Anything, then, can be controversial, given the right circumstances. Whether or not it is controversial depends on the conflicts in the value-systems where the teaching goes on. Teaching the theory of evolution was a highly controversial matter in one State a quarter century ago; it is non-controversial in most parts of the nation today. Teaching about human rights is looked upon by some as highly dangerous—by others as highly essential. The teacher who, in contemporary Russia, tried to teach about freedom of speech as we understand it would go to a forced labor camp. The teacher who, in contemporary America, does *not* teach about freedom of speech as we understand it, is preparing America to become a forced labor camp. Whether or not a subject or an idea is "controversial" depends not on the subject or the idea alone, but also upon the value-system of those who are considering it.

Secondly, teachers and school people in this nation are, first and foremost, American citizens before they are anything else. Only secondarily are they members of a particular social stratum, economic class, racial or national or religious group, club or intellectual coterie. It ought to be possible to drive through the conflicting values of the lesser groups and to arrive at at least a few basic values of American democracy which will enable the schools to teach directly, effectively, and continuously the habits, skills, and knowledge which are essential to constructive living in mid-century America.

Thirdly, there are non-controversial ways of dealing with debated and debatable materials. To *study about* communism, for example, is not the same thing as to be indoctrinated in it. I would hold that no Communist has the right to teach in an American school, because he lacks the fundamental prerequisite of a teacher in a democracy—his mind is closed to truth: he adheres to a fixed dogma. With equal certainty, I would hold that every school child

has the right to know about communism, and that the schools are derelict in their duty if they do not provide full, frank, and adequate study of the meaning and methods of the slave world. There are different levels of maturity in students, and the content and character of the teaching must take these different levels into account. But you cannot prepare children and youth for life in today's world without teaching them the facts about today's world. And a great many of the ideas and value-systems which are facts in today's world are "controversial."

One of the goals of elementary, secondary, higher, and adult education in American democracy is the cultivation of maturity, the development of the maturing process in each person. To see life steadily, and see it whole, is of the essence of maturity. You cannot get a *whole* view of life by refusing to look at some parts of it merely because people have differing notions about those parts of experience.

A century and a half ago, the whole notion of free compulsory universal education was highly controversial. "What!" cried the opposition. "Would you tax a childless man to educate the child of another!" Today, the notion of universal free education is accepted, at least in principle, everywhere in the nation. Yesterday's controversial matter has become non-controversial today. But it would not have become non-controversial if our forefathers had shied away from it merely because it was the cause of disagreements.

Educators cannot be cowards. If we are to educate the *whole* person, we must refuse to be frightened away from the whole, or any part, of life. And if we are not to educate the whole person, then what are we doing in the schools? We have then become the tools of special interests, of fears and pressures and anxieties and frustrations—instruments of disintegration. That is the movement of adjustment for death, not life.

It was the goat on the train who, in a loud voice said of Alice, "She ought to know her way to the ticket-office, even if she doesn't know her alphabet!"

I take the stand that Alice should know *both* the alphabet and the way to the ticket-office.

## SECTIONAL MEETINGS AND PANEL DISCUSSIONS

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### THE CATHOLIC HIGH SCHOOL AND PARISH ACTIVITIES

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(Chairman: Very Rev. Msgr. Edmund J. Goebel  
Archdiocesan Superintendent of Schools, Milwaukee, Wis.)

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#### PREPARING GIRLS FOR PARISH LIFE

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SISTER M. ELAINE, S.S.N.D., SACRED HEART OF JESUS SCHOOL  
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You have all probably read the article in the January, 1952, issue of the *Sunday Visitor* on "Youth and the Parish." It began like this:

"Now look here, you young people, we want to work together," the pastor was saying, and while a group of wide-eyed, eager young faces were turned to his, he went on, "What I really want to say is this—The Parish needs you—" Just what the rest of the words were I don't remember, but those words coming from a pastor to a group of young people of his parish were like dynamite to their souls. They felt they had something to give—something to get from the parish, and the young blood in them surged and made them want to give their best in anything he asked in the name of the parish.

And so it should be with us and the high school girls under our care. It has been our constant endeavor, too, to fire our girls with zeal and a conviction that they really belong to and have a definite part in God's work in the parish. As teachers we try to get them to see that their parish is like one big family, and if everybody works together, it cannot fail to succeed. The parish is to them the first and last link in their lives. Baptism, First Communion, Confirmation, Graduation, Marriage, and Burial—all strike a prominent date in the lives of each individual parish member—and these dates are kept secure in the file of the parish rectory office—so they are a part of their parish and their efforts, support, interest, loyalty, and love are needed for its success.

We, as teachers, have a duty and a responsibility to prepare our students in every way possible to carry over their training in leadership in school activities to parish activities. It can be done directly or indirectly.

The spiritual activities that actually supplement the religion classes function principally in the Sodality, the Legion of Mary and Confraternity work.

The Sodality works with officers, committee members, discussion leaders, organizers, etc., the work of which can and is being carried over into parish work. The members of the school sodality receive Holy Communion in a body with the members of the parish sodality. They help serve and entertain the parish sodality several times a year—help with the literature committee in handling "The Catholic Book Loan" in the back of the church on Sunday mornings and cooperate with other committees in the same way.

The Legion of Mary in our school encourages active and passive members and works directly in the parish. The high school members visit homes of the poor and aged to read and pray with them and report back to the older members when there is some serious care needed. This is regularly done

to the bedridden members of the parish. The teachers supply them with books, newspapers, and magazines.

The Confraternity, too, offers the opportunity to our girls to study their catechism in a special way and volunteer to help teach catechism to public school children. The sodality offers a special course in how to teach catechism. Last year, four girls visited the homes of crippled children and completely prepared them for First Communion. They still teach them catechism.

Often Father needs a sponsor for the baptism of a grade school child or convert. He usually gets one in the high school. On such occasions, a whole group of girls go to church and follow in detail the baptismal ceremony of the child.

Many girls, trained in music and chorus work, become active choir members in the parish. Those with commercial training help with mimeographing, filing, record keeping, and regular clerical work in the rectory of the parish. Getting out 3,000 mimeographed church bulletins several times a month is well handled by them.

Girls in the clothing department made amices, purificators, etc., for their parish and helped mend church wash.

Others I know helped organize a Catholic parish library, formed and helped lead discussion groups, forums, and study clubs.

One parish through the help of the high school girls gives an annual financially successful square dance, learned by the girls in the gym classes.

So, too, dramatic productions, skits, etc. (learned in the speech class), give our girls more courage and self-confidence to produce for the parish, which gives one big dramatic production each year.

A weekly parish dance seldom fails to bring all its youth for they love to dance, and are most willing to abide by strict rules regarding the dance.

On Dads' Day, the girls invite their own dads and their spiritual dads—the pastor or an assistant. On one occasion, there were 21 pastors in attendance at a Dads' Day program in a private school.

Even our girl scouts act as baby sitters at the school during Mass, Mission, and Lenten services.

One more activity I might mention is the athletics of the parish. Our young parish priests and our coach supervise organized teams in athletic and CYO projects and the auditorium and schoolyard are open to them each night of the week until 10 P.M. except Sunday. The large number of boys and girls who participate in these activities is a proof of their appreciation of what the parish is doing for them.

## II

A few words sometime or maybe a pointed example inspire our girls with renewed zeal, interest, and enthusiasm for their parish. We have checked repeatedly and are very much encouraged to find that a large percentage of our girls keep up a steady and continued membership in one or more parish organizations—are regular and on time at their meetings and are prompt and thorough in fulfilling assignments. They are often called upon to lend a helping hand in social affairs, serving supper, etc. Once a year our school labels, counts out, and even distributes to the families of the parish the envelopes for the Sunday collection. The parish in turn needs the support of even its youth for they, too, receive envelopes. It is pointed out to them that it is not how much, but how regularly without fail they contribute to the support of the parish.

Someone has said, "Giving is the price we pay for being Catholic"—not only money, but time, energy, loyalty, love, and many prayers. Our students are taught to keep alive the spiritual treasury of their parish, to receive weekly Communion or even daily Communion—and to offer the Sunday Communion especially for the welfare of the parish.

In turn the Fathers of the parish are most gracious in their service to the people. Students are encouraged to invite Father to their home and have him enthroned Christ as King of their Home. Nearly 900 homes in our parish have had the enthronement ceremony. This joint cooperation merely makes young people want to work for the parish—not because of material gain, but because they love God and they love the parish that keeps them near to God.

### III

There are two points to consider in determining the reason for a gap between school and parish activities. One may be the lack of parish-mindedness on the part of the teachers and the other lack of interest in the girls themselves. My experience in a private high school of nearly 600 girls was almost always that the real active members of our school's activities were also the most active in the parish. It is the duty of the parish committee of the Sodality to post or announce all meetings and social activities of all the parishes that are represented in a school and every once in a while a check sheet should be given to see if the girls of their parish are faithful.

To ascertain high school pupil knowledge of parish activities, we put the following question to two groups of high school girls—one over 300 girls in a private high school in which about 29 parishes were represented and in our own high school of over 300, a parochial high school with some 10 parishes represented, two-thirds of whom, though, are from our own parish.

The questions asked were:

What spiritual and social activities does your parish have?

What do you like best and least about your parish?

What can you do to help your parish?

What does your parish mean to you?

How does your school help you with your parish work?

To the answer to the first question over 90% of both schools list some nine or ten spiritual activities of their parish, which proves that they have at least that much interest to find out what is going on in the parish, and are able to list them.

The likes and dislikes vary. 78% of the private school like the social and spiritual activities and 82% dislike asking for money and selling chances.

In the parish school 92% like the cooperation of the parish—almost 100% like the use of the campus and directed programs. About 27% dislike the critical teen-agers.

Most of the girls in the private school feel they can help the parish by giving good example and those in the parish feel the best way to help is to cooperate with the priest of the parish. Both schools unanimously say they must and should contribute to the collections.

Probably due to oversight the private school did not say what their parish means to them. 87% of the parochial school said their parish was their spiritual and social guide.

To the question, "How does your school help the parish?" 57% of the private school said it gives them information and 37% said encouragement. 69% of the parochial school said the school gives them suggestions and helps them plan for various occasions.

It looks as if the student as such does not recognize the tremendous carry-over from school to parish. The gap, if we would call this a gap, is wider in the private school than in the parochial school.

## HOW THE CATHOLIC HIGH SCHOOL PREPARES THE STUDENT FOR PARISH ACTIVITIES

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MISS SHIRLEY STAPLETON, ST. ALOYSIUS ACADEMY  
KANSAS CITY, MO.

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I shall be very happy to try to present the viewpoint of a student on the responsibilities of parish life. Let me state here how thrilled and truly honored I am to be privileged to participate in a panel composed of such distinguished members, in comparison with whom I feel inexperienced and most inadequate. However, I have tried to compensate for my deficiencies by careful preparation and serious consideration. I have interviewed a number of priests and sisters in order to obtain a better understanding of parish responsibilities and activities. I have carried on discussions in my own senior classroom and have talked with other high school students and adults who are active in parish life, so that I might be able to present a viewpoint shared by others and not confined to my own rather limited background.

So many of us students take school for granted and seldom realize the benefits that accrue even indirectly from our Catholic high school training. How fortunate we are to receive an education which aims at perfecting the entire person, body and soul! Our schools are fully accredited institutions, that is, they meet the scholastic and technical standards of state educational authorities. But more than that, they try to give us a sound moral training which will enable us to become worthy members of society and fit subjects for the heavenly kingdom. Character formation is constantly stressed and excellent example is given to us daily in our contacts, with wonderful Catholic sisters and priests. Moreover, our Catholic schools, miniature replicas of the Mystical Body, provide that Catholic atmosphere in which our faith is nurtured and strengthened. Thus we can more easily grow into strong Christian adulthood prepared to take our place in parish life. By daily intercourse with sisters and priests we lose that shyness and strangeness that is sometimes prevalent between clergy and laity. Because we have learned to love and respect them, we are more ready to respond to parish obligations and opportunities for service.

However, in addition to this indirect preparation there is a direct preparation that is much more obvious. In order to love our faith, which is the basis of all parish activity, we must know it. Our high school religion classes enable us to learn more about our religion and to relate this learning to practical, everyday living. Also, at our school we have a weekly Community Mass. Over a period of four years we usually have the ordinary of the Mass memorized and surely a much better understanding of the proper. We have learned to pray the Mass together and, without realizing it, we have laid the foundations for one of the greatest parish activities, the co-offering of the Holy Sacrifice. In our monthly days of recollection and yearly retreats we try to strengthen our spiritual life and become stronger cells in the Mystical Body.

Many parish activities involve good organization and require cooperation, self-sacrifice, and the ability to get along with other people. I believe that our school organizations and social functions do give us a direct preparation for parish life. By participating in co-curricular activities in school we gain experience and a better understanding of corporate action. Our high school

sodality, with its twofold aim of personal holiness and the apostolate, is, and I believe could be made to be, an even greater training school in organizational techniques. Just this year at a directors' meeting composed of priest sodality moderators the problem of closer cooperation between parish and school sodalities was discussed, and some worth-while suggestions were offered. Athletic organizations, working on the school paper, drama and glee clubs, planning school dances and recreational programs—all these things broaden the interests of young people, help them to develop some initiative, and give them experience in working with people. The students who do not participate in these activities are losing invaluable opportunities of preparation for worth-while community and parish living.

It would seem that with this rather excellent indirect and direct preparation a Catholic high school student would be able to become an exemplary parishioner. However, we know from talking with pastors and older parishioners that many of our young people are not assuming their responsibilities in the parish. I have discussed this problem with priests and students and I have arrived at a few conclusions. Parish activities as well as co-curricular activities in high school often demand an unselfishness and generosity that seem to be possessed by only a few. Indeed we have noticed in high school that the burden of responsibility always falls on the few, not always because they are always chosen or are the most gifted, but because these few are willing to work and spend themselves in the interests of others. According to some teachers, juniors and seniors tend to become more self-centered, selfish and headstrong as they grow older. Therefore, they often put up barriers between themselves and parish priests who desire to help them and receive their assistance. Also, some young people say that there are usually no organized societies for young people their age and they do not feel welcome, by reason of the differences in age, in those societies dominated by older members. Moreover, even while in school students have often found a conflict in parish and high school activities. Five days a week a student is kept so busy with school, homework, and school projects that there is little time left for anything else. If a CYC meeting is scheduled, or a discussion club is planned on a week night, or some other parish function occurs, there is a conflict between parish and school. Something is left undone or neglected. And lastly, there seems a lack of carry-over of the indirect and direct preparation of high school to the parish because I do not believe that many students see much similarity between what they learn in school and parish life. They need competent and patient guidance to enable them to make a transition, to accomplish this transfer of training.

I do have a few suggestions for the improvement of this condition. However, I am a little diffident and hesitant to give them for I realize that this is a big problem and certainly needs a wiser and a more experienced head than my own. Nevertheless, here are a few solutions offered by young people with whom I have discussed the question. Some students felt that there should be a well organized induction of high school graduates into adult parish life. Perhaps this program could begin when the senior is still in his last year of school and then this bond would endure after graduation. Also there seems to be a dearth of youth leaders without whom a priest finds it exceedingly difficult to carry on parish activities. Would it not be profitable for the pastor or one of his assistants to try to spot potential leaders and give them a specialized form of training in Catholic Action? Thus they might be inspired to that generosity and self-sacrifice that is needed not only to form organizations but also to keep them going. Moreover, it was suggested that high school faculties and parish priests have occasional meetings and by mutual

understanding of one another's problems they might direct and assist the student to become aware of the need of a twofold loyalty, school and parish. Also through this understanding they might be able to work out parallel programs so that the high school organizations and parish organizations would not seem totally different to the young people. Then, too, if parish priests were invited and would come to high schools more frequently, their very presence would show interest in youth who might thus respond more quickly to parish obligations. Athletic contests, dramatic productions, lectures, panel discussions, school dances, and other social activities form a very important part of the school life of all students. If the parish priests would only interest themselves in these affairs, it would delight the hearts of young people and bring them closer to the church which is made concrete to them in the person of the parish priest. The Catholic high school and the parish priest are needed to help prepare students for parish activities.

## THE CATHOLIC HIGH SCHOOL AND PARISH ACTIVITIES

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REV. ARTHUR M. TIGHE, SAINT PETER'S CHURCH, JOPLIN, MO.

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In most instances the high school is considered a training field for young adulthood, an adjustment for personalities, a fitting of each individual into his own sphere of life. If the high school were this alone, it would be training for that materialistic group which surges through every part of our country, it would be training for self alone, and not for the betterment of all through the individual.

Catholic high schools train for the betterment of the individual and of the whole at one and the same time. Even while the student is in school he is one of an established organization; he is a part of a functioning unit; he is a youth of a parish around which centers his entire religious life.

One may look at the high school then as an independent unit of a parish. The teen-ager can be a very valuable asset to a parish for many reasons. He does not have adult responsibilities and therefore can give more readily of himself in God's service; he has more time than does the man who has a full-time job or the wife who cares for home and children. Along with his approach to adulthood has come a desire to assume responsibility and a need for an outlet for his talent and use of his vitality. He has courage—the courage of the undefeated. With these attributes and under the guidance of the pastor and his assistants, or laymen designated by them, the high school boy and girl are useful parishioners if they but accept their obligations to the parish from which they receive their benefits.

That we may more easily understand how the high school functions as a parish unit, let us place its activities under three main heads—the spiritual life, the social life, and the life of service.

Whereas the school's Sodality, the school's community Mass, its special days of particular devotion and of receiving the Holy Eucharist in a body are a part of the school's training, they are at the same time a part of the parish's spiritual program. Father and son, mother and daughter attend Mass and receive their God together as older and younger parishioners. Sons and daughters recite the "Missa Recitata." Fathers and mothers respond in proud voices and the heart of the parish is kept young and active with its young, while these same adolescents glean the best from the experiences, the devotion, and the example of their elders, and gradually step in to share the responsibilities of furthering Catholic Action.

The choir work is both of a spiritual nature and of a serviceable one. Certainly the junior choir renders a great amount of service to any parish which has a high school, and many senior choir members are not too far from being recent high school graduates. The daily high masses and special devotions during the day rarely can be taken care of by those who are working, yet the high school usually sets its schedule to permit and encourage its students to attend daily mass, and in most cases, events in the parish church and the schedule of the high school are synchronized. Where choirs are composed of girls only, there is usually a parallel for the boys—that of serving Mass and of training younger boys.

With the instructing of children in vacation schools comes also the need of assistance of youth, girls in particular, who may have had special instruction as a project of their sodality, or who, out of generosity, offer their services to the teachers of the vacation schools. Even those unskilled except for their knowledge of their religion are valuable workers.

The high school level is the easiest training-field age since it is at this age that one becomes ready for a sense of responsibility and acquires a consciousness of a need for organized groups. It is for this reason that those adults sponsoring church dinners, carnivals, dances, and parties find efficient help in the high school. Here there is work for both boys and girls. The boys show initiative in constructing booths; the girls are adept in decorating. Both show initiative and originality in forwarding their separate projects, at the carnival, for instance, and the competitive spirit, so strong in young hearts, spurs them on to bring in a little more money than their friends in the next booth.

Youth's instinctive trait of being sociable augurs well for his being the right-hand man of those putting on benefit dinners. Both boys and girls may prove efficient servers but there is a difference between the use of the two groups. The girls perform worthily in the tedious job of preparing tables attractively; the boys, of constructive work, and of running errands, particularly if they work in small groups and have the use of the family car.

Another part-service, part-social field in which the high school-parish unit is in its element is that of entertainment. Plays or singing and dancing provide that opportunity to show off, a quality not quite lost from the childhood stage, but one which is also an incentive to make some money for the church by their own concentrated efforts. The fun of the small social gatherings which it always includes obliterates the thought of the work involved, and at the same time binds the parish youth closer to one another and to their parish.

Parishioners in the high school have many opportunities for performing secretarial work which needs must be done for the priest, the heads of various societies, or for a group project. Letters taken and typed, notices stenciled, bulletins mimeographed is strict school work in practice, but it is also many times parish work in actuality.

Finally there is the very needful social unit. While some of these spiritual and serviceable activities are cared for, in part at least, by the youth's own organization, the CYC, the organization takes precedence in social activities. It sponsors dances, bowling, skating, and various kinds of parties. It paves the way for making of Catholic acquaintances and for solidifying friendships. It provides ample opportunities for developing of responsibility and for the correlation of those characteristics which tend to make good parishioners. This is a high school activity in its membership, but a parish unit.

The priest, pastor of a parish, even with his assistants, has more than a man-sized job to keep the wheels of his parish in running condition. Unassisted he is incapable of the task, if his be a large parish. The layman, serving as a bridge between the human and divine, has, in addition to his profession or his job, a duty to his parish and to the pastor as its head. He is obligated to further Catholic Action, that "master idea of the papacy." He is obliged to be a lay apostle, to fight the secularism which is pounding at the very foundation of Christ's Church.

Since youth must revolutionize the world, since it is they who must fight the Church's enemies and step into the position of parish leadership within a few years' time, since they come constantly into contact with other youth

who wish to change the world and take key positions in life, this youth of our high school and of our parish is a very important parish element.

These high school students are quite frequently looked upon as giddy, non-responsible young animals, too old to be excused for their actions, too young to be respected as adults, and therefore very inconsequential. Nothing is farther from being fair. They are often befuddled, perhaps, and many times their actions seem to belie their having a grain of sense, but they are actually for the most part a thinking, praying, well-meaning group who have potentialities for boosting a parish's morale 100%, and when taken under the supervision of those who can and will train them, they supply an effervescence that will buoy up an otherwise tedious, half-hearted attempt at putting a parish project across.

## PREPARING BOYS FOR PARISH LIFE

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### AIMS AND OBJECTIVES OF CATHOLIC SECONDARY EDUCATION

There is probably more earnestness displayed in the field of education today in this country than in any other activity. The Catholic educator is as interested in this absorbing enterprise as is his co-worker in the public schools. But the Catholic educator must not only keep abreast of times as far as secular education is concerned, he must also give his attention to the primary reason for existence of Catholic schools, namely, as stated in the words of Pius XI in his encyclical on the *Christian Education of Youth*: "Since education consists essentially in preparing man for what he must be, and for what he must do here below; in order to attain the sublime end for which he was created, it is clear that there can be no true education which is not wholly directed to man's last end."

The underlying principles of the educational program of a Catholic secondary school, irrespective of the type of organization or the character of the student, must comprise a Catholic philosophy of education. This philosophy recognizes two main types of educational aims. The primary or ultimate is so to develop the individual that he will be fitted to attain his eternal salvation. But, to prevent education from being one-sided, the Church in her wisdom has also recognized a secondary aim; namely, that through Catholic education students may be prepared to pursue their temporal vocations efficiently in accordance with their God-given talents as members of society.

Catholic education, then, takes the whole aggregate of human life, regulating, and perfecting it so as to cooperate with divine grace in forming the true and perfect Christian.

### RELIGIOUS ATMOSPHERE IN CATHOLIC SECONDARY SCHOOLS

In carrying out the aims of Catholic education, a Catholic high school must have a religious spirit. The administration of carefully prescribed doses of religious theory cannot produce the healthy vigor of Catholic parish life in the pupil. The school must vitalize the religion courses, so that the pupils may be fired with apostolic zeal and become zealous lay apostles in their parishes. Truly, our schools cannot be called Catholic, unless there is a Catholic atmosphere. The crucifix, the religious garb of the teachers, statues and holy pictures have a part in the general effect. The daily recitation of prayers and the assistance at the weekly Holy Sacrifice of the Mass are not devoid of religious significance. Extracurricular forms of Catholic influence, such as annual retreats, Baccalaureate Mass, religious societies, leagues for Catholic Action, and assemblies, stressing the obligations of the parish and the home, have a definite purpose. In general, every religious activity must be designed to aid in the practical teaching and study of religion and must have as its purpose the stimulation of the pupil to grow in the love of God and of his neighbor, to seek his own personal sanctification and salvation by means of a true Christian's life—in other words, a distinct and effective carry-over from what is learned in school to every day life in the home and parish.

The religious practices of the school should not be linked up too closely with school life, otherwise they may appear as part and parcel of school life—as something to be laid aside outside of school. Normal children don't mind doing things of a spiritual nature, provided the means to attain the end be not too hard or inconvenient. Their natures seek ease and comfort. For this reason I do not favor the regular or weekly hearing of confessions or the reception of Holy Communion in the school. These public acts of worship should be performed in their own parish churches, because many pupils outside of school neglect the Sacraments when they do not find the conveniences in the parish to which they were accustomed at school. As a practical example, let me state a case in my own school. During the week of First Friday, we do not have the Holy Sacrifice of the Mass at school. Instead on First Friday we begin school one hour later to give ample time for the students to assist at Mass and receive Holy Communion in their respective parishes. What would the percentage making the First Friday have been, had we heard confessions on Thursday and had the Holy Sacrifice of the Mass and Holy Communion at school? Nearly 100%. Oh yes, only 25% make use of the opportunity to go to their own parishes.

The obligation of the school in the role of religious education is the formation of good habits in the pupil as regards pious practices—such as, daily prayers, attendance at Mass, frequent reception of the Sacraments, recitation of beads, making the Stations of the Cross, attendance at parish devotions and religious societies. Habit can be acquired in only one way—by regulated and repeated acts. I know that modern attitude in these matters has been against regimentation. In this I agree almost entirely. On the other hand no habit worth while can be performed without some regimentation. So I think a prudent amount of regimentation should be employed in educating pupils in pious practices. No regimentation can be almost as harmful as over-regimentation.

Anyone familiar with the training pupils receive in a Catholic high school knows well the emphasis that is put on the religious course, and the many religious activities that take place; knows how much the school stresses the necessity of putting into practice outside the school in his home parish environment what is learned within its walls. We cannot expect, nor do we expect to turn out exegetes nor theologians by our limited course in religion, but we should turn out students who can give an intelligent reason for the faith in them, an intelligent, succinct and absolutely correct explanation of the major doctrines and practices of the Catholic Church of which they are members. In the essentials, the pastor is not, as a rule, disappointed. But if he looks for more, he is sometimes looking in vain. For instance, he complains: why do so many high school boys come to Sunday Mass and insist on standing in the rear of the church during the whole celebration and without a missal, prayerbook or rosary? Why do so many girls come unequipped to do more than sit as silent spectators? Why do so many leave church immediately after Mass without any extra minutes of thanksgiving when they have received Holy Communion? Why do so many high school students show so little interest in attending devotions that are not of obligation—tridiums, novenas, special exercises in honor of the Sacred Heart and Our Lady? Why do they receive Holy Communion less frequently as high school students than they did as parochial school pupils? Would these conditions be permitted to exist in your school? You answer it for yourself. What would you do if you noticed these conditions creeping into your school? The point I have been laboring to make is this—there must be something deficient in our training of the children that the above-mentioned conditions should exist. Are you able to supervise these

children in their parishes and homes? Is the school the sole agent responsible for the education of children? Of course, the answer is emphatically NO. And we shall never have the results expected by a pastor, until he himself is ready and willing to accept from parents their active cooperation and interested share in the religious education of their children by making a serious, frequent and systematic check on the lives of their children outside the walls of the school—namely, the performance of their duties both at home and in the parish.

#### ROLE OF PASTOR, PARENT AND SCHOOL

In the field of Catholic education, there are three distinct agencies, each contributing its share to the education of the child—the home, the church and the school. The church is the fountainhead from which flow out the authority and obligations of the home; and the school, supplementing the educational work of the home, looks to the church for inspiration and guidance. Within the limits of every parish, the one figure who influences both the home and the school, the one person whose duties stem from each is the pastor.

In the point of time, the first agency is the home, for it is not only the "inalienable right" and "indispensable duty" but also the high privilege of parents to provide all that is necessary for the physical and spiritual good of the child entrusted by God to their care. Here the child receives its first and most lasting impressions. Here it encounters the environment that will guide and control its impulses and desires and consequently influence its emotional life. It is in the home that it receives its first lessons for authority, in obedience to law and order and in the formation of good habits.

The position of the pastor in the Church's work of training the child should be more or less indirect; that is, he should work through the parents. Now every pastor knows that all homes are by no means equal. They follow a curve from overstrict and tyrannical parental domination up to the ideal and down to the sad spectacle of those with careless, irreligious and worldly atmospheres. A pastor must, therefore, familiarize himself with the home background of every pupil from his parish. This is not a difficult task, for he should have in his files a wealth of information about each family. It is knowledge gathered from the annual visitation of his parish, personal contacts, visits to the sick and information obtained from his assistants.

Since the high school is an extension of the home and the parish school, the principal of the high school is the representative both of the pastor and the parents. The principal is the agent who must integrate the work of the school and the home with the practice of religion in the church. It is the principal's delicate and difficult task to effect cooperation of each agency in the formation of the true and perfect Christian.

It is becoming increasingly difficult to enlist the aid of parents in their child's educational problems, be they problems of religious obligations, character training, home study or academic deficiency. Most school difficulties arise from the fact that many parents yield to the lazy notion that, when a child's formal education at school begins, they can sit back and let the school take all the responsibility and can delegate to the school their fundamental responsibility for the training and discipline of their children. General meetings, such as parent-teacher meetings, do not generally develop the expected parental response. Parents who need most to work mutually with the school play "hard to get." From experience, we have discovered—no matter how inconvenient or seemingly unjust—suspension from school and a personal interview with the parents has been the solution in making parents realize that they too have a share in the education of their children. In the problem we are facing, I can

speak only of my experiences as principal of a diocesan high school for boys. As a secular priest of the diocese, one cannot help but be mindful of his obligations to and dependence upon the parishes within his boundaries. Furthermore, since all of our secular priests teaching in our schools are in residence at one of the parishes, the teachers are reminded continually by the pastors themselves that they have a sacred duty to instill into the minds of the students a sense of parish obligations. However, at times, no matter what means a school may use to make the student "parish-minded," and even though every opportunity is given to pastors to keep in touch with their children, one becomes discouraged when he finds so many pastors, who like so many parents, sit back and expect the school to take all responsibility. It is no surprise, then, for us to know that in many instances pastors have not even an acquaintance with the high school, to say nothing of an understanding and close working agreement between high school and parents.

#### SCHOOL RELATIONS WITH PASTORS

While the first concern of the pastor should be the training of his children to be religious and of strong moral character and staunch members of his parish, he should not be unmindful of his obligations to check on the intellectual training of his children—how well they are progressing in their school work—whether they are making use of the privileges given them through the sacrifices of the members of the parish—or whether they are wasting their God-given talents.

It has been the policy of all diocesan high schools to keep in close contact with the pastors in regard to registration, discipline and scholastic achievement of their children. Pupils making application for admission to the first year of a diocesan high school may not be accepted without the permission of the superintendent and the pastor. Second, third and fourth year pupils may be accepted by the principal of the high school, provided the student has a written recommendation of the pastor of the parish to which he belongs. At the beginning of each school year, each pastor receives a list of the names and addresses of the children from his parish. If a student should move from one parish to another, transfer to another school or be dismissed from school, the school immediately notifies the pastor.

In notifying the pastors as to the scholastic achievement of their children, we have tried two methods for the distribution of the quarterly reports on the dates established by the superintendent's office. 1) The schools send the reports directly to the pastors for distribution. This method would indeed be the most effective means to make the student "parish-minded." However, its success depends upon the cooperation of the individual pastors. What happens? Some pastors are most interested and are very strict in the distribution. They call a special meeting of the high school boys and girls and personally or through the assistants distribute the report cards. Others announce from the altar that the reports have arrived and that the students should "come and get them"—say, either in the rectory or sacristy without any check other than the reports that have not been picked up. As you can readily see, unless there is a united cooperation among all the pastors in distributing the reports, it would take weeks of continual checking by the school until all student reports had been given out by the pastor, signed by the parents and returned again to the school. 2) Some schools make a duplicate set of reports—one for the pastor and one for the student to take home. The school notifies the pastor as to the dates on which the school messenger, a boy from each parish, will deliver and pick up the reports. Of course, ample time is allowed the pastor, if he so wishes, to announce either from the altar

or at school that a meeting of the high school students will be held for the discussion of reports.

Some pastors do not favor the second method, because they claim that once the student has received his marks from the school, he has no interest in attending the pastor's meeting for the discussion of reports. Then, on the other hand, some students do not attend the meetings, because in many cases they are publicly reprimanded for scholastic failures and even insulted for non-payment of tuition. However, many pastors have used these meetings as a means of getting better acquainted with their students by having a priest in school work give a talk, by inviting the parents and by having a social for the boys and girls.

What happens should a student fail to attend these meetings? In most cases, the next day the pastor calls the principal and gives him a list of absentees and tells him to do something about it. But why doesn't the pastor do something about it? Was it not a parish activity? What can the school do? Nothing other than check the reason for not being present, or if necessary, contact the parents. Is this too much trouble for the pastor or assistant to do? If they did, would not this make the parents and children realize that they have parish obligations?

In his role of coordinator between home and school, the pastor should remember always that he owes a certain loyalty to the school. For the school cannot make its students "parish-minded" without first making them "pastor-minded." Once a student leaves his parish school and enters high school, he rarely comes in direct contact with his pastor. He may see his pastor on Sunday if he should happen to be saying the Mass. But really the only direct contact that a student has with his pastor (or parish priests) is at some parish high school meeting or social activity.

At the beginning of each school year, the school asks the pastor for a schedule of parish activities so that the students may be reminded of their obligations to attend Forty Hours, missions, special devotions, parish meetings and even social activities in the various parishes. Likewise, to keep the school close to the parish, the Baccalaureate Mass is rotated annually among the various parishes of the graduates and the pastor is invited to say the Mass or to preach. Then, again, an open invitation has been extended to pastors (and parish priests) to visit the school to meet with their own students—to give a sermon at the weekly Mass at school—conduct the annual school retreat—preside at graduation and attend the various school activities. The majority of the pastors, as soon as some inconvenience is encountered, consider all these things as time wasted. If the pastors do not wish to make use of these opportunities to come in direct contact with their students, how can the school develop among its students a loyalty to pastor and parish?

As long as this state of affairs is allowed to exist, all emphasis on the school and even upon cooperation between home and school will lead, at best, to but limited results. The pastor is the connecting link between home and school and is in consequence the one best able to remedy this situation. The requirements of the pastor in his role of coordinator between home and school are simply that he be what his priesthood exacts of him—namely, "Another Christ." With a Christlike love for and interest in children, he should unite a sympathetic understanding of the duties and obligations of home and school.

Our task will never be a simple one. No matter what a high school may try to do to instill "parish-mindedness" into the students, we shall always receive complaints from those pastors who are failing in their duties as coordinators between the home and school.

## **SPEECH ACTIVITY AS A MEANS OF DEVELOPING ARTICULATE LEADERS IN THE COMMUNITY**

(Chairman: Rev. John P. Cotter, C.M., St. John's Preparatory School  
Brooklyn, N.Y.)

### **SPEECH PROBLEMS ON THE SECONDARY SCHOOL LEVEL**

**WALTER MULLEN, PRESIDENT  
CATHOLIC FORENSIC LEAGUE OF NEW YORK**

Leadership and speech just about go hand in hand. A good speaker is not necessarily a leader, but a leader must be an imposing speaker.

We all know that leadership is the influence an individual casts on others to affect their actions toward a particular end. The quality of the leadership is in direct proportion to the results of the influence. If a group responds positively, the leadership is good; if the group responds negatively, the leadership is bad.

The value of speech as an integral part of this leadership cannot be overestimated. Ideas and impressions in the work-a-day world of twentieth century America demand an oral expression. We as educators, therefore, in recognizing this fact and in attempting to produce capable leaders must then also accept the obligations of giving our students proper speech training.

In the practical situation of giving this training, however, certain problems exist. In some instances the problems, unless dealt with properly, could not only hamper the training intended but perhaps completely stifle it, so that even with the very best of intentions a particular school might accomplish nothing.

These problems in speech can be discussed in the same three general categories that befit any other school problem; e.g., the student, the teacher, the administration. But when these categories are particularized, we find concrete instances that tender a uniqueness to the problems in speech.

A very basic, fundamental problem that exists with some students stems from a pathological or psychological disorder in the students themselves. In speech these disorders assume the appearances of a cleft palate, tongue-tied, stuttering or stammering to name only the most prominent. We place these under the general category of clinical speech.

The conscientious speech teacher suffers a natural impulse to try and help these students. But a distinct technical training which most of our teachers do not have is required. Unless very careful, the teacher may do more harm than good.

Some of the disorders require medical treatment. All of them require a thorough appreciation of the student's home environment which, as we know, might be the actual cause of stuttering and stammering. A bullying father or a nagging mother has made more than one student a problem. The net result is a challenge which in most instances the average school can not handle. It would be absolute folly for a school to accept a challenge it could not fulfill. We must remember that these clinical disorders result in students of secondary school age, but they are not necessarily secondary school problems; just as

measles is a disorder of students of grammar school age, but yet measles is not a grammar school problem. Completely to overlook the problem, however, would also be unjustified. A particular school might have a qualified technician on its staff. Obviously, that school should care for the student.

All schools, though, do have the responsibility of acting as a clearinghouse. They should recognize the problem, contact the home, and suggest a list of qualified speech clinics which are trained to do the work much better. In this way the school performs a necessary service for the home.

The biggest problem, however, for most of us in a normal school situation is how to get the students interested in an extended speech program. Most of them naturally shy away from speech. We must realize that, if we have the responsibility of giving speech to our students, that responsibility includes more than just offering it to them. It requires us to sell it to them. To this we are obligated.

Of course, we could make it a requirement that all students take speech as part of their high school course. But for some schools that could create a programming and curricula problem which they might be even less equipped to handle.

No, for most school, speech must be made attractive enough for the students to select it voluntarily. That is the problem. There are a number of methods available to us, however, to help meet the situation.

1. We might give school credit for extracurricular speech as some schools do now for music and journalism.
2. We might have speech as an elective where, if the student does well, he receives a slightly higher grade for his achievements.
3. We must initiate a spirit of competition through intramurals and inter-school competitions.
4. We might sponsor individual awards, trophies and medals for the better students and perhaps a trip to another city.

All of this is advertising that will attract students to buy speech. But the schools must realize that we do have a commodity to sell; only we must sell it; it will not sell itself. This brings us naturally to the teacher.

If our purpose in teaching speech is the cultivation of leadership, it most certainly follows that the teacher must first of all, before anything else, be a leader himself. No teacher can give what he does not possess. And this takes preference over even technical qualifications. Those of us who live in speech find that our strongest competition comes from those groups whose moderators are leaders, whose personalities vibrate and inspire their students. They are the ones who can sell their commodity and who attract the students toward them.

It correspondingly follows that, when the teacher is dull, passive, or disinterested, a subnormal achievement is evidenced. No matter how qualified this instructor may be in the intricate finesse of speech, his products will almost always be few in number and lacking that extra spark which is the essence of leadership.

Let us not create the wrong impression, however, by minimizing the technical qualifications of speech. They are vitally important. The teacher should have training either through schooling or experience. But training he must have. The functional problems of speech are part of his responsibility. Voice improvement and control, modulation, phrasing, breathing, platform techniques and all the phases of articulate interpretation that produce a thoughtful, polished speaker are within his scope. The teacher must speak well himself and be able to demonstrate what he teaches.

The third problem, as we see it, lies with the administration. The most qualified teacher can accomplish nothing if the administration fails to recognize his efforts or refuses him the opportunity and the tools with which to work. Severe restrictions on time, students, and money will negate the achievements of the most zealous instructor.

It is true that an extended speech program can be expensive. But the ends of the program far outweigh the cost. No other school activity does as much for the student's well-being in preparing him as an active member in his community as does speech. Money should be available, then, or at least the means by which the speech group can earn its own money.

For very practical reasons the administration and the teacher in charge of speech should actually comprise a team, with the administration willing to be counseled and the teacher equally willing to cooperate. All too often the energetic teacher gets so completely engrossed in his own activities that he fails to see the running of the school in its entirety. As a teacher, he is part of the administration and should, therefore, be interested in the common good of the school as well as his own field.

Leaving class for a particular speech activity will serve as one example to demonstrate the point. There are a number of occasions when this has to be, but there is correspondingly a maximum number of times when it should never be. Never to let an inter-school speech group function on school time would be poor administration. But to let the activities run the school instead of having the school run the activities would reap havoc for any administration.

We, therefore, find the problems in secondary school speech as a means toward leadership to be threefold; e.g., the student, the teacher, the administration. We consider the student as a clinical subject and as a customer to whom we must sell speech. We find the teacher who must first of all be a well trained leader himself as the salesman who must sell his vital commodity. Finally we include the administration which should recognize the value of speech and yet must coordinate speech with other activities for the common good of the school.

These problems which we have very briefly outlined in the paper are being lived each day in the secondary schools of the country. They are being settled in the speech courses which in some schools are part of the curriculum, and in the after-school speech activities—a necessary adjunct to all speech courses. How they are being settled is the scope of the next two speakers from whom you will now hear.

## SPEECH COURSES—AN INTEGRAL PART OF THE SECONDARY SCHOOL CURRICULUM

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Our audience today, I presume, is interested in a few speculations regarding an essential speech course for the secondary curriculum which will train students in effective speech habits. The observations I have gathered together have been controlled by two ideas: 1) Whatever speech courses may be added to the curriculum should be designed to complement our traditional preparatory curriculum, and are not meant in any way to be substitutes. 2) Furthermore, our aim must be better articulation among our high school students, not anxiety over how many speech credits are to be recorded on the permanent record.

In this paper I want to show 1) that educators need not introduce a new and complete program of speech courses in order to have an effective speech program; 2) that a weekly speech program for four years in which the basic elements are taught should be sufficient subject matter to equip the students. However, the speech course is somewhat of a minor issue for it must be subordinate at all times to the coordinate sympathy of the faculty.

The dominant tone of schools in this association is that of supplying as much of a liberal education background as time and conditions permit. Consequently, we are interested *not* in a speech department which offers one-semester and two-semester courses in everything from how Demosthenes learned to be a public speaker to how to dress for colored TV photography, but interested in students who desire knowledge of speech in order to have the power to give oral expression to their ideas. A high school which offers a series of speech courses to the extent that speech appears to be a major in the course of study is certainly distracting the student from the traditional subjects for which there is no substitute.

It might be well to mention that an impressive set of high school speech courses will hardly accomplish the job in speech that I am going to propose. In setting the goal which speech courses are to attain in high school, we must first recall the general goal of the traditional Catholic secondary school.

A general statement of this goal is to learn to think and to be articulate in speaking and writing. Any deviation from this pattern would represent a watered-down approach to speech training and a rejection of, or a passive attitude toward, the goal of the traditional secondary education. Any effort to emphasize speech courses at the expense of the core subjects would entail a reversal of our scale of values, or possibly it could invalidate the importance of our goal of education—the liberating of the mind.

I often see signs of false emphasis in the highly organized interscholastic tournament-type debate contests. All too often the type of thinking done is limited to the debate topic as if it were an isolated problem with only accidental relationship to men, history and culture. The student's ability to think is not necessarily dependent on his power of articulation, but I doubt very much if this association is interested in developing oral communication without first placing proper emphasis on thinking.

The success of any proposed speech program depends upon the attitude and the point of view of administration and the teachers. Naturally, there

must be a somewhat unified belief in, and feeling for, the necessity of developing skill in the expression of ideas. Furthermore, the instructors must be charged with the idea that the speech process is not an isolated skill, but one depending upon the control of the store of knowledge, presence of body as well as mind, power of integration and association, awareness of values, the voice physiology, and of course, the psychological factors. In other words, the speech process has no physiological headquarters; mastery of any one body of subject matter does not assure us of a speaker; nor does a grade of ninety percent in a semester course on art and speaking assure us of the articulate student. The instructor and student must have a total awareness that a speech course offers nothing more than the technique which later has to be applied with consistent and determined effort in order to be articulate.

It appears to me that a speech course belongs entirely to the realm of the practical. Any attempt to offer speech courses for the sake of speech will create the very familiar and futile attitude which has marked generations of college arts and letters students.

Hence, the instructor must be charged with the idea that a speech course consists of training students to be articulate—to say intelligibly what they are thinking; to say with their vocal organs what they are thinking *as they are thinking*. The instructor with this attitude of enthusiasm toward his course will be immediately accepted by his students. Students have a strong interior urge to unfold their ideas but very often they have a *complex fear*. This fear often keeps them in a state of inhibition until the encouragement, enthusiasm, and conviction of the instructor proves to the students that their personalities will suffer if they do not liberate their power to communicate ideas. This particular work of the instructor could be called motivating experience—a condition of mind which every successful instructor and the corporate faculty should develop as a matter of conscience. The faculty, which almost by instinct realizes that, whenever there are students in its environs, it is by vocation teaching and inspiring, has the attitude which is destined to implant that vigorous desire in the student body to conquer techniques and subject matter with honors and delight. Should this spirit not exist, and the faculty believes that its job is completed when the bell rings or when the textbook is closed, then the student body will be apt to measure its accomplishment by credits on the permanent record.

On the secondary level the speech courses should have an inspirational quality which modifies at all times the information of the course. The theory of the course should be subordinated to the practical values. It is very common to find students rationalizing to avoid speech work. In this instance speech theory is useless unless it is accompanied by the inspirational or psychological power of the teacher.

Since the power of oral expression is learned and is not a gift, there is all the more reason for emphasizing the teacher-attitude which must be dynamically practical, or for the need of a better working explanation, it could be called the teacher-attitude of guiding or motivating experience.

With this idea of *guiding experience* well in mind as an approach, we are now prepared to suggest a speech course for the secondary curriculum of the average high school. Whether its enrollment is one hundred boys or one thousand, or fifty girls or fifteen hundred makes no essential difference.

I would suggest one hour of speech work each week for four years as a means of shaping the desire and zeal of the student body to improve oral speech habits. Any other courses which might be offered in speech such as debating, radio speech and the like should be electives, and I do not think

that the school should make this type of speech course compulsory for all or for any one class, particularly where the minimum speech work of one hour a week for four years is in practice.

If the school schedule is such that there is no time for the one hour of speech each week, I suggest that the hour be taken from the time allotted to English composition and literature. I am well aware that the use of the English class time for speech training has been a wish of many educators for years and that the plan has met with very little success. It appears that the plan has failed for want of the proper teacher-attitude and sometimes for want of administrative conviction and organization.

For the success of this program there must be the dynamic teacher-attitude which we have already discussed. A specific day must be regularly given to speech theory, not speech or literature depending on the extracurricular activities of the school, and the daily disposition of the instructor, or the proximity of a speech tourney which will award a sweepstakes trophy—but to speech alone.

This course will not fail because it meets infrequently (once a week); but it will fail if it is mistreated, canceled, postponed, or just banished from the period except for the last five minutes when some general comments are made about next week's work. The infrequency of class sessions can, perhaps, delay progress in speech, but it should be no reason for the failure of the plan. After all, learning to be articulate is not a semester project, but a daily project, successful only if the instructor-attitude of the school stimulates the student body by emphasizing the necessity of effective speech habits. Since speech classes cover theory for the most part, it is obvious that it is not *more* classes we need but more guided experience. In other words, if the demand for oral expression is created and if this demand runs through the school day and is not limited to the forty-minute speech class, then the general tone of the student body will be appreciative of the necessity of oral expression. A plan, very similar to this idea, was expressed in the *Quarterly Journal of Speech* by Wm. S. Shields in an article called "An Integrated Speech Program at Annapolis." In the Annapolis plan of integration all professors of the English, history, and government departments are united to create a desire among students for consistent effort to improve oral expression. Mr. Shields says, "All courses of the department stress continual cultivation of good speech habits."

I learned that the Detroit high schools' minimum speech program is built around the one-period-a-week idea which I have suggested. A detailed account of the Detroit system is available in the *National Education Association Journal*, September, 1947, in an article called "We Teach Speech in Detroit" by Rupert L. Cortright. While speaking to the Director of Language Education for the Public Schools in one of our largest cities, I learned that the Detroit plan was effective where the administration and teachers were in sympathy with the need of oral communication training.

The content of the speech courses for the first two years should cover the nature and value of speech, gestures, and voice. The third and fourth year courses should study the types and organization of speeches and the speaker's psychology, this latter including persuasion, conviction, and audience control.

There is probably no secondary school which has not contemplated and taken action in providing students opportunities to speak both in and out of the school. Such organizations as the High School Speakers' Bureau or "a speech from every student" campaign are not generally successful. The scope of such programs is far too vast and often too unreal for effective

growth. I say unreal because such organizations are often projected into school life without proper timing. The introduction of a speakers' bureau into a school should not be separated from life. Let us recall also that the school might capitalize on the fact that human beings respond to enthusiasm and challenge, and that the communicating of ideas or the giving of oneself is a noble challenge. Hence, the speech program I have suggested will be effective to the degree that there is a unified sympathy among the faculty for challenging the students to oral communication of ideas.

Students are prepared for a speakers' bureau program only if good speech habits have been cultivated in daily recitations, discussions, social contacts, club and class meetings. When and only when speech habits are developed in this way will there be the sincere interest in the larger and more formal speech activities such as oratory, debate, and radio speech. However, the degree of sincerity and interest will depend on that all-important coordinate sympathy of the faculty, marked by enthusiasm and conviction, for the place of speech training and emphasis in the daily life of the high school student.

## CO-CURRICULAR SPEECH ACTIVITY—A NECESSARY ADJUNCT OF THE SPEECH COURSES

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We live in a world of speech. The telephone, radio, and television have superseded the written word. People are swayed by what they hear. The communist stands in Union Square, speaks commandingly to the underlings, and new members swell the communist ranks. The atheist speaks with the man of little faith, scornfully denouncing religion, and one more creature forsakes his Creator. Speech is power. As educators we have the obligation to impart this powerful weapon to those who look to us for guidance. If our students are to take an active part in the world that is theirs, Christians in a community where Christianity is often weak, then we must give them the means of communicating the truth which they have. That means is the power to express convincingly what they know is right.

Formal instruction is not enough. Benefits which can be derived only co-curricularly are essential. Whether speech is an integral part of the program, or whether it is at one or two study periods a week on a non-credit, non-grade basis, or whether we have the unenviable situation where no speech during the school hours is possible, co-curricular speech activities are most essential. It spells the obvious to say that, where speech courses are provided in the curriculum, co-curricular speech complements the work most practically; where it is not taught, co-curricular activities to some extent take its place.

Some of the many co-curricular activities are speech tournaments, debate meets, panel discussions, town meetings, and student congresses. Such activities are necessary; the reasons are many. Co-curricular speech helps the student overcome self-consciousness, makes him an effective speaker, invigorates his school spirit by fostering a sense of cooperation. It broadens his social contacts, attains for him a more mature attitude, increases his interest in current and government affairs, and most essentially trains him in the art of thinking logically and thoroughly. We believe such qualities make articulate leaders out of potential ones. Now, if this reads like an Horatio Alger story, perhaps our experience in the Pittsburgh diocese will better demonstrate these points.

Four years ago in Pittsburgh, we faced the situation of approximately fifty diocesan high schools having no more definite a speech program than a sketchy section of the composition and grammar semester of English termed Oral English—book reports, artificial memorization of antiquated speeches, spasmodic efforts at panel discussion. Along with the classroom “speech” a group of Catholic laymen offered medals to the winners of an annual oratorical contest and an annual debate.

To remedy the dearth of speech training, we attempted putting speech into the curriculum. We met with insurmountable obstacles—speech plus health, gym, art, music, guidance—and the solids, too! Schedule organizers cried for mercy! Revamping the English course of study by working a six weeks’ speech unit into each year was a start, but no entire solution by far.

At about the same time, four diocesan high schools belonged to the National Forensic League and followed an active program of weekly tournaments—either the five types of speech: memorized orations, humorous and dramatic

declamations, original oratory, extemporaneous speaking; or practice debates, or student congresses. We noticed the speaking ability of the members become more facile; we watched the enrollments of each school increase as the enthusiasm spread, and we decided to investigate the possibilities of many more diocesan schools becoming members.

The first obstacle to confront us was that the National Forensic League, an honorary society, was open to only 500 chapters in the nation. We were assured of welcome and membership as openings occurred, but at best it would mean membership only in a very limited sense and at a very slow pace. As a result of numerous speech, congress, and debate demonstrations by students of the four diocesan N.F.L. schools, so much interest had been stimulated among non-members that the forward looking schools were clamoring for the same program. There was literally nothing else to do but organize a comparable organization among ourselves. We obtained the full approval and to this day hearty support, of our very able Superintendent, Father Quigley, and the Catholic Forensic League of Pittsburgh was launched! Multitudinous were the details—drawing up the constitution, establishing fees, convincing recalcitrant pastors it wasn't "a lot of tomfoolery," answering telephone and written inquiries on infinitesimal points, securing the services of a reliable recording secretary, assuring timorous sisters that yes, they could train their students; that no, they themselves didn't need special training—at least not yet. Most of them were English teachers with an interpretative sense already developed. Now as the League moves along smoothly, consistently increasing in size and quality, all the past has blended into dim and somewhat amusing memories.

Today the Catholic Forensic League of Pittsburgh has a membership of forty high schools and about 1,950 members and degrees. Because the League has virtually mushroomed, it is impossible to hold frequent tournaments where all the schools may be present. For workability, we have divided the League into three sections, geographically, with each section including from ten to fifteen schools. Every Sunday, in each section there is at least one speech and one debate tournament, to which schools may send ten participants in speech and a four-man debate team. Each Sunday there is the potential number of five hundred students who could participate in co-curricular speech activity if they and their coaches desire. Needless to say, with the pressure of school work more heavy at times than it is at others, that number is not always realized; yet again, there are times when it is surpassed. As the tournament season nears the finals, there is aroused stimulation for all the practice possible, or as it nears its close, there is great eagerness in amassing the quota points for the year. Annually, the speech season closes with all the schools meeting for an elimination and final contest. First place winners receive a trophy for their school, and first, second, and third place winners are awarded medals. Debate semi-finals occur sectionally with the two top schools in each section competing in the finals. A school trophy is given to the winning team, and medals to all the finalists. During the year we hold frequent inter-school student congresses, or legislative assemblies, where, in strict accord with parliamentary procedure, the students participate as senators or congressmen, go into party caucus to elect their presiding officers for the day, work in committees, and formulate, discuss, and vote on bills and resolutions. Annually these practice congresses culminate in a two-day joint congress where awards are given to outstanding speakers and presiding officers, and a trophy to the school having amassed the highest total of points. Socially, the C.F.L. sponsors an annual banquet and dance in the fall, and a picnic in the spring.

Recently, the National Forensic League extended its policy to embrace an additional one hundred schools throughout the country. Because the Pittsburgh C.F.L. schools had been operating on a plan modeled after and approved by the National League, and because they were already participating in tournament activities, many of the Catholic high school applications for charters were immediately granted, and at present, the Pennsylvania chapter of the National Forensic League, largest in the country, includes thirty-eight schools, and of these thirty-eight schools nineteen are Catholic schools. Diocesan high schools with memberships in both N.F.L. and C.F.L. maintain a doubly active co-curricular program, for N.F.L. activities are scheduled for Saturday and C.F.L. for Sunday. Despite such activity, it is rare for a student's scholastic records to drop. Members of both N.F.L. and C.F.L. must, by rule, maintain an 80% average, or they may not participate in tournaments. This stipulation is often a spur for renewed scholastic vigor.

Speech tournaments, debates, student congresses—weekend after weekend—are they really worth the time, the weariness, the foregoings of personal plans? The "proof of the pudding is in the eating"; co-curricular activities are not only "worth it," but necessary for the full development of the student—particularly the student with the ability for leadership.

To return to the reasons for co-curricular activity as necessary and to elaborate somewhat: First, co-curricular speech activities help the student to overcome self-consciousness and to develop self-confidence. Granted that not all students react in the same way, there is a need for the five types of speech. We don't expect to send Hollywood a Jennifer Jones because a student does a scene from *Song of Bernadette*, or radio a Marie Wilson after a cutting from "My Friend Irma," or the world a second Bishop Sheen after a memorized delivery of one of his sermons, but we do accomplish a great lessening of self-consciousness. I have seen pupils almost terrorized by the ordeal of reporting on a book before an assembled group. Give the student a characterization she feels and understands, a humorous or tragic cutting from a play, and she forgets completely she is "Suzie Q" in an effort to recapture *Mary, Queen of Scotland*, Teddy in *Arsenic and Old Lace*, Milton Berle, Dr. Faustus, or Shakespeare's one or three witches. Entering into this type of speech activity frequently, she overcomes her personal fear and eventually assumes her individuality gracefully—even if it is after four years.

There are others who have all the potentialities of good speakers, but none of the courage. One very bright student with a tremendous power for organizing her thoughts and an equally tremendous condition of knees knocking, finally forced herself to take part in the co-curricular speech activities, for as she put it, "All the class leaders were doing it, and I wanted to be a class leader"; a goal she has most conspicuously attained in her senior year, as well as being a first place winner in both N.F.L. and C.F.L. extemporaneous speaking contests.

There is small reason for a detailed citing of examples; each person present could add to that list. It is sufficient to remember the adage, "Nothing so helps success as success." We cannot measure the inestimable stride in a student's development that an honest sense of accomplishment gives him. He knows when he has been able to express his thoughts in a clear, orderly way, and with proper emphasis. He is aware of a job well done; and this thrill of winning, of achievement, gives him poise with his own group, even with strangers, and awakens him to the realization of his God-given abilities.

Secondly, effective speakers are made, not born. Speaking is a skill we learn by doing. Weeks of theory in the classroom have less practical training

value than one three-round tournament. I have heard students speak in the first round of a tournament in a muffled monotone, with unsure delivery and worse posture; and again in the third round—only this time, there is animation in their voice, definiteness in their speech, and positiveness in their manner. All because their opponents had those traits. They had heard all this in the classroom, but what really "sold" the theories to them was the effectiveness of delivery they witnessed. There is no situation where it is more true that "we imitate what we admire." By speaking clearly and distinctly, the student has learned to retain the interest of his audience.

Thirdly, co-curricular speech activity fosters school loyalty and gives impetus to the spirit of cooperation. The student learns school life is not just a matter of a five-hour day five days a week. He sees week-end forensic activities as a means of making his school better known as well as profiting himself. If his school has the reputation of being "on top," he exerts all his energies to keep the title former students have merited; if it isn't on top, his energies may put it there. He learns to work in a group, first with the members of his own school—the winning *team* idea. From there, he learns the value of *friendly* competition. It's more fun to win with everyone's good wishes than to antagonize your opponents. It is almost inevitable that you lose sometimes—which is not a source of defeatism, but rather a spur for further research or more effort. His good sportsmanship brings credit to the school and immeasurable character training for himself.

Fourthly, co-curricular speech activity broadens the social life of the student by presenting a host of new acquaintances and by revealing the possibility of intellectual pursuit as diversion and pleasure. Since most of our schools are segregated, we find tournaments an excellent way of having our Catholic boys and girls meet. Frequently, the Catholic high school is small, and sometimes when it represents only one bracket of society, it is too provincial. The student meets pupils from other parts of the city—from public schools also. He rates himself with students from other schools and knows the stimulation of an interchange of ideas. Frequently these contacts destroy prejudices. The contestants master the social grace of meeting people easily—coaches and judges as well as those their own age.

Fifthly, participating in co-curricular speech activity, the student develops a maturity few high school experiences can give him. He begins to want, to seek, and to appreciate criticisms—from his coach, his companions, his opponents, his judge. His attitude changes from an emotional hurt as his faults are pointed out to an intellectual attempt to better himself. He learns to interpret the reaction of his audience; he appreciates individual likes and dislikes. His experience has taught him there is more than one way to persuade, to entertain; he changes his tactics when necessary.

Sixthly, finally, and most important, leaders must know how to think; they must think rapidly, consistently, logically. Speech training helps develop such power. A student writes an original oration. He follows certain steps in the process. His choice of subject is arbitrary, but when he makes that choice, he ascertains what problems he will set forth, what solutions he will offer. If he veers from his original plan, his oration lacks definiteness and will not survive competition. In extemporaneous speaking the student chooses three topics at random and prepares to speak on one of them. Time is limited; often facilities for research are. The only way he can do a creditable job is to have had previous learning and knowledge of such matters. The same condition prevails for student congresses in which timely bills and resolutions are considered. Unless the student has, or develops and maintains, a consistent interest in current affairs, his extemporaneous speaking is "all sound

and fury signifying nothing." A good debater, though rare, can be trained. He must learn to think through a problem, to consider the pro's and con's; to avoid assumption, to find evidence both for his own contentions and against those of others; to refute ably mere assertion rather than gullibly to accept it; to hold tenaciously to well-founded beliefs even in the face of opposition; to concentrate under the pressure of competition and time limits; to detect generalizations and fallacies in reasoning. Debating increases a student's ability to grasp the point quickly; he understands more readily. The converse is equally true—he can make himself understood more quickly and easily.

Generally speaking, co-curricular speech activities stimulate the student to a greater interest in the world around him. He becomes more investigative; he is more concerned with going to the core of the truth than skimming the surface. The play of wits intrigues him and he searches eagerly for fundamentals. When his talents are carefully channelled by a teacher keenly aware of the role the teen-ager will soon play, there is no telling the power for good he may wield. Educationally, it is significant that most faculty members, whether or not they are personally concerned with speech instruction, find in the student of speech a heightened quality of class research, a general improvement in class recitation, and a conspicuously increased vocabulary with which to express their but recently latent ideas. They wholeheartedly recognize that in a Catholic sense co-curricular speech experiences prepare the student to express ably Christian attitudes. With Father Keller, M.M., all of us who attempt to prepare Catholic students to speak their truths follow his motto, "It is better to light one candle than to curse the darkness." Let us regard each of our pupils as one candle we light when we help him become an articulate Catholic dispelling the darkness of error.

## CATHOLIC SOCIAL CONDUCT OF HIGH SCHOOL STUDENTS IN THE COMMUNITY

(Chairman: Very Rev. Thomas A. Lawless, O.S.F.S.  
Salesianum School for Boys, Wilmington, Del.)

### A CATHOLIC SOCIAL CONSCIENCE FOR COMMUNITY LIVING

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A Christian who attempts to live in the world isolated from its currents jeopardizes his salvation. A Christian who compromises his principles and adopts the standards of the world assures his damnation. Only the Christian who strives to change the world fulfills his destiny and guarantees his eternal happiness. Isolation is mediocrity; compromise is destruction; in dedicated, intelligent activity alone is salvation. The Christian is called to a vocation of divine discontent, to the restoration of all things in Christ.

This must be accomplished by specifically Christian action based on Christian principles applied through Christian motives. It is the vocation of the Christian to mediate between the spiritual and temporal orders. He must stand as a bridge between the essentially sacerdotal body of the Church, which is the means and the environment of man's integral salvation, and the essentially secular, this-worldly body of secular society wherein man is ordered to a temporal goal which is the attainment of his human perfection. The Christian must penetrate, mold and control the temporal order by an essentially spiritual and religious activity that will put the temporal environment at the complete service of Divine Providence for the salvation of mankind.

To Christianize the world, to dedicate all of life to the service of Christ, means to penetrate all of everyday living with the spirit of the example and teaching of Christ. Now this is a divine work, assigned to human beings, to be done with the help of divine grace. The fulfillment of this vocation will be had through practical human actions directed by man's intellect and will according to the divine norms of Christian life. The task of applying these norms to practical individual actions is the function of the Christian conscience which is the channel whereby Christ is brought to the world through the practical judgments that guide the lives of His followers.

The Christian conscience is the most important personal equipment men have to make them instruments for the invasion of the world by the Incarnation. Obviously, no merely human norm of action will suffice for this task. The Christian conscience must be superior to the natural conscience in order to be proportioned to its function. And so it is. The Christian conscience is distinguished from the natural conscience by addition rather than by opposition. The Christian acts as a man, and also as a son of God. The Christian acts honestly for the natural goals of this life, and also supernaturally for divine life. The Christian obeys the natural law, and also the divine and ecclesiastical laws as well. The Christian must practice virtue according to the rule of reason, and also according to the rule of faith.

Thus the Christian conscience is superior to the natural conscience in its object which is supernatural, in its motive which is divine charity, and in the rule of divine and ecclesiastical law which it reflects.

The value of a Christian conscience is immeasurable. St. John Damascene states that ". . . nothing is greater than for God to become Incarnate" (*De Fide Orthodoxa* iii, 1). From this it follows that nothing is greater for an individual than to be a Christian. And nothing is greater for society than to be Christianized.

What precisely should distinguish the Christian in community life? To answer this, we must reflect on man's natural relation to society.

Man is naturally a social being. He originates and grows in the familial society. He lives in civil society. He sanctifies his life in and through the ecclesiastical society. He tends naturally to perpetuate and fulfill himself in the familial society from which he originated. Man is at once the constituent, the common denominator and the goal of all society. Man's natural milieu is social, and his social nature is a declaration of his dependence upon others. All that he does has social implications. If he is to live as a human, man must be well ordered to society. And because grace perfects and does not destroy nature, man must work out his supernatural vocation as a Christian in the environment of society.

Now a haphazard and periodic ordering of man to society will not suffice for human living. Society is a constant and ever-present factor in life, and man must have a constant and permanent social attitude and behavior. That is to say that he must be properly habituated to social living, and this habituation is the result of the virtues of charity and justice in his life. All of living is comprised in knowing and loving and doing and making. Just as man the knower needs virtues to direct and perfect his intellect, so man the lover needs virtues to regulate his desires and actions. There must be order in knowing and making, and there must likewise be order in desiring and doing. Now the establishment of order in human life is the work of the moral virtues, the first of which is justice which is the basis for a Christian social life.

The Christian must return to God through words and works that affect his fellow men. These words and works must be regulated according to the rights and duties of every individual and of each group in society. It is the work of justice to establish, preserve and respect the rights of men according to what is due to each one. It is not possible to conceive of a society without justice, and, because man is naturally social, it is not possible to conceive of the true Christian who is not just.

Justice is an habitually constant and perpetual will whereby a man renders to everyone what is due him. Justice regulates man's relations with every being capable of having rights, from his most remote neighbor to Almighty God. A virtue that regulates such a wide range of action must have many parts, and justice has its full complement. Commutative justice regulates the rights and duties of equals; legal justice regulates the relations of individuals to society, and distributive justice safeguards the proper distribution of benefits by society to its members. In addition to these principal parts of justice, there are many virtues annexed to it which guarantee the fulfillment of other duties not included in the purview of the main divisions. Religion governs man's duties to God; piety his debts to his parents; patriotism his duties to his country; while respect, truthfulness, gratitude and affability are parts of justice providing for the more refined aspects of human relations.

For all men the duties of justice are regulated according to the dictates of right reason, and for the Christian these natural norms of justice are elevated and perfected by the divine rule of justice known by faith and formed by charity. This latter rule constitutes the supernatural virtue of justice, and it is this virtue that must regulate the Christian conscience in social living.

The formation of a Catholic social conscience for community living is certainly one of the principal goals of Catholic education which seeks to prepare man ". . . for what he must be and for what he must do here below to attain the sublime end for which he was created" (Pius XI *On the Christian Education of Youth*, NCWC translation, Washington, D.C.: p. 4). In a special way, the formation of the Christian conscience is a goal of Christian schooling, because the moral principles which conscience translates into action can and must be communicated by instruction. There are many moral perfections demanded for Christian living which cannot be had through schooling. All schooling is education, but not all education is had in schools. The school is essentially a limited factor in the total educational process, and it is the distinctive and proper function of the school to train the student ". . . in the arts and sciences for the advantage and prosperity of civil society" (*ibid.*, p. 29). Consequently, the school enjoys no special rights, and indeed, suffers many serious disabilities, in the field of moral education. The school is an artificial society with an extremely limited purpose, and it does not even provide a very extensive opportunity for the practice of many moral virtues.

It is the principal duty of the school to insure that the student know the moral principles that should regulate the Catholic conscience. The actual practice of justice and charity in community life is directed by prudence which cannot be communicated directly by teaching. The perfect practice of Christian life must be secured by self-determined action under the direction of several agencies of education, all of which must cooperate for the total educational effect.

It is clear that the school bears the principal responsibility for the intellectual formation necessary to the perfection of the Christian conscience. A detailed analysis of the exact methods for securing this goal is the subject of my colleague's paper. Here it will suffice to show some of the elements that must enter into the schools' endeavors to form the Catholic conscience.

From the academic aspect, the most important single element in the formation of a Catholic social conscience is sound and orderly instruction in the natural and supernatural principles that must regulate Christian thought and action. Now the actual fulfillment of the dictates of conscience is the work of prudence, which is aptly called "wisdom in action." This virtue cannot be communicated directly and is not among the proper and specific objects of Catholic schooling. But prudence has its roots in the intellect, in the realm of practical and speculative wisdom. Now this wisdom in the intellect can be communicated by instruction, and it is a proper and specific object of teaching in the schools. We do not speak here of the wisdom of philosophy which is the highest norm and directive of the natural conscience. We speak of that superior wisdom of theology which is the highest, most noble and most certain perfection of the mind that can be acquired through human endeavor. Theology is a sharing of the Divine Wisdom based on faith, and it is acquired, elaborated and communicated by academic means. Its function is threefold: 1) to defend the principles of faith; 2) to deduce conclusions from these principles; 3) to judge and order all reality in the light of faith and in terms of the relation of all reality to God.

Theology is not only a speculative wisdom concerned with knowledge, but is at once pre-eminently practical, concerned with directing human actions to God. Here, then, is the greatest contribution the schools can make to the formation of the Catholic social conscience—to communicate to our students the wisdom of theology. Here alone is the academic foundation of that theocentric world-vision that makes it possible for the Christian to direct his life intelligently according to the example and teaching of Our Savior.

The theological basis of Catholic living must be communicated in the schools not only in courses in sacred doctrine, but in other disciplines as well. Sociology, economics and other subjects must be taught in subordination to theology, which alone of all human disciplines has the competency and the right to judge of their principles and conclusions. Without a well-ordered theocentric curriculum, without a careful and orderly presentation of theological wisdom, it is impossible for the Catholic school adequately to discharge its part of the task of forming the Catholic social conscience.

It has been argued that there are many excellent Christians who never were taught theology, but this is simply to cavil at facts that will not be submerged by specious reasoning. All sound conclusions based on faith and all judgments that truly reflect the faith are essentially theological judgments and conclusions. The Christian life is not possible without such judgments and conclusions. Now for the majority, these matters are learned haphazardly as the knowledge happens to come along. But such fortuitous gathering of knowledge will not do for the schools. In school one is not supposed to learn things as they happen to come along, but precisely as they *should* come. Therein lies the essential difference between a well-ordered Christian curriculum and a hodgepodge. The schools are expected to communicate ordered knowledge, and the only truly ordered knowledge of God and of things in relation to Him that can be communicated by academic means is the wisdom of theology.

The ultimate judgment about whether or not we are performing our appointed task, which is to impart an orderly knowledge of the principles of Christian living, must be sought in experience. Do the products of our schools reflect such training and such convictions in their attitudes and actions? To answer this question adequately with statistics is beyond my competency and my present purpose. But I appeal to your own good judgment for an answer. Are the social attitudes and behavior of the Catholic graduates you know a commendation or a condemnation of our methods? Remember that our products are supposed to be followers of Him Who came to cast fire on the earth. And what have they done and what are they doing to enkindle it? The society of our day is secularistic, and what has become of the leaven of leadership that should be working to change the mass? If changes are indicated (and who would deny it?), then let them be made without fear and in true proportion as they are needed. If great changes are called for, then let them be made with a holy violence. For the Kingdom of Heaven is at stake here, the same Kingdom that will be taken by violence, for only the violent shall bear it away.

## THE PROMOTION OF THE CARDINAL VIRTUES IN STUDENT COMMUNITY CONDUCT

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SPRING HILL COLLEGE, MOBILE, ALA.

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A guest lecturer, I understand, has certain privileges, and one of them is to make a slight change in the title of his paper. If this be so, I would like to shorten the rather ponderous but certainly adequate description of what the obviously philosophical members of your program committee expect of me. I would prefer to call my rather random remarks and suggestions simply "Utopia Revisited." In this way you know at the outset the modesty of my expectations. Without being cynical any more than St. Thomas More was cynical in naming his ideal commonwealth, I am still realistic enough to know that even the best programs of reform are only blueprints with which priorities and other everyday difficulties can play merry havoc. This in no way prevents me from wishing that it could be otherwise, that all our students through our teaching and example would approximate the description which our great alumnus, the saintly chancellor, gives us of his Utopians: "They embrace chiefly the pleasures of the mind. For these they count the chiefest and most principal of all. The chief part of them they think doth come of the exercise of virtue, and conscience of a good life." Thus the dream. As for the reality—some experience with the same sorts of young people with whom you have daily dealings leads me to say that you will be very lucky indeed if before the close of the school year the numerals '52 are not painted on your driveways or buildings, and if your senior prom passes off without some aftermath of misgivings.

As school administrators all of us keenly—perhaps at times too keenly—feel the stake we have in the reputation which our students enjoy in the community. At the least public manifestation of adolescent immaturity, we declare that the honor of the school, perhaps even the fair name of the parish, is besmirched. How prone we are to overplay the role of Caesar's wife! This has both good and bad effects. One bad result of the supersensitive attitude is that not infrequently we invoke the ethical principle of the good of the whole to consign the youthful offenders to the tender mercies of some other agency, academic or penal. Thus we protect our spotless reputation, but we miss the chance to do a lasting job in education. The happy result of this same preoccupation with the good repute of our student body is to foster a genuine interest in any and every device that promises to raise the general level of student conduct. Of such devices doubtless the most well tried is a set of school regulations. Often these embody the experience of years and reveal the history of the school much as geological strata embalm the history of the planet. Their usefulness otherwise is not so apparent. Even the best codes have to be revised now and then by omission as well as by addition. And then their enforcement is likely to be a continuing problem unless the purpose of each regulation is clearly seen to be the common good, and compelling motives for their observance are provided.

The great alternative, or at least supplementary, device for promoting good student community conduct is of course the inculcation of those habits of will and mind which will produce at the right time and place those acts and those omissions of act which the regulations try to spell out in detail. Here

in germ is the case for the systematic and strenuous teaching of the *virtues*, particularly those that are called cardinal virtues, because around them all the others are hinged—prudence, justice, fortitude and temperance.

Since the days of Aristotle these virtues have vindicated their pedagogical advantages as materials for teaching. They are positive rather than negative; they lay out a program of action that is challenging to the best within us. They can be shown by reason to be entirely befitting man at his best—and this is peculiarly appealing to the modern youth whom we wish to win to their practice—each corresponds to values that are all but axiomatic—clear thinking, fair play, courage, and self-mastery.

Probably the virtue which appeals most to our modern youth is *justice*. Whatever the explanation may be, our teen-agers seem to manifest their strongest indignation when there is question of unfair discrimination of any sort. Perhaps this is the reason why race relations and world government were found by the recent *Time* survey of our younger generation to be the two subjects upon which young students most easily wax wrothy (11/6/51). The same tendency is manifest in the difficulty experienced by our young scripture students in grasping the parable of the laborers in the vineyard. They are notorious sticklers for strict mathematical distributive justice. It is plain then that for good pedagogical reasons, justice should take the primary place in any course on the virtues.

Justice has the further advantage for our program of displaying social possibilities in its very definition as the "moral virtue inclining the will to render to everyone that which is his due." It is worth while pointing out from the beginning that in the Christian pattern justice regulates our duties to God as well as those to our fellow men, since religion itself is merely the discharge of our patent debt to the Creator by rendering to Him our need of adoration and service. Social worship thus becomes not the invention of pietistic teachers but the simple recognition of one's primary duty in justice—something that cannot be omitted by anyone who wants to be foursquare in his relations with the Almighty.

Still it is in the individual's dealings with his fellows that justice will find its most difficult and challenging exercise. Here it is all but impossible to burke the immediate occasions of justice which school life presents. Yet, of course, it can be done. It is so easy and so soothing to the conscience to pass resolutions of censure against injustice meted out to persecuted bishops in the Iron Curtain countries, while blinking at the everyday discrimination against minority groups in our own community. Who does not recall the Catholic high school sweaters pictured in the camera record of the Cicero disgrace?

To cite only a few of the more common applications, the respect for property, public and private, so openly flouted by teen-age vandals can be shown to be a matter of commutative justice. Students who are not brought to see this in practical context during their formative adolescence are not likely to prove scrupulous later on when it comes to defrauding their government or ignoring their obligations for the public welfare. Similarly the favoring of one group of fellow students by reason of common membership in a clique or fraternity can hardly be reconciled with distributive justice, and if unchecked betimes will eventually give birth to the flippant sophism that what counts in life is not so much doing the right thing as knowing the right people. In these and many similar instances that every teacher's own experience can supply, the student who has conceived a strong love of justice on even reasonable grounds should be able to see clearly the right course of action. If besides having reason to guide him, he is inspired by the example of the

justice of Christ and His saints, and supported by the grace needed to make and hold to hard choices, he will be well on the road to acquiring through repeated practice that habitual ease which is at once the glory and the secret of virtue.

But victory in this field will not be won without a struggle. To practice even-handed justice with consistency, our charges (not unlike ourselves) will need to be armed with *fortitude*. Otherwise they will inevitably succumb to what is the greatest enemy to youthful idealism, the desire to run with the pack, the fear of being different from the crowd. Probably one of the greatest contributions that Catholic youth movements like the Sodality have made to the arsenal of Christ's army is the popularizing of such slogans as "Dare to be different." It takes courage of a very high order for a single individual to stand out against the clamors and example of a mob, and this seems particularly the case with our modern youth who are so gregarious by nature. But the seed of the courage is there in the grace of Confirmation. It will grow and thrive on practice, just as every acquired habit is the residue from repeated acts.

Whatever its many shortcomings the milieu in which the lives of our students of today have to be lived has this to be said in its favor, that it offers a ready-made arena in which the children of the martyrs can display their hereditary prowess. It takes real courage of a very high order to be reasonably human in an era which professes to minimize the difference between man and the other primates, and it takes a supernatural virtue, well and repeatedly exercised, to live on that supernatural plane which belongs to saints in the making. The enthusiastic idealism of youth will espouse many noble causes and start many promising crusades for decent literature and entertainment, for modesty in dress, for cleanliness of speech, for the family rosary, but all of them will bog down in discouragement and ennui unless they are supported by a full measure of truly Christian fortitude which refuses to be dismayed by difficulty. Perseverance in a good resolution, either by fruitful vigilance or repeatedly renewed effort, is probably the most convincing proof that struggling mortals can give of the cardinal virtue of fortitude.

Less glamorous than justice and fortitude in the first snap judgments of youth are the other two cardinal virtues of temperance and prudence. Somehow the names have overtones of repression and calculation that are alien to the adventurous spirit of the young. Perhaps this is only an indication that the names should be changed as they well might be to mastery and wisdom, or that youth should be changed by a re-examination of the virtues in question. Either approach or a combination of them would seem to lead to the same conclusion: that these two virtues also have a very definite place in the ordered development of the kind of Catholics we want to graduate from our schools. No one who has anything like a complete idea of the nature of human beings, least of all no one who subscribes to the dogma of original sin, can doubt for a moment that there are instincts and urges in every child that need to be disciplined and curbed. It is the function of temperance to see that this necessary job is done, not on one front but on many.

Living as we do in a country which boasts that it has the highest standard of material living, and in a time which is pre-eminently the Age of Comfort, we must all recognize the very real danger that our children will lose all idea of the central place of mortification and self-denial in the Christian scheme of life. Hence as teachers conscious of a great responsibility we should welcome the opportunity to explain the theory and suggest the practice of temperance in all its branches, abstinence, sobriety, chastity, moderation in all things. Admittedly this will be to fly in the face of the modern

trends. Our students will tell us that they are fighting a rear-guard action, and we will be pressed even in many cases by their parents, who ought to know better, not to be strait-laced and old fashioned but to permit in our school social functions everything that is permitted in the public school set. A strong case will be made out for cocktail parties for teen-agers, and all-night gatherings, and we will have to appeal to fortitude once more if we and our students are to take a firm stand for temperance in matters of pleasure and entertainment. Perhaps in some fields mere temperance is not enough. Total abstinence may be desirable, if for no other reason than to set a much needed example. Certainly it could do no harm to teen-agers, and it might well be the occasion of preventing many abuses and the acquisition of fatal bad habits.

In this important social problem, as for that matter in the direction of all the other virtues, prudence must be the ultimate guide. Without it none of the other cardinal virtues can work wisely and within the limits of the Aristotelian mean. And yet it requires such intellectual balance that one may question whether it can be expected of thoughtless youth at all, if indeed of any human beings. Shakespeare makes Macbeth ask,

"Who can be wise, amazed, temperate and furious . . . in a moment?" and has him answer himself . . . "No man." But the speaker is hardly a trustworthy authority on the subject. In what he says, he is glossing over one murder in order to conceal another. Many a youth of innocent soul can be wise and prudent beyond his years, and this prudence will grow and flourish in the measure that opportunity is given for exercise.

Here is the place to recall the most needed piece of advice to high school teacher: Give your students some chance to make their own mistakes. The lengthening of the educational ladder has made it more necessary than ever for parents and solicitous religious alike to react against a maternal tendency to prolong babyhood unduly, to go on making decisions that had better be made by the young people themselves. It is not through any superstitious cult of democratic processes in the classrooms that the best case can be made out for the fullest possible student participation in the planning and execution of their co-curricular activities. Rather it is the simple homely wisdom embodied in the old saw that there is no substitute for experience. Like all virtuous habits, even prudence is acquired and perfected by repeated acts, and for most mortals, sometimes those acts will be errors that must be charged off to experience. Our own prudence, taking the larger view, should make it clear to us that in the long run it is more harmful in stunting the character of our students to distrust and baby them than it is hurtful to the school community to be occasionally disappointed by their immaturity of judgment. Surely by the time that our boys and girls reach their senior year of high school and face what is probably the most determining decision of their lives, that of their vocation, they should have had somewhere along the line multiplied occasions of exercising reasoned choice in the light of their ultimate good. What better training ground can their school life furnish for this than in the conduct of their social affairs, according to a code which they draw up, accept, and enforce? A beginning has been made in this direction, to judge from the reports from various centers, but much more remains to be done before the virtue of prudence will be a marked characteristic of our youth.

Meanwhile, as school administrators we can hasten the happy millennium of ideal student community conduct by re-examining and re-teaching the cardinal virtues in our religion courses and in our personal and professional lives. It is a great task and for its accomplishment we must humbly invoke the continued aid of the Mirror of Justice and the Virgin Most Prudent.

## AN ORGANIZED GUIDANCE PROGRAM IN THE CATHOLIC HIGH SCHOOLS OF THE DIOCESE OF KANSAS CITY

### SUMMARY

MISS MARY BELLE WELSH, GUIDANCE DIRECTOR, DIOCESE OF KANSAS CITY, MO., AND CHAIRMAN OF THE PANEL

Although our topic sounds most formidable, I have no intention of making a speech or of giving a lecture on formal guidance. I would beg, then, that I be permitted to speak with you, to talk with you, as one teacher to another—one weary teacher to another—one concerned teacher to another. But weary or concerned, as one who has never ceased to thrill to the miracle of *really* touching a single young life, a single young mind, and of being permitted to stand by as it unfolds and develops.

Facing the true magnitude of our task as teachers is a terrifying thing; facing our too many failures is appalling when we realize that each and every young person is a divine trust—a sacred charge who should bear Christ Himself into the market place. For *each* WE are answerable—for *each* WE will be held accountable.

And we may not *accompany* him into that market place. He alone must bear that Christ! He must be able to **MAKE THAT PLACE**, and make it *alone!* CAN HE? IS HE PREPARED? IS HE EQUIPPED?

Your ready answer is, "Of course he has been prepared and equipped and with the highest of Christian principles—with the powerful weapons of **TRUTH!**" IS HE? Have we really reached, or even touched, **EACH** individual? There is no provision for this in the regular curriculum!

So, if it is admitted that we are responsible for each and every boy and girl who must **MAKE THAT PLACE FOR CHRIST**, then we admit that reaching him and her is a **MUST** in every teacher's life, but in the life of the Catholic teacher, be she religious or lay—there is the **MUST OF USING EVERY MEANS** available. With this in mind we consider the main aspects of an **ORGANIZED GUIDANCE PROGRAM** which has not only intrinsic wealth and value, but the protection and power which comes with the compliance to the expressed wish of Christ's representative—the bishop of the diocese.

The techniques which we have employed despite the three major problems faced by most Catholic high schools, *viz.*, 1. Economic and financial situation 2. Understaffed faculty 3. Specialized training, are:

1. *Group guidance* through organized and *planned* homeroom discussions and projects where the teacher has opportunity to get student **REACTION IN ACTION**.

At this time we have opportunity, possibly our **ONLY REAL OPPORTUNITY** to get the attitudes of the student; to learn just how much he has taken of our teaching, how well he has learned to **LIVE** our teachings; how well he has learned to base his thinking on the principles behind everything we have taught.

2. The compiling of an *ADJUSTMENT NOTE BOOK* and *Sponsor Folder* which is a running record of the growth and development of the student from his freshman to his senior year. From this material we get a picture which can be discussed and studied *with* the student, *by* the student.

This picture consists in parent and personal inventory sheets and records—questionnaires—charts of goals set up by the student at different intervals—ambitions recorded—likes and dislikes expressed. Here he watches and we watch the changes, the progress, the changes of attitudes.

3. Systematic administration of a *Battery of tests*—so arranged throughout the four years that the student's personal development and adjustment, together with his achievement, is measured.
4. *Graph system of recording* test results in order that the results may be readily understood and followed by both student and parents.

These test results are used as **INDICATORS** not as infallible predictions. Results of questionnaires, of diagnostic tests and of scales are used to make the individual student and his parents aware of possibilities, as *objective* material which may guide both student and parents in their thinking, as *objective* material which may give teachers important leads.

5. Regular scheduled interviews, with interview-record sheets to give both counselor and counselee, opportunity to follow objective data which will indicate the possible value of such interviews. Keeping this record creates at least an awareness which in itself is bound to be of value to the student if it is made important.
6. *Tri-Council* which is the uniting of forces in the life of the student—the forces which are his home and his school. On this council sit representatives from parents, from teachers, from students. Here the student has an opportunity to learn *how* to present *his views*—here he has a hearing—here he is free from fears of repercussion—here he learns to respect the rights of others if he will have his own rights respected.

The councils do not have the power of making decisions. They present all sides of the question or problem in order that, when there is a decision to be made by the school, it is made after all three sides have been heard; when there is a decision to be made by the home, it is made after all three sides have been heard.

When we use these aids and helps—and I stress again, **RECOGNIZE THAT THEY ARE TOOLS AND INSTRUMENTS** not perfect, **GUIDES** not infallible but designed for the express purpose of *reaching each individual, as an individual*—designed to give him material with which he can work, is able to work—designed to give him opportunity to recognize what he himself needs to equip himself for a **FULL AND PURPOSEFUL** life—I say again, when we use these instruments wisely and in the many ways in which they can be used—**THEN WE ARE TEACHING—THEN WE ARE TEACHING SUBJECTS** not just **SUBJECT MATTER!**

Questions concerning the use of these techniques during the past two years were addressed to a panel of sisters, a panel of parents and a panel of students. The answers given by these groups were those taken from questionnaires that had been sent to the respective groups in order that the material presented would come from the individuals who had been following the program. Every answer was that given by a *majority* of faculty members, of parents and of students, in the six schools participating in the *full program*.

A demonstration of the Tri-Council was given. One of the safeguards of this activity is that the moderator is connected with no one school and sits in on the respective meetings which precede a Tri-Council hearing. One of the values of the latter is to see that no *personalities* enter into the hearing—yet no important factor be omitted.

## **PRE-INDUCTION RELIGIOUS TRAINING FOR STUDENTS ENTERING THE ARMED FORCES**

(Chairman: Brother John Joseph, C.F.X.  
St. Xavier High School, Louisville, Ky.)

### **THE NECESSITY OF PRE-INDUCTION RELIGIOUS TRAINING**

**CHAPLAIN (MAJ.) PAUL J. CUDDY, LACKLAND AIR FORCE BASE  
SAN ANTONIO, TEX.**

I must confess as I studied the title of this paper, "The Necessity of Pre-Induction Religious Training," I could not but smile. Not only does the title offer no debate, but it would seem difficult even to create a discussion. We all agree that there must be pre-induction religious training. The paper by Father O'Connor, Dean of the Arts College of Xavier University, Cincinnati, will furnish material for interchange of ideas after his paper, "A Syllabus for Pre-Induction Religious Training."

Nevertheless, to stay with the subject assigned, may I present a bit of background. For the past two months, I have been the Catholic Chaplain of a Basic Training Group at Lackland Air Force Base, San Antonio, Texas. The purpose of the basic training group is to introduce young civilians into the military life of the Air Force. When the young teen-ager comes for basic training, he exchanges his civilian clothes for an Airman's uniform; his civilian home, family and friends, for community life in a barracks—with men of widely varying cultural and religious backgrounds; he exchanges the civilian amenities of social life and of home-cooked food for a military life of regimentation and common messing. Especially there comes a peculiar exchange of the independence and discipline of civilian life for a different independence and a different discipline of the Air Force. What is said of the Air Force can be applied generally to the other services.

In gathering thoughts for this paper, I put this question to many servicemen, both of the Army and of the Air Force: "In what way do you think young men should be prepared for induction into the services?"

A great many stated as first in importance: "They should have experience being away from home."

"What do you mean?"

"Well, for many men, their first time away from home is in the service. They are so used to home life, they have a bad time adjusting."

In that statement, I think, lies the true crux of the necessity of pre-induction religious training, namely, in the ADJUSTMENT from old to the new. While it is true that there is a great deal of a certain type of freedom in civilian life for young high-schoolers, there is also a great deal of discipline in the broad sense: the discipline of habit, of custom, of local traditions and public opinion, which helps to keep Johnny in line. But in the service, a different discipline is present. For Basic Trainees—through a brief eight weeks—the whole of Johnny's day is mapped for him. He gets up at 4:00 or 4:30 A.M., and goes through the gauntlet of messing, drilling, medical inspections, lectures, tests. He learns to take orders, how to salute, how to

say "Yes, Sir" (so much so, that the parish priest at home is startled to hear Johnny, whom he knew as a roguish high-schooler, answering his kindly queries with a "Yes, Sir," instead of "Yes, Father").

After his basic training, although he has the rudiments of military training, he now comes upon a life of independence, in which Johnny is pretty much on his own regarding his personal life.

Whether he goes to Holy Mass on Sunday or sleeps in; whether he goes out carousing or goes out for a wholesome week end; whether his mouth and mind become filthy or innocent; whether his religion motivates and influences his life or is chucked into the "for future reference" compartment; whether he is zealous for God and country, i.e., an idealist, or a selfish cynic—all these depend to a great extent on his pre-induction religious training. There is a commonly held notion that military service corrupts a man, and I suppose that can well be true; but so can factory work, or business; so can social life: cocktail parties, tongue-wagging bridge parties. Even our religious schools can be accused of corrupting a man, if we should be so unfair as to judge by *some* of our products. Yet none of these institutions, commercial, political or educational, normally *cause* corruption, but rather are the occasion in which men go off on a tangent from honest standards. I think, in fairness to the military institutions and organizations, recognizing fully many grave dangers, not to faith, but to morals, that we should acknowledge that no man *need* be tainted in the services; that many men are as healthy of soul when they leave the service as when they entered—some are even stronger!

To be objective, we must also recognize that some men do deteriorate and "go to the dogs." The service, with all its discipline, does not take away a man's free will. Occasions of sin are in every walk of life, not the least of which is that of the military service. Men must be prepared before entering into the services to be strong on these occasions.

Now, the reason why many think the service has such a baleful effect comes partly from the presumption that these young soldiers, sailors, marines and airmen were all faithful, church-going, commandment-keeping young men, who went into the military service and fell among spiritual robbers. This is fanciful thinking. Exactly what *are* the facts?

During the first week of basic training, Protestant, Jewish and Catholic chaplains give an explanation to their own trainees, of their privileges and duties while in the service. For some time, I have had Catholic trainees fill out a rather detailed questionnaire regarding their educational background and religious habits. What does this information reveal? **THAT THE FALLING AWAY FROM RELIGIOUS PRACTICES IN MANY, MANY CASES IS ROOTED IN CIVILIAN LIFE BEFORE THE SERVICE LIFE HAD ANY INFLUENCE ON THEM.**

You have been furnished with some typical data which represents men from three-fourths of the United States.<sup>1</sup> (Sampson Air Force Base, which is in my own Diocese of Rochester, New York, reports the same findings over a much longer period of time. So disturbed was my Bishop, James E. Kearney, that he has ordered special work to be done among the youth of the diocese.) In tabulating the statistics from an average section of 203 men, between the ages of 17 and 21, I found 55% were regularly at Sunday Mass; 45% irregularly at Mass or not at all, and 29% little more than nominal Catholics as far as Mass attendance is concerned. It may give heart to you who are teachers

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<sup>1</sup>See chart at the end of this address.

in Catholic schools, that of this group, 54 had an average of at least 10 years in Catholic schools, and of these 76% were regular in attendance at Mass, 24% irregular, but only 9% could be classed as nominal. It is interesting to note that even of those who had had an average of 7 years in Catholic schools, 45 in number, 69% were regular, 31% irregular, but 25% had slipped into the nominal bracket.

From these statistics, which are reasonably reliable straws in the wind, we can conclude, not so much the necessity of religious instruction, but the URGENCY of religious instruction to prepare youngsters for the teen age, and the teen-agers for induction into military service.

May I venture to express an opinion? It is this. We become solicitous over the negative virtue of our youngsters, that is to say, so anxious that they keep out of sin that we are weak in emphasizing the positive virtues, and especially the virtue of zeal. In this age, I believe that if a man is not zealous for the extension of the Kingdom of God, for the missions, for those who have fallen from the faith, for Christian education, for the faithful at the back door, such a one must become lukewarm. Instead of being an inert, passive member of Christ's Mystical Body, the young man imbued with the vision of his *personal sharing* in the work of the Church, becomes the apostle, the Christopher! A man of this kind, trained in LIVING, as well as believing in the ideals of the Church, once he becomes integrated in military service life, is a blessing to the Church, a bulwark to his weaker fellow serviceman, and a valuable asset to whatever branch of service in which he serves both God and our nation.

#### TYPICAL RESULTS OF SURVEY OF INDUCTEES JUST ENTERED INTO SERVICE

This survey indicates religious status *before* entry into service. It also reveals the effectiveness of religious schools.

Code: Y—Yes; N—No; Bap't—Baptized: No means either (a) Airman had begun instructions, or (b) wishes to take instructions, or (c) Catholic is his religious preference, or (d) comes from weak Catholic family; 1st Comm—first Communion; Con'f—Confirmed; Ed—total years education; Cath Ed—total years in Catholic schools; Mass: A—every Sunday, B—miss once a month, C—miss twice a month, D—go about ten times a year, E—less than D; Confess—Confessions indicate last time made.

Name	Age	Bap't	1st Comm	Con'f	Ed	Cath Ed	Mass	Confess
	17	Y	Y	Y	10	7	A	3 wks.
	21	N	N		12	0		
	20	Y	Y	N	11	0	A	1 yr.
	20	Y	Y	Y	12	0	A	4 mo.
	23	Y	Y	Y	12	5	A	1 mo.
	19	Y	Y	Y	6	0	A	2 mo.
	19	Y	Y	Y	12	3	A	4 mo.
	17	Y	Y	Y	10	0	E	2 yrs.
	19	N	N	N	11	0		
	18	Y	Y	Y	12	0	D	1 yr.
	17	Y		Y	8	2	A	3 wks.
	17	Y	Y	Y	8	1	D	3 yrs.
	23	Y	Y	Y	7	0	D	7 yrs.
	17	Y	Y	Y	8	0	E	
	18	Y	Y	Y	12	0	A	7 wks.

Name	Age	Bap't	1st Comm	Conf'	Ed	Cath Ed	Mass	Confess
	18	Y	Y	Y	8	1	E	1 wk.
	17	Y	Y	Y	10	1	E	2 yrs.
	21	Y	Y	Y	12	0	D	6 mo.
	19	Y	Y	Y	10	10	A	7 mo.
	20	Y	Y	Y	10	8	D	1 yr.
	18	Y	Y	Y	9	7	A	1 mo.
	19	N	N	N	11	0	A	
	19	Y	Y	Y	11	4	B	1 yr.
	17	Y	Y	Y	9	0	E	11 mo.
	21	Y	Y	Y	11	0	D	1 yr.
	21	Y	Y	Y	12	8	B	1 yr.
	19	Y	Y	Y	12	0	A	3 mo.
	19	Y	Y	Y	12	9	A	2 wks.
	18	Y	Y	Y	12	5	A	11 mo.
	20	Y	Y	Y	13	13	B	1 yr.
	19	Y	Y	Y	12	12	A	3 wks.
	19	N	N	N	12	0	E	
	18	Y	Y	Y	12	8	A	3 wks.
	18	Y	Y	Y	12	4	A	2 wks.
	23	Y	Y	Y	12	8	E	6 yrs.
	20	Y	Y	Y	12	7	E	1 yr.
	25	Y	N	N	12	0	A	
	18	Y	Y	Y	12	7	B	1 yr.
	21	Y	Y	Y	13	4	A	2 wks.
	21	Y	Y	Y	12	12	A	2 wks.
	17	Y	Y	Y	14	10	E	1½ yrs.
	19	Y	Y	Y	12	12	A	6 mo.
	19	Y	Y	Y	12	12	A	2 wks.
	20	Y	Y	Y	12	0	E	
	19	Y	Y	Y	13	13	A	1 wk.
	19	Y	Y	Y	12	12	A	2 wks.
	19	Y	Y	Y	12	1	A	3 wks.
	20	Y	Y	Y	11	0	E	3 yrs.
	19	Y	Y	Y	12	5	B	1 yr.
	19	Y	Y	Y	11	5	E	2 yrs.
	19	Y	Y	Y	12	12	A	1½ wks.
	19	Y	Y	Y	12	8	A	2 mo.
	19	Y	Y	Y	13	13	A	2 wks.
	19	Y	Y	Y	12	0	E	4 yrs.
	18	Y	Y	Y	12	0	A	2 mo.
	18	Y	N	N	12	9	A	5 mo.
	20	Y	Y	Y	12	2	C	
	19	Y	Y	Y	12	0	A	3 mo.
	17	N	N	N	11	0	E	3 yrs.
	19	Y	Y	Y	10	8	E	2 yrs.
	23	Y	Y	Y	15	12	A	3 mo.
	24	Y	Y	Y	11	0	A	2 yrs.
	20	Y	Y	Y	8	8	A	3 wks.
	19	Y	Y	Y	13	12	A	3 wks.
	17	Y	Y	Y	10	8	A	1 yr.
	18	Y	Y	Y	12	7	A	3 mo.
	18	Y	Y	Y	12	11	A	3 wks.
	19	Y	Y	Y	12	9	B	1 mo.
	21	N	N	N	13	½	E	
	18	Y	Y	Y	12	12	A	2 wks.
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## A SYLLABUS FOR PRE-INDUCTION RELIGIOUS TRAINING

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My purpose in presenting this outline to you this morning is to help you plan and set up a pre-induction training program in your own schools. The first speaker on the program has ably presented the desirability of such a program. My intention is to try to answer the question that must be in the minds of all of you, "How do I go about arranging such a program?" In the first part of this paper I want to give you some general advice in setting up the program, and in the second part propose definite subjects that should be covered in such a program. This advice is based not only on my own experience in the service but mainly on the pre-Xavier pre-induction program given at the University and also at high schools, both public and Catholic, in Cincinnati and other cities.

This course should be given during the school day in a regular class period. If it is not made compulsory, probably the very students who need it most will not attend. The NCWC Pre-Induction Manual recommends that 15 class periods be given over to it. If you can spare that amount of time, well and good. But I do not think that it is absolutely necessary. I think that a concentrated course during one period a day for two weeks close to the end of the school year is best. If at all possible there should be a more informal atmosphere than is usually present in a regular classroom. The senior lounge or an auditorium could be used to good advantage. Time should be given for discussion and a question box provided for questions a student might shrink from asking publicly.

I have always maintained that the finest preparation for induction into the armed forces is a three-day closed retreat made just prior to induction. This, of course, is not feasible for many. If you cannot put in a complete pre-induction course, it might be well to have a day of recollection toward the end of the year with the sermons covering the most important points of the topics suggested later in the paper.

Though the classes in the two-week course may be addressed by several different individuals, one person should be in charge of it and in attendance at all the sessions in order to give continuity to it. This person need not necessarily be one who has seen service himself. You often hear it said that these talks should be given by ex-chaplains. To me the more important point is that they are given by one who can hold the students' attention and who is familiar with the group he is addressing. The only advantage I can see in having an ex-chaplain in charge is a psychological one. The students might pay more attention to him. As a matter of fact, any priest has knowledge and experience enough to talk on morality in the armed services. Some of the most effective work in our series of pre-induction lectures has been done by lay teachers. The students are impressed by a layman who in the course of his talk, mentions, even casually, the need of moral standards or the evils of drinking and lewd talk. They probably think that the priest must talk of these things, whereas the layman brings them in because he is impressed by their necessity.

Though the specific topic assigned to me for this paper is the moral and spiritual preparation of youth, I think it most important that a pre-induction

course include topics not directly related to the spiritual, namely such practical subjects as "How to Increase Your Average in the Placement Tests," "How to Conduct Yourself in the Initial Classification Interview," and "Billets Suited to Your Abilities Open in the Services." Catholic men in key spots in the armed services can do incalculable good. But how are they going to get into key spots unless we direct them?

The final part of this section on general principles covering the setting up of a pre-induction program concerns the attitude toward the program of the person conducting the course and the consequent attitude of the students. This attitude should by all means be positive. You are preparing students to face life. Part of that life is going to be spent in the armed services. They must be told not so much what they should avoid, as what they should do; not so much how the services can hurt them, but how they can contribute to their fellow man, their country and themselves by their intelligent service. There is too much talk about the services being cesspools of iniquity. Granted that a boy can go bad faster in the services than he can in his community, he can also find himself faster. I have always thought that moral dangers in the service are about half as bad as the mothers in the country imagine them to be, and about twice as bad as the services officially admit they are. The attitude of the person giving the course should be much the same as the attitude of a person giving talks on vocations to various professions or businesses. The emphasis there is on the opportunities open in each field, the requirements necessary, the details of life in each profession, the advantages to be derived, and perhaps the dangers inherent in each one. So also the pre-induction talks, far from harping constantly on the moral dangers to which the young inductee might be exposed, should stress the positive side, the call to Catholic action, the opportunities of education and travel, and the manner in which the inductee can improve himself.

I would like to set down for you ten topics which I think should be developed during this course. These topics can be subdivided further or can be grouped together to accommodate a course of any number of days. But they are the topics which by trial and testing and experimentation we have found to be the most essential and the most fruitful, if you can believe questionnaires distributed at the end of the course. The reasons for the inclusion of each topic will be indicated and a short method of developing them set down. Further development of each topic can be found in the books and pamphlets listed in the bibliography at the end. This bibliography is practically the same as that in the Inductees Manual published by the Education Department of the National Catholic Welfare Conference.

#### 1. INTRODUCTORY. THE DRAFT LAW. ATTITUDES TOWARD THE DRAFT.

This seems to me to be one of the most important of all the talks given. The high school senior today is restless and impatient. He realizes that shortly he is to be drafted into the armed services. He fails to see the practical value of his present education. He has lost the feeling of security. He is prone to blame his naturally lazy habits of study on the imminence of the draft. He dreams of enlisting and of glory in, for example, the Air Corps. He is easily swayed by boys of his own age who have enlisted. It is the purpose of this talk to give him a sane attitude toward the draft and toward his career.

The talk should begin with a careful explanation of the Selective Service Act by one who knows all the ramifications. In particular, students should be informed of the Local Board's process of sending them a questionnaire, a

classification card, notice to report for pre-induction physical, and notice to report for induction. They should also be told the approximate time in their lives when they can expect to receive these communications. The Local Boards will supply all necessary information. The various classifications given by the Local Boards and the right of appeal should be pointed out.

Next the prevalent notion that one who takes advantage of a deferment is not doing his duty to his country should be exploded. The government view of the world situation involves a long period of international tension. They are thinking in terms of 25 or 50 years. They recognize the value of trained minds in the country. General Marshall has said that we cannot match Russia in manpower, but we must exceed them in training, skill and know-how. The best way to serve the country is to serve it as it wishes to be served. It gives deferments in order to build up a reservoir of skilled manpower in the country. It is the patriotic thing to continue one's education as long as possible in order better to serve the country. Another point that could be stressed is the need of good Catholic *officers* in the service. Without education there is little chance to serve as an officer. The more education a young man has, the better job he will do when finally drafted, the more mature he will be to profit by the service and avoid the moral pitfalls, the less he will have to complete when he is finally discharged from the service. The main theme running through this part of the talk is that deferment means what it says; it is a putting off of service to the country, not dodging of it.

A frank discussion on the pro's and con's of enlistment will do much to settle the young man's mind. He is usually in favor of enlisting rather than waiting for the draft because he thinks that in that way he can choose the branch of the service he desires, he can go with friends enlisting at the same time, he gets out of having to carry a gun in the front line infantry, and, most of all, he settles things once and for all and doesn't have to endure the uncertainty of waiting to be called. It should be pointed out that, though he may be able to choose the branch of the service he desires, there is no completely glamorous branch and that life in one is much the same as life in another, and that though he may enlist with his friends it is almost a certainty that he will not be with them long. Not everyone in the Army is on the front line. Moreover, with the amount of education he has, there is a greater chance of his receiving a commission in the Army than in the Air Corps or Navy. A young man should ponder long before he enlists for four years—unless he intends to make a career of the service. He will be drafted for about two years. At that time of life two additional years will make a great deal of difference.

The most important thing to do is to try to give the young man an intelligent attitude toward the draft. Whether he likes it or not, he is faced with the prospect of spending two years in the service of his country. Should he ruin his life because of two years? It is little enough to give to the country for the privilege of living in it. He should plan his life—his education, the choice of a profession—as if there were no such thing as the draft. He prepares himself for that future life. When the call to serve comes, he serves for two years, then resumes his work where he left off. If you can get these young men into that attitude, your course will have been highly successful.

## 2. WHY ARE WE FIGHTING A WAR. THE NECESSITY OF SELECTIONAL SERVICE.

This is perhaps one of the most difficult of the talks. It will be made more difficult if you limit yourself to a talk on why we are fighting in Korea. It

is better if you take a broader view and explain the nature of the real enemy, communism. For this purpose it would be well to call on the history department for aid. Some excellent pamphlets and movies on this subject are distributed by the Information and Education Division of the United States Army. Besides this factual material it would be well here to introduce a discussion on the virtue of obedience and on the binding force of the commands of temporal rulers when they command something not forbidden by God. It will also prove helpful to give them the attitude they should have toward their officers after they are drafted.

### 3. THE PERIOD OF BASIC TRAINING AND THE INITIAL INTERVIEW.

The main purpose of this talk is informational. The young man may not admit it, but one of the things that troubles him about the draft is that he is leaving the security of home and going into a life about which he knows little or nothing. Here knowledge can dispel fear. This talk should be given, if at all possible, by one who has been through basic training himself. The details of his processing at the induction center, the train ride to camp, and the schedule of the first few days at camp should be gone into thoroughly. The schedule of a typical day at camp can be obtained from any camp or can be found in the NCWC Pre-Induction Manual. Stress should be placed upon the importance of the classification interview and the General Classification Tests. The inductee's future career in the service depends almost entirely upon the results of these. Conduct during the interview is much the same as conduct during a job interview. A personnel officer from a local concern could be called in to talk on what points to bring out during the interview and how to conduct oneself. A mock interview could be carried on in front of the class. Several listings in the bibliography are books concerned with sample tests and hints on how to increase one's score in the tests.

### 4. SEXUAL MORALITY IN THE SERVICE.

This subject should be treated from as positive a viewpoint as possible and should strive to inculcate the manly virtue of chastity in the student. Any priest has enough information to give this talk and to answer all questions that might come up. The peculiar moral danger in the armed services lies in the fact that a young man is suddenly transplanted from the comparative sheltered existence of home and school, where undoubtedly he comes into contact with sin and evil companions but where sin is always recognized as sin, and he is placed in a completely secular atmosphere where the only sin consists in being caught. Such a change can be a great moral shock to a young man unless he is conditioned for it.

Subjects to be touched on in this talk are the nobility of the virtue of chastity, the opportunity of spreading respect for womankind among companions, pin-up pictures, and the dangers awaiting the recruit on leave in a strange city. Prevalent attitudes among men in the armed forces should be pointed out and dispelled. Such attitudes are, among others, "You're in the Army Now," based on the idea that there is a certain expectancy and tradition that a man in uniform will indulge in extra-marital relations; "Everybody's Doing It," with the emphasis on giving way to human respect; and "Eat, Drink, and Be Merry, for Tomorrow We May Die," which operates almost subconsciously in ports of embarkation and foreign ports.

There should be some talk on the venereal disease problem if only for the reason that they will hear this discussed in camp on all sides. I think it well to show them a service film on venereal disease. I grant that most of

the films are objectionable. They are coarse. Their main emphasis is on the motive of fear of disease. And they advocate, some with brutal clarity, the use of contraceptives. The latest film, "The Miracle of Living," is toned down and unobjectionable, but it is also less effective, and it is not the only film shown. The other films are rough but, to a certain extent, they are effective. The motive of fear of disease is not the highest motive, but it is a motive. My point in advocating the showing of a film of this type, and Archbishop Cushing was one of the first to advocate this, is that the young man is destined to see this film anyway. It is better if he sees it for the first time in a sympathetic atmosphere. The shock is lessened. And the correct doctrine on the use of contraceptives can be impressed on him. Then when he sees it in less sympathetic surroundings, he will recall the advice and instruction given him during the first showing.

#### 5. MARRIAGE BEFORE OR DURING SERVICE.

Many young men about to enter service are under pressure from all sides to marry the girl of their choice before service rather than waiting until they return. They forget that both they and the girl may change radically within the next few years. The breakup of marriages contracted during the past war would become a national scandal if we were not, as a nation, conditioned to easy divorce. A commonsense talk on marriage while the young man is still in high school can do a great deal toward conditioning his thinking on early and ill-advised marriages. Besides the ordinary topics of any talk on marriage, such as the dignity of the sacrament and the beauty of marital fidelity, special emphasis should be placed on mixed marriages, on marriage with foreign girls, on the psychology of loneliness in a foreign country, and on the difficulty of trying to make a marriage succeed when the partners are separated for long periods of time or even when, though living together, they are doing so under extremely trying housing conditions.

#### 6. MAKING THE SERVICE A WORK OF CATHOLIC ACTION.

A talk of this type, if successful, can do much toward dispelling the present disgruntled, almost hopeless, "what's the use" attitude so prevalent among young men facing the draft. If they can be fired up with the spirit of doing something for Christ and shown that in the service they can actually accomplish great things for Christ, they will take a positive attitude toward their years of service.

Certainly no mission field they will ever see will be broader, nor will it be whiter for the harvest, than the field of the armed services. They will be thrown in with men of all kinds of backgrounds and faith, and many with no faith at all. They live in the most intimate contact with these men. Most of these men are interested in religion, especially in the doctrines of the Catholic religion, as is shown in the subjects most bull sessions swing around to. Many a non-Catholic is unsure of or indifferent to his beliefs. The action of an energetic and informed Catholic layman may well be the spark that ignites a healthy curiosity which will ultimately result in conversion.

Here should be pointed out the necessity of being well grounded in the doctrine, both dogmatic and moral, of the Catholic Church. It should also be pointed out that actions speak louder than words, and that most conversions are brought about not by heated argument, but by lucid explanation and by example.

The Christopher books and pamphlets could be used to good advantage in this talk.

**7. THE CHAPLAIN AND HIS WORK. RELIGIOUS OBLIGATIONS.**

Closely allied to the preceding talk should be one on the chaplain and his work in the service, and on the religious obligations that bind all Catholics in the service. If at all possible, it would be well to get a chaplain from a nearby base to give this talk.

The main point to get across is that the recruit should get acquainted with the Catholic chaplain as soon as possible, and should offer his services to the chaplain. If this is accomplished, the rest will ordinarily take care of itself. It should be explained that the only reason a priest is in uniform is to take care of the spiritual life of the Catholic young men under his charge, and that this priest can use all the help he can get in his various activities.

A special point should be made of the seriousness of the obligation to attend Mass on Sundays and holydays, and of the value of the Sacraments of Penance and the Eucharist and of prayer.

It would be well to bring in here some remarks on their relations with non-Catholic chaplains. Most of these chaplains I came in contact with I found to be excellent men, full of zeal to help out the young men under their charge. It is too bad that some Catholics have the idea that Protestant chaplains are something evil and should be shunned. They should be told that they cannot attend Protestant services and that they cannot confess to a Protestant chaplain—this happens not infrequently—but that they can and should cooperate with this chaplain. He is usually eager to find a zealous and well informed Catholic who will lead the Catholic group in the rosary or in reading the missal when a Catholic chaplain is not available.

**8. SAVING MONEY AND GAMBLING.**

Most high school boys have no idea of the value of money and of the necessity of learning habits of thrift. This talk should start out with an explanation of the pay scale in the Army and with an approximation of the amount of money they can save in the course of their two years service. Emphasize the importance of having a bank account when they leave the service and the uses to which they can put it upon discharge.

The advantage of investing their money in a life insurance policy while in the service should be pointed out to them. Pamphlets on this subject are available from all branches of the service.

This is a good time to point out to them the evils of gambling. The morality of gambling should be explained carefully so that they do not form a wrong conscience in the matter. Try to impress upon them that what looks like an innocent game in the barracks may prove to be set up especially by a few oldtimers to catch the easy money floating around on pay day. They are babes in the woods when it comes to meeting the professionals.

One of the most effective demonstrations in the Xavier University Pre-Induction Series was given by a senior student who was working his way through school with a part-time job as dealer in a gambling Casino in Northern Kentucky. (This was, of course, in the good old pre-Kefauver days.) He brought over decks of marked cards and loaded dice and put on such an exhibition for the students that I am afraid that, even to this day, they will not sit down to a game of hearts in the family circle without a feeling of suspicion.

**9. CHOOSING COMPANIONS. DRINK.**

A great deal of the success or failure a young man finds in the armed services will depend upon his choice of companions. It takes a strong character to conquer human respect in the service. In order to keep the young

man from drifting into the wrong company from the beginning of his recruit days, he must be warned beforehand that many of the companions he will be thrown in with will be quite different from those he meets at school and at home.

It would be well here to fortify the student with solid convictions that lewd conversation, blasphemy, and over-indulgence in drink are not marks of manliness, and that one who abstains from these vices is, in the long run, admired and respected by his fellows.

#### 10. CONTINUING EDUCATION IN THE ARMED FORCES.

To warn young men about the pitfalls of evil companions and carousing while on leave is necessary but is completely negative if it stops there. They must be shown how they can spend their leisure time to advantage. Mention has already been made of the opportunity of Catholic action by offering their services to the chaplain. They should also be shown the many opportunities they have for continuing their education while in service.

It would be well to start off this talk with mention of the military programs they can enter before they are drafted, such as the R.O.T.C. and N.R.O.T.C. in connection with their college courses, and the Reserve Programs of the various services. A college representative and a Reserve Officer will be glad to explain these opportunities to them. In this way they are shown that education and military service can go hand in hand.

Education in the armed services can be divided roughly into three classes, the incidental and informal education, the formal training they receive under military orders, and the formal education they can get on their own initiative.

The informal education comes mainly from their contact with people of vastly different backgrounds in the service and from their travels to different parts of the world. This is part of the reason for the rapid maturing of youth in the services. But they must be forewarned to take advantage of this opportunity or they may pass it by.

The Army alone runs nearly 400 schools to train men for jobs in that branch of the service. Refer to Army Pamphlet 20-21, Army School Catalogue for the range and scope of this program. The index on pages 155 ff. is especially valuable. If the student before he enters training knows what type of training he wishes, he will be more likely to be assigned to this.

On his own initiative a young man can continue his formal education under competent instruction and, possibly, for college credit. Organized classes are maintained at bases and camps. The Army and the Air Force have more than 500 Education Centers at bases and camps with over 2000 instructors and 70,000 students. These are run with no cost to the student.

The United States Armed Forces Institute (USAFI), located at Madison, Wisconsin, is the largest correspondence school in existence. The cost for taking courses, and there are over 148 subjects offered by USAFI alone, is a registration fee of \$2.00. As many courses as one wishes may be taken for this fee. Moreover, USAFI cooperates with civilian institutions to offer over 5000 university correspondence courses. One enrolls through USAFI but the correspondence is with the university itself and its faculty. If a student's college course is interrupted, he may, by arrangement with his own school, continue that course through correspondence while in the service. If he has not as yet entered college, he may make arrangements with the college of his choice to advise him on courses they will accept for credit.

I think every draftee would welcome a list of books that would be profitable for him to read while in the service. Your librarian would, I am sure, wel-

come such an opportunity. Finally I think it would be beneficial, at the end of this pre-induction course, to give to each student some reminder of the course and its contents. It may be a book or a pamphlet or a mimeographed outline of the course donated to him by the school and suitable for bringing with him into service as a reminder of the wholesome influence he has come under.

I would like to close this talk with an appeal to you to strive daily to bring home to your students who are about to be drafted the deep spiritual motives that should be wellsprings of their actions. We sometimes forget the advantage we in Catholic schools have in being able to give the prospective inductee a solid supernatural training. I know it was brought home to me with special force when I gave lectures on pre-induction preparation in public schools, and instead of being able to nourish these students with the solid meat of the call of Christ, the existence of an immortal soul, the fact of mortal sin punishable, if unforgiven, by an eternity in hell, the great fact of the sacraments as channels of grace, and the watchful guidance of the Blessed Virgin Mary, I was forced to fall back on such vapid generalities as goodness and virtue and fellowship. Most of the teachers and administrators in public schools sincerely bewail the fact that they cannot teach their charges the facts of God and of religion. A certain vocal minority of citizens would have us believe that separation of church and state is synonymous with separation of God and school. And I do not think that anyone regrets that more than the public school teacher and administrator.

I was asked to write a chapter on "Spiritual Values" for the new pre-induction manual issued by the American Social Hygiene Association, because the officers of this organization realized that without solid religious principles it was futile to talk about morality. At the beginning of that chapter I stated that I was not drawing on revealed religion but on philosophy and upon the foundations of natural religion on which all could agree. In the course of the chapter I gave proofs for the existence of God, the immortality of the soul, and the existence of a natural law. From these facts I drew the conclusions that could point the way in the matter of morality in the armed services. The American Social Hygiene Association sent out a trial copy of the manual with this chapter to various groups and organizations. They agreed unanimously that this was the kind of thing needed in the schools today. And they also agreed unanimously that no public school would touch it with a ten-foot pole because it was too blatantly pro-God and pro-religion. So the Association substituted for this chapter a chapter culled from the much criticized publication of the National Education Association, "Moral and Spiritual Values in the Public Schools." And that is the manual that today is being tried out in public schools all over the country.

The thing that always amazes me is the fact that these same pupils in the public schools who are denied the truths of God and of religion because of the Constitution of the United States will, shortly after their graduation, sit in camps all over the country and hear these same truths of God and of religion expounded in a forthright manner by chaplains wearing the uniform of the United States Army and being paid by the government of the United States to do precisely that. It just doesn't make sense.

But at any rate realize that we in Catholic schools have that opportunity and the obligation to give the students under our care a solid spiritual preparation for life in the armed services. Do not let that opportunity pass by.

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## THE LIFE ADJUSTMENT PROGRAM

(Chairman: Sister Mary Xavier, O.P., Supervisor  
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## THE LIFE ADJUSTMENT PROGRAM

J. DAN HULL, U.S. OFFICE OF EDUCATION, WASHINGTON, D. C.

During the past four years, I have been serving as secretary to the National Commission on Life Adjustment Education for Youth. I think I can best speak to the subject which has been assigned to me this morning by telling you (1) what the Commission is, (2) how it came into being, (3) the kind of education the Commission stands for, and (4) the progress that has been made.

The National Commission on Life Adjustment Education for Youth was established to conduct a campaign (1) to retain in high schools all youth of high school age, and (2) to build for all youth of high school age programs which are appropriate for youth in terms of their interests, abilities, and probable future activities. The members of the National Commission are leaders in many educational organizations, such as the National Association of Secondary School Principals, the American Vocational Association, and the National Catholic Welfare Conference. These leaders know quite well, as I am sure you do also, that during the past thirty-five years many similar national committees have contributed to the improvement of secondary education. Examples are the Commission on the Reorganization of Secondary Education which published *The Cardinal Principles* in 1918, and the Educational Policies Commission which published *Education for All American Youth* in 1944. There are two respects in which the National Life Adjustment Education Commission is different from these and other national commissions: (1) It represents a joint effort of vocational and general educators, and (2) it exists to promote action and not to make pronouncements. A terse way of describing the function of the National Commission on Life Adjustment Education for Youth would be to say that it exists to promote action in achieving *The Cardinal Principles of Secondary Education* and the hopes expressed in *Education for All American Youth*.

### HOW IT CAME

The Life Adjustment Commission came into being as a result of a resolution which was offered by Dr. Charles A. Prosser and unanimously adopted by a group of vocational educators on June 1, 1945. May I quote the original resolution:

It is the belief of this conference that, with the aid of this report (Voc. Education in the Years Ahead) in final form, the vocational school of a community will be able better to prepare 20 percent of its youth of secondary-school age for entrance upon desirable skilled occupations, and that the high school will continue to prepare 20 percent of its students for entrance to college. We do not believe that the remaining 60 percent of our youth of secondary-school age will receive the life adjustment training they need and to which they are entitled as American citizens—unless and until the administrators of public education with the assistance of the vocational leaders formulate a comparable program for this group.

We, therefore, request the U. S. Commissioner of Education and the Assistant Commissioner for Vocational Education to call at some early date a conference or a series of conferences between an equal number of representatives of general and vocational education—to consider this problem and to take such initial steps as may be found advisable for its solution.

This resolution was followed during the year 1946-47 by five regional meetings and a national conference held under the auspices of the U. S. Office of Education. In each of these conferences educational leaders explored the problem stated in the resolution and possible ways of reaching solutions to it. It was the consensus of those participating in the conferences (1) that secondary education today is failing to provide adequately and properly for perhaps most of the youth of secondary school age, and (2) that there should be established a national commission to promote in every manner possible ways, means, and devices for improving the life adjustment education of secondary school youth. Such pronouncements have been made often before by college professors, such as Thomas H. Briggs and Francis T. Spaulding. Never before had so many representative practicing schoolmen actually responsible for directing schools deliberately accepted responsibility for this situation and agreed to do something about it. Whatever vitality exists in the work of the Commission on Life Adjustment Education exists primarily because of the fact that scattered all over the United States are practical educators who for many years have been eager to make their efforts more effective. They have welcomed the opportunity to participate in a national movement enabling them to pool experiences and support one another in their common efforts.

#### WHAT KIND?

What kind of education does the National Commission stand for? I can get to the point of that question quickly by saying that the Commission is interested in what you as educators call *good education for all American youth*. The Commission has no new prescription of any kind, and it has avoided setting up any particular pattern of education. The Commission is interested in *all American youth*, even though it is especially concerned with the group of so-called neglected youth. The Commission is not promoting education to force an individual to conform to whatever situation he may happen to find himself in. There is inherent in our very concept of American democracy the ideal of improving the environment as well as adjusting to it. In the October, 1951, *School Review*, Professor Newton Edwards expressed this concept very clearly. One of his statements was that "educational institutions have the high obligation to serve as a critic of social values and processes, as a means of modifying the culture, as an agency of social control and direction."

When the Commission on Life Adjustment Education for Youth met for the first time, in December, 1947, one of the first questions its members had to answer was this: "Is the Commission interested in education for all youth of secondary school age, or merely in the 60 percent named by Dr. Prosser in his resolution?" The Commission answered this question by saying, "Life adjustment education is designed to equip all American youth to live democratically with satisfaction to themselves and profit to society as home members, workers, and citizens. It is concerned especially with a sizable proportion of youth of high school age (both in school and out) whose needs are less well met by our schools than the needs of college-bound youth or those destined for skilled occupations."

In his original resolution, when Dr. Prosser mentioned the 60 percent, he was referring to the fact that in most industrial communities at least 60 percent of the workers were doing jobs for which they could not have been prepared specifically either in high school or in college.

In Trenton, N. J., about four years ago, the pay-roll classifications of more than 25,000 workers were determined. It was found that almost 20 percent of the workers were laborers and 48 percent were semiskilled workers. This meant that, in Trenton, about 68 percent of the workers were doing work for which they could not have been given specific job preparation while in school.

In general, those classified as semiskilled workers by the employers are the repetitive workers in the mass production scheme. They do the same operations over and over again and gain increased ability through repetition. What they do is so highly specialized that no adequate job preparatory program can be developed in the school to make them immediately employable on the specialized jobs. They can be trained more speedily and effectively in the actual job environment. Their training is short and intensive, extending from one hour to not more than two or three weeks.

To sum it up, Dr. Prosser in his resolution was saying that the great bulk of energies of high school teachers go into college preparatory programs and vocational programs when the needs of the majority of pupils are met by neither. Dr. Prosser proposed special attention by educators to the needs of this majority group.

The Life Adjustment Commission stated that it was especially concerned with this group. However, it was not willing to deal with the so-called 60 percenters to the exclusion of other pupils. When a boy enters high school at 13 or 14 years of age, it is impossible to tell whether he is going to college, into a skilled occupation, or into a semiskilled occupation. It is impossible to deal with the so-called 60 percent group until we first deal with every individual who comes to school.

While Commission members were arguing this point of view, some of us were trying to think of logic and theory. One member of the Commission, Paul Collier, Director of Youth Services in Connecticut, spoke to us vigorously from his experience a few years ago with Commissioner of Education Butterfield of Connecticut. Commissioner Butterfield was a very able man who went up and down the State of Connecticut urging new schools for the neglected 50 percent. You may have read one of his addresses which he called "School Dull and Life Bright." Paul Collier told us that Commissioner Butterfield made little or no progress in spite of his able presentation. No one wanted to enter a school or class for the neglected 50 percent. When members of this neglected group could be induced to enter school at all, they wanted to belong to one of the groups already established in school. They wanted to *belong*. In general, I think this is the American way and the emphasis most of us would like to give to secondary education. We do not want to divide them into groups any more than they are already.

We are talking about education for *all* because we know quite well that many students who go to college and into skilled vocations need education for living just as much as do those who drop out of school or go into unskilled and semiskilled occupations. It certainly was not a lack of technical or vocational skills which was responsible for the depression years of the thirties. It was a lack of social skills among our people generally and a general inability to operate our economy.

When the Commission emphasized education for home members, workers, and citizens, it did not mean to neglect education for moral and spiritual

values, education for better communication skills, education for health, or education for scientific understanding. It might have named all these and other commonly accepted educational objectives, but most of these are involved in the common activities of home members, workers, and citizens.

Increasingly we are recognizing the fact that the family does leave a basic imprint on personality. The great mobility of our population argues for more systematic efforts to understand family life and appreciate its influence. When I was a boy in a small town, I knew very well all four of my grandparents. I have two children who are now grown, but as an itinerant high school principal I moved about so much that it was not possible for my children to know their grandparents as I knew mine. I felt it necessary to make systematic efforts to compensate for this gap in their lives.

High school youth have a more pressing need than formerly to understand and appreciate the family because they are marrying earlier. In 1900 half the girls between the ages of 20 and 24 were single. In 1950, only 30 percent were single at that age.

The Commission on Life Adjustment Education is not encouraging a specific preparation for every family situation which may arise. It is encouraging basic understandings of the development of the individual, it would recognize the interest of boys and girls in themselves and their actual problems, it would encourage the understanding of parents and improving relationship between youth and parents. Increasingly better materials for family education are appearing. Family life education is more and more a cooperative job involving experts, teachers, parents, youth, and church and community leaders.

Formerly youth learned to work by working. Even in these prosperous times there are few places in modern industry for youth of high school age and there are needed more systematic and more carefully planned efforts to help youth learn to work. Increased opportunities for supervised work experience and increased opportunities for vocational education and education for semiskilled trades will meet the needs of many youth.

However, most youth who enter industry fill comparatively simple repetitive jobs. They need, especially, social skills and an understanding of laws relating to labor and management policies. *All* youth need to know something of the movements in this country to eliminate child labor, to improve safety conditions, and to improve the responsibility of workers. All need the greatest personal development of which they are capable and actual practice in assuming responsibility. Obviously, these objectives can be attained only through cooperative efforts of educators, business, and labor. In every community these representative groups must become increasingly resourceful to provide opportunities where youth assume real responsibilities and to determine what shall be taught about labor-management relations.

I do not need to tell you the pressing need which each youth has for acquiring a great number of skills and a tremendous amount of insight before he can take his place as a responsible citizen in a democracy—with an individual responsibility for public policy. Living in a democracy as we do requires much more from each citizen than does living in a society which is not a democracy.

Just as we have delayed the entrance of youth into vocational activities, we have kept them from assuming citizenship responsibilities until they are 21. Youth do not become good citizens automatically at 21—much guided experience is necessary.

Our primary aim is to build in every youth an enlightened devotion to the general welfare and a willingness to sacrifice for the public good. There

is involved here education for ethical character and high moral living. Few of us believe that this objective can be attained through specific courses. It can be done by (1) giving youth accurate information concerning our national history and traditions, and the fundamental institutions upon which our Republic is based, and (2) providing them with varied opportunities for personal participation in activities which are important. Good citizenship cannot be built by reading, talking, and discussion alone; citizenship is an active thing and it takes action as well as understanding. The Citizenship Education Project, with headquarters at Teachers College, Columbia University, is emphasizing action in its laboratory practices in citizenship. There have been identified numerous laboratory practices, such as collaboration with political parties, accompanying community leaders for considerable periods of time as they go about their community activities, observing labor-management relationship, and making surveys of particular aspects of community life. The important thing in these activities is the pupil's motivation. There is no point in encouraging youth to collaborate with a political party unless it means something to him and unless he feels that he is attaining a worthwhile objective while doing it. However, if he has a part in the planning, if he is being helped to do something which is worth while to society and at the same time important to him, then the activity may be a means to real growth.

I have tried to give you a brief statement concerning the kind of education the Commission stands for. Perhaps you are wondering about the Commission's attitude toward secondary school curriculum adjustments which should be made for the national emergency. The Commission has made no statement on this point because it believes that sound educational objectives are as valid in times of conflict as they are in time of peace. This is not to suggest business as usual. Schools should search for opportunities to focus their activities on the strengthening of the national security. Schools now need to provide education for military competence as well as civilian life. In addition to orientation to community life some time should be spent in learning about military life. Planning for a period of military service will need to be included with planning for a longer vocational experience in civilian life. Military service may occur after high school, after part or all of a college course, or as an interruption to a civilian career.

There is a special need for vocational guidance for girls because the emphasis on increased production will undoubtedly augment the already considerable group of women who work outside the home.

Nevertheless, the national emergency has emphasized for schools the importance of improving their efficiency in performing the tasks which have always been theirs to do. For example, health is important at all times; it is of increased importance during a time of crisis; skills in swimming and first aid have great values for high school youth at all times. In the present national emergency these values are enhanced and more clearly and generally recognized.

I have discussed with you what the Life Adjustment Commission is, how it came into being, and the kind of education it stands for. What about the progress that has been made in the national campaign which has been conducted?

Probably more than any other movement in American education life adjustment education has enlisted Catholic educators and public school educators in a common cause. The earnest and interested participation has been mutually beneficial.

Catholic educators have used both the diocese and the religious community as avenues of systematic approach to life adjustment education. Curricula

have been studied carefully with a view to reorganization. High school staffs have gathered facts about their students, the backgrounds from which they have come and the tasks which they have undertaken after leaving school. Bulletins have been prepared and distributed listing resource materials for teachers and describing activities carried on in specific schools.

The 48 school systems in cities of more than 200,000 population have held two conferences on "Why Do Boys and Girls Drop Out of School, and What Can We Do About It?" They are carrying on systematic investigations to find out how many pupils drop out of school, what they are like, and what can be done about it.

In more than 20 States committees are stimulating active efforts to retain in school all youth of high school age and to provide appropriate educational programs for them. From these cooperative efforts leaders have learned to depend greatly on instruments which aid in getting facts about youth and opinions about youth education.

For example, in Illinois the State Department of Education has made available to all local schools schedules for getting facts about pupils who drop out of school, the expenses incurred by all pupils in attending high school, and the extent to which costs deter pupils from taking part in extraclass activities. In the same State are available systematic inventories for finding out what parents, teachers, and pupils think about their schools. These inventories have been useful in helping parents and teachers to agree upon aspects of local school programs most in need of improvement. In one community the polling of parent opinions encouraged the local board of education to finance all extraclass activities such as athletics and dramatics. In another community the inventories provided a basis for the development of supervised work experience for all pupils.

It is not possible to be certain about the amount of curriculum change which has been brought about in the high schools of the country in recent years. However, it appears very certain that securing facts about youth of high school age has served as a basis for planning and a great stimulus for action to many school staffs. Many stimulating materials for pupils and teachers are being produced. There is widespread interest not only among educators but among noneducators as well.

Some reasons for this interest are:

1. There are few places in modern industry for youth of high school age.
2. Youth now at high school age were born during the depression and are comparatively few in number. There is an appreciation of the importance of educating each to make the maximum contribution of which he is capable.
3. Americans are devoted to the ideal of "an open road for merit of whatever kind it may be."

Many encouragements come to the Commission. For example, about a year ago the principal of the Shawnee Mission High School just out of Kansas City said to a visiting staff member from the Office of Education, "Here in our High School, we have nothing in print which you can take away with you and make available to other high school staffs. I am sure we have not developed any new techniques or procedures which you can report to others. But I can give you the names of seven boys who are in our high school today who, I am sure, would not have been there except for the encouragement and stimu-

lation our staff members received from this movement you call Life Adjustment Education for Youth."

AND, because I have hopes that many of you will be interested in doing that type of thing for boys and girls in your communities, I have been extremely happy to have talked to you.

## THE CATHOLIC SCHOOLS AND LIFE ADJUSTMENT EDUCATION

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The Commission on American Citizenship was established at the Catholic University of America in 1939 at the request of the Holy Father, to promote on all levels a program of Christian social education. Since that time there has been a rapidly spreading movement in Catholic circles toward what has been called Education for Christian Social Living. This movement has, in all its manifestations emphasized particularly those aspects of education which might be expected to work toward the improvement of society. It has been guided by the Christian social principles which have been stated by the Commission in simple but highly expressive form: (1) our dependence on God for all we have—our existence, our preservation, and every gift of soul and body; (2) the inherent dignity of the human individual, a dignity following from creation in the image of God for an eternal destiny—a dignity that demands respect for all people regardless of race, nation, occupation, or social status; and (3) the social nature of all men, which points at once to the need for cherishing social institutions and especially the family as the one basic to all the others. Implied, too, in social nature is the fact of the essential unity of all mankind, their mutual interdependence, and their obligation to share in justice and charity the resources of the earth and all their God-given spiritual and intellectual gifts.

The influence of this social emphasis during the past ten or twelve years has led to great changes in content, in methodology, and in administration. It has brought into focus the Christian reason for attention to individual differences as deriving fundamentally from the will of the Creator and as necessary for the maintenance of social institutions. It has led to practical as well as theoretical respect for boys and girls of all types of mental, emotional, artistic, and physical capacity. It has made clear the obligation imposed on schools to provide opportunity in the classroom for the practice of the virtues of justice and charity in all their aspects. It has minimized the importance of success for its own sake and at the expense of others and has motivated students to work toward full development of their talents not only for their own perfection and satisfaction but also for the contribution they must make toward the general good. In other words it has clarified the meaning of the imitation of Christ in all the little things of daily life in school and community and has thereby worked to remove every compromise with the Christlike way.

The Commission on American Citizenship began its work on the elementary level, proceeding to the secondary school in 1945. Here there was great discrepancy between Christian social philosophy and actual practice, for the high schools were strongly inclined toward specialization and selectivity. There had prevailed for a long time a tendency to forget the inherent dignity of the pupil who could not succeed in academic pursuits and to concentrate on those who could. It is true that many Catholic educators, particularly those working in the parochial and central or diocesan high schools, had been keenly aware along with their co-workers in the public schools of the gaps existing between high school programs and the exigencies of the social milieu in which they were operating. It is perhaps distinctly providential that the careful

scrutiny of high school programs began at the Catholic University almost simultaneously with the general movement which has been designated Life Adjustment Education for Youth. The latter movement is characterized by its concern for the dignity of every human individual, by its attempt to provide meaningful and valid educational opportunity for all American youth; and by its emphasis on the social significance of education, recognizing in the school a powerful agent for producing better homemakers, citizens, and workers, and thereby insuring the perpetuation of American democratic ideals.

When the first Commission on Life Adjustment Education was appointed in 1947 to study secondary school problems and inaugurate an action program for improvement, Catholic education was included through the courtesy of the United States Commissioner of Education who invited the National Catholic Welfare Conference to name one member of that Commission. The late Reverend Bernardine Myers, O.P., at that time President of the Secondary School Department of the National Catholic Educational Association, became the first Catholic member of the Commission on Life Adjustment Education for Youth. Through his interest this movement became the main topic of discussion at the national meeting of the Association in San Francisco in 1948. Following the death of Father Myers in 1948 the Catholic representative on the Commission on Life Adjustment Education became the same person who was secondary school curriculum consultant on the Commission on American Citizenship. This fact has undoubtedly tended to bring the two movements into closer cooperation, and since both groups move on a national scale the effects have been rather widespread.

It seems to me, accordingly, that one of the outstanding features of the Life Adjustment movement has been the tremendous interest of Catholic educators and their cooperation with sincere and capable public school educators in attacking the many pressing problems. Since all schools in this country—whether public, parochial, or private—have so much in common in their high aim of supplying the country with enlightened and responsible citizens, this step toward joint activity is of real importance. During these past few years where groups from various school systems have worked together there has been a noticeable decline in misunderstanding and a growth in mutual respect and appreciation. Such a desirable result has come from the courtesy and warm friendliness of the staff of the United States Office of Education, of the public school members of the Commission on Life Adjustment Education, of other public school participants in conferences, of many religious communities of men and women, and of the staffs of diocesan school offices. When we consider the critical needs of society today, it is of singular importance that those who work with youth should be united in their efforts.

I should like now to outline insofar as they are known to me the various action programs carried on by Catholic educators in relation to the Life Adjustment movement. Undoubtedly there have been activities which have not come to my attention. Hence this will not pretend to be a final and complete picture. Activities will be considered under four headings: (1) participation in national work conferences; (2) action programs by religious communities; (3) action programs in dioceses; (4) miscellaneous activities.

Beginning in 1948 there have been held annual three day work conferences under the auspices of the Commission on Life Adjustment Education and the United States Office of Education. With the exception of that in 1950 all have been held in Washington. In 1948 the Catholic group was represented by only one educator. In the other three, however, a group of Catholic educators numbering between thirty and forty and composed of priests, brothers, sisters, and laymen has taken part. This number is proportional

to the representation from public schools, for all the conferences necessarily were limited in number. The group invited to the 1949 conference were formed from names submitted by diocesan superintendents of schools and educational supervisors of the religious orders of men. It might be noted that all superintendents were asked by a letter from the Commissioner of Education to suggest possible participants. Only a few responded, but there were a sufficient number of persons mentioned to form charter members, so to speak, for this work of cooperation with the secondary educators of the nation. The group of Catholic educators who took part in the 1950 and 1951 conferences has changed somewhat each year, largely as the result of subsequent activity carried on by individuals, communities, or dioceses.

The activity among religious communities has been lively and encouraging. Several orders of sisters have carried on continuous study and revision of school curriculums in accordance with the Life Adjustment ideals. Among them are the Sisters of Charity of Nazareth, Kentucky, Sisters of Charity of the Blessed Virgin Mary, the Sisters of Charity of Cincinnati, the Sisters of Loretto, the Sinsinawa Sisters of St. Dominic, the Sisters of Charity of Leavenworth, and the Benedictine Sisters in Minnesota. Two of these groups have published pamphlets which express very concisely the Life Adjustment philosophy as seen by the religious educator. Several magazine articles have also appeared from the pens of sisters. The Christian Brothers, the Xaverian Brothers, the Jesuits, and the Society of Mary, have studied the movement in their annual educational meetings and are still working on its implications for their schools. It should be noted that several important curriculum revisions undertaken during these years have contributed to the promotion of Life Adjustment ideals whether or not they carried that label. Such, for instance, would be the Christian Family Living program of the Sisters of the Presentation of San Francisco, the rural life program in the diocese of Davenport, and the Christian social program of the Sisters of St. Francis in Joliet, Illinois.

No phase of activity is of greater promise than that operating under the leadership of the diocesan superintendents of schools. These men have under their care all the youth of a particular area, and most of them have for a long time felt keenly the lack of high school programs suited for many of their boys and girls. Manifesting their interest in the movement, the Superintendents' Department of the National Catholic Educational Association in their annual meetings in 1950 and 1951 have had work groups studying the Life Adjustment movement and have seemed to find in it the promise of solution to their problems. Accordingly, several dioceses are working on curriculum revision under the name or the philosophy of Life Adjustment Education. As should be the case if action accords with the philosophy, each diocese follows its own method and procedure. Boston, for example, has an excellent ongoing program. Inaugurated at the annual teachers institute in 1950, the work has progressed through the activity of several committees composed of teachers in the diocesan schools. A strong attempt is being made to integrate religion, social studies, English, guidance, and homemaking. Archbishop Williams High School in Braintree, acting as a sort of "pilot school," has given inspiration to the whole archdiocesan project which has progressed under the encouragement of His Excellency, Archbishop Cushing. The Archdiocese of Milwaukee has approached the work of reconstruction somewhat differently. The theory has been that all teachers, administrators, parents, and those responsible for the education of teachers must be brought to understand the need of change and help to determine its nature. A series of small group meetings held during the past year has been directed toward this

objective of education, and has brought together at different times the principals of high schools, the religion and social studies teachers, the college professors who prepare the teachers, and the parents. On March 24 and 25 of this year there was held in Milwaukee the first regional conference sponsored by the superintendent of schools, the Very Reverend Edmund J. Goebel. Participants were equally distributed between public and Catholic school educators, and the conference presented a fine example of in-service education and of cooperative activity. It may well serve as a "pilot project" for future regional meetings.

There have been excellent two day conferences carried on in the dioceses of Washington, D. C., St. Louis, Scranton, Steubenville, Wichita, Lansing, Fargo, and Oklahoma City. In Washington the entire teaching personnel, numbering some 800 elementary and secondary school teachers, took part. Following this the teachers have begun a process of curriculum construction which is based on the idea of developing a twelve year program, rather than one program for the elementary and another for the secondary schools. The diocese of Steubenville is studying the possibility of inaugurating a community-school project which may help solve some of the pressing social problems in the area.

Many other diocesan teachers meetings have featured talks on the Life Adjustment movements: Baltimore; New York City; Buffalo; Cincinnati; Columbus; Toledo; San Antonio; Richmond; Charleston, South Carolina; Hartford, Connecticut; Burlington, Vermont; and Santa Fe, New Mexico. The Catholic secondary school associations in Minnesota and California have held sessions devoted to study of the movement. All these activities on diocesan or state-wide basis have great possibilities, for they bring together different religious communities and cut across the lines that sometimes divide schools of differing clientele.

Institutions of higher education have also participated in efforts to clarify the meaning of Life Adjustment Education. Institutes have been held at Catholic University, Marquette University, the University of Notre Dame, Loyola University in Chicago, the University of Dayton and at several Catholic women's colleges. Lay organizations have had meetings to study the program. Among these are the Archdiocesan Council of Catholic Women in Milwaukee; the Service Bureau for Women's Organizations in Hartford, and parent groups in Wichita and Washington.

All this study would be of little value unless changes took place in the schools. It is not possible to outline all the activities which have resulted in curriculum improvement toward the ideals of the Life Adjustment movement. Perhaps the most common effect has been the introduction of programs of education for home and family living since this has been seen as the basis of social improvement. There has been a healthy change in attitude toward shop courses and other vocational experiences. Art and music are coming to a place of importance suited to their worth. Guidance programs are assuming organized efficiency. Studies of drop-outs and follow-up studies of graduates are becoming more numerous. It has been my good fortune to meet at intervals the same groups who began to study the problems in realistic manner several years ago. In every case this continuous study and honest facing of the facts has resulted in noticeable growth in understanding and determination to make needed changes. Classroom teachers and administrators have come to see clearly that our programs have lost touch with the life around us; that they have lost the integrating power which should be their most important asset; that they have been failing to contribute to all the needs of the human personality. Related in their beginnings to the

immediate life needs of the people, they have become covered with the hard crust of usage that tends to keep them apart from the life of our time.

A recent issue of *UNESCO Courier* carries an article entitled "New Life for Ancient Paintings," the story of modern techniques for reviving the splendor of damaged masterpieces of art. It seems to me that what has happened to many of the old masterpieces is closely analogous to what has happened to the splendor of the Christian and democratic heritage in education. The ravages of time have dimmed its brilliance, have cracked and smeared it. But underneath, the original splendor remains, and it can be restored through the application of careful procedures. The experts working on the preservation of art masterpieces say: "Above all the problem can be met only by the utmost in cooperative effort, by pooling resources, sharing technical data, and by resolute concentration on common fundamentals." How much more important in preserving our great Christian and democratic educational heritage, and in trying to solve all the problems of our precious youth, that we should work together as educators—public and private, Catholic and non-Catholic, sharing and pooling our ideals, our skills, and our resources.

## MEETING THE NEEDS OF MODERN YOUTH

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Because I have followed the work of the Life Adjustment Education Commission for the last four years, have participated in two of its work conferences, and have made some modifications in the curriculum, organization and administrative procedures in our high school that correspond to its principles, I have been asked to give this paper on how our school is meeting the needs of modern youth. Of necessity, we must speak about "what our school is doing," which may give an impression of narrowness as well as conceit. However, as we describe our program, you will find that we are not quite as revolutionary as it may be presumed; for, no doubt, most of you have in your own schools for years some of the innovations we have made in ours. We do not feel a bit conceited about our belated efforts in meeting the needs of modern youth. Whatever changes we have made in our setup have been in conformity with a trend of thinking in our Institute that goes back to the saintly founder of the Christian Brothers, St. John Baptist de la Salle, the patron of all teachers. He founded his religious congregation in response to the needs of the youth of seventeenth century France. His methods corresponded to what was practical in teaching, despite the traditional methods then in vogue. The types of schools he founded varied according to the life for which the student had to be adjusted, as long as he was being prepared for a spiritual and moral life that would lead to eternity with God.

My remarks are of necessity limited—a good rule for these convention papers. Just let me say in a short preface that Life Adjustment Education has several noble guiding principles that we, as Catholic educators, cannot ignore. Certainly its emphasis on the dignity and worth of the individual child corresponds to our appreciation for each individual immortal soul. What it is doing to make it possible for all our youth to profit from secondary education should be encouraged by our support and participation in its program. However, our own experience bears out some of our apprehensions in following such guiding principles that overemphasize teacher-pupil planning of curriculum, that belittle the mental disciplines in academic and classical studies, that encourage the vague "democratic" procedures in the classroom and that relegate the teacher to the position of a consultant instead of one who is trained to speak with some authority and be so regarded by pupils.

The description of our program for meeting needs of modern youth will be that of its latest conception. It would be boring in detail to outline its development over four years.

Life Adjustment Education considers a guidance program basic to any attempt to follow its principles. We were without any formal guidance program. We now have a guidance office with records, a library and facilities for counseling. The guidance committee consists of the principal (a brother), a lay teacher, a school nurse, and a priest. Each religion teacher is the homeroom counselor and is expected to see his students at least twice a year and keep a record of such interviews, except for what is confidential. Each class has a homeroom period once a week for group guidance.

Allied to guidance is a testing program. Each student receives tests for mental ability, achievement and vocational interests. Records are available

for counselors for personal and family history, for health and scholastic standings. Each homeroom teacher has each of his boys answer a questionnaire for hobbies, extracurricular activities, aspirations for the future, studies he likes and dislikes and other similar information pertinent for understanding each student as an individual.

One modification in the curriculum provides for a Christian social living program. The inclusion of this course did not in any way replace any of the basic academic subjects. Some units were made a part of the syllabus for homeroom guidance and physical education; others coincided with established subjects such as civics and senior religion; others were substituted for other electives.

The following units are included in the Christian social living program: orientation to school, its plant and regulations; how to study; music appreciation; character and personality development; mental health; hygiene and first aid; safety; good manners and good grooming; home mechanics; economics and consumer education; vocational orientation; biology; civics and good citizenship; Christian marriage, Christian education and Catholic action.

The program covers the four years of high school and is a required course for all students, academic and non-academic. Its objective is to form Christian attitudes in regard to the common experiences that are involved in the various units. While principles are inculcated through discussion of proper attitudes, the teaching approach is not one that emphasizes knowledge content. Some student-teacher planning is provided in this program and is desirable for its objective. Any attempt on the part of the teacher to be arbitrary, to preach or moralize or to indoctrinate would defeat the purpose of the course which should be evaluated in better pupil behavior through sound thinking that leads to convictions.

One of the needs of modern youth that we are trying to meet is provision for superior and low I.Q. students. Our approach to this problem deviates from the principles of Life Adjustment Education, but we feel that it is meeting the need as we see it. That approach is homogeneous grouping.

Our students are classified into X, Y, and Z groups. The basis of division is a mental ability test, an achievement test and the experience of the teachers with the student. Adjustments are made after the first month of school and at the midterm. An important feature of the Z group on the ninth and tenth grade levels is that it is taught as a remedial class. One teacher is assigned to the class and teaches all the subjects. He adjusts the subjects to the capacity of the student; the class is small enough to give each one individual attention. Class competition is eliminated and competition with self is substituted. Grades are in terms of satisfactory, progressing, or unsatisfactory.

Our experience with this remedial setup has been very gratifying. The brothers who have these groups are devoted and self-sacrificing; the students of low ability are no longer the rowdies of the school and our percentage of drop-outs is decreased.

In our X group we have the opportunity to teach these students in a way that will challenge their intelligence, test their initiative, encourage emulation on a level where the majority have an equal chance.

Thus far we have not experienced any "undemocratic" attitudes on the part of our students. Perhaps it is because the faculty and administration have emphasized the importance of character over "brains." All students equally participate in student government, in social and athletic activities, in dramatics and glee club, in responsible positions of the school organization. We have no expressed class distinction of the smart and the dumb in our

school and we are ever on the alert to combat it if it arises. We believe it is possible to have homogeneous grouping for more efficient work with studies and yet have a democratic spirit among the students.

One need that we often meet in non-coeducational schools is the opportunity for association of boys and girls. We have met this problem with the organization of an Interschool Council consisting of representatives of our two Catholic girls' high schools and the students from our school, the only Catholic boys' high school in the area. This council meets twice a month and plans activities among the three schools. Rallies, dances, forums, class parties, ski trips, combined rooting section, rooters' trips to out of town athletic contests, inter-Sodality functions are among the activities sponsored by the Interschool Council. Students from the three schools have consolidated in dramatics, journalism, glee club and orchestra. The three principals and vice-principals meet monthly.

We feel that the successful functioning of this Interschool Council for the last four years has given us most of the advantages of coeducation without any of its disadvantages.

Time does not permit more details. I must conclude with a rapid listing of other features that have been introduced as attempts to meet the needs of modern youth. A work program has been inaugurated for non-academic seniors who may receive credit for part time work. The YCS has been functioning with satisfaction for four years. Thus leaders are trained to think through problems in their student world and plan action towards solutions. It may be noted that students from the Z or remedial classes equally participate in the YCS groups. An interschool group plans inquiries for all the schools and serves as a central committee. The Mothers' Club has been converted from a group which plans money-raising projects to one which discusses school policies with principal and faculty. An executive committee of mothers plans the money-raising activities in separate meetings. I would not want you to think we eliminated so important a function of Mothers' Clubs.

May I conclude with the reminder that we would be conceited fools if we thought our program was unique in Catholic education. We know for a certainty that we are far behind more progressive schools of the country and indeed we are indebted to many of them for some of our own innovations. Our social living program, for example, is an adaptation of the family living program of Presentation Convent in San Francisco, a course of instruction in most Catholic girls' high schools in the United States, thanks to the crusading of Sister Annetta. It was only our presence at two Life Adjustment Education work conferences that made it convenient for the committee to select our efforts as one humble example of what a school can do to meet the needs of youth.

## THE CHRISTIAN PHILOSOPHY OF THE LIFE ADJUSTMENT PROGRAM

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VERY REV. MSGR. EDMUND J. GOEBEL, Ph.D.  
ARCHDIOCESAN SUPERINTENDENT OF SCHOOLS  
ARCHDIOCESE OF MILWAUKEE, WIS.

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Life Adjustment Education is a real challenge for Catholic educators. It is not a challenge requiring the formation of new principles, but a challenge to understanding and articulated planning.

It must be clear from what has been said that we all share the responsibility for the education of the youth in this country. It is our duty, like that of every other American segment, to develop in the individual all those competencies necessary to build a better democracy. We must see to it that every opportunity is offered to make the individual a better citizen for a better world.

All through the centuries Catholic education has been deeply concerned with the spiritual and temporal welfare of the individual but we have not always focused our thinking and our planning on his immediate life needs. Far too often we have followed a rigid, formalized pattern constructed on credit needs without consideration for the needs of the individual in his relationship to society, to the family, to the church, to work or to recreation. In too many instances we have forgotten to teach him those understandings, attitudes, appreciations and habits which are necessary for Christian living in all walks of life. We have looked upon education as a function that is performed solely within the four walls of the schoolhouse without any thought of its social setting.

In the life adjustment program we have a design for Christian social living. Its whole philosophy is centered on the individual and his life needs. Though it does not directly provide for the spiritual needs of the individual in terms of Catholic philosophy, it does open the door for the application of those principles. No other program in recent years has so easily become the medium for the transmission of our Christian inheritance. For those who have a misgiving about our stand, we recommend a re-examination of the Catholic position on the individual. In this regard we are not considering the fact of individual differences but the individual as a free, moral agent, social by nature and capable of promoting self-development.

True education must recognize the child as an individual and as a social being. It must help him as an individual to become a person of strong moral character, and show him how to live in harmony with his own moral nature as a man, and not for society alone. On the social side it must help to incorporate him into all the social units of life, and into the Mystical Body of Christ. In this regard its first objective must be the family, the primary unit of society and then, through the family and school, into a greater social unit—that of church and state.

Though the first objective of Catholic education is to teach the child how to save his soul, it may not overlook the fact that he is a social being. To

limit Catholic education solely to the spiritual objective is as unbalanced as it is to limit education solely to temporal objectives. Both must be considered. It is a function of Catholic education to prepare man not only for citizenship in heaven, but also for citizenship in this life. He must be shown that, as an individual, he has a task to fulfill in this material world, a vocation or an avocation to follow. He must be taught the dignity of earning a living and the fact that labor is a means to eternal salvation. Hence, his education must be adjusted to prepare him according to his specific needs.

Life adjustment education is focused on common need. These common needs fall into the pattern of Christian social living. They include, for the body—health, physical soundness and fitness. They also include the training of the child's imagination and emotions and their proper control. They include the proper formation of the intellect and the development of that strength of will necessary for the acquisition of good habits or virtues. They include training for man's social life, not for social expediency but for ethical behavior. These are the outcomes we are seeking both for the good of the individual and for the benefit of society. "For precisely this reason," as the Encyclical on *The Christian Education of Youth* states, "Christian education takes in the whole aggregate of human life, physical, spiritual, intellectual and moral, individual, domestic and social, not with a view of reducing it in any way, but in order to elevate, regulate, and perfect it, in accordance with the example and teaching of Christ." (p. 32)

It is time for us to lift our sights from subject matter mastery to the importance of teaching all the students how to live. It is time for us to recognize more fully the life needs of the individual and to bridge the gap between credit education and education for life. The time is ripe for an unbiased appraisal of our high school curriculum in terms of its worth to the individual. Now is the time to breathe new life into the aged body of our secondary curriculum so that it will flex to meet the life needs of the individual. We must be aware as never before, that the bog-down of youth in society today is due in a large part to the lack of realistic education for citizenship, home and family living, work and recreation.

In conclusion, I would like to stress the fact that the child has a right to an education that will meet his life-needs. He has a right, too, to a school program that will permit him to develop according to his own individual capacity. He has a right to share in opportunities that will give him those understandings, attitudes, appreciations and habits necessary for the practice of Christian social living in society today. He has a right to participate in all those activities which train him to live and work in harmony with others. He has a right to the best training that we can give for family life, for community life, for parish life; for leisure time and work activities. This calls not so much for a change in the curriculum of secondary education as it does for a change in the attitude of Catholic teachers and administrations. In some cases it will be very difficult to shift our sights from college preparation and credit standards to the needs of the individual student. But good schools are not planned for the teachers—good schools are planned for the students.

It is a prime objective in Catholic education to train the individual both

for time and for eternity. It is a prime objective, too, to create a better social world through the development of better individuals.

We close with a reminder from an unknown poet:

“We are building every day,  
In a good or evil way  
And the structure as it grows,  
Will our inmost self disclose.  
Till in every arch and line  
All our faults and failings shine;  
It may grow a castle grand,  
Or a wreck upon the sand.  
Do not ask what building this  
That can show both pain and bliss,  
That can be both dark and fair!  
Lo, its name is Character.  
Build it well, whate'er you do;  
Build it straight and strong and true;  
Build it clean and high and broad;  
Build it for the Eye of God.”

—*Author Unknown*

# SCHOOL SUPERINTENDENTS' DEPARTMENT

## PROCEEDINGS

### FIRST MEETING

The annual meeting of the School Superintendents' Department was held at the Lord Baltimore Hotel, Baltimore, Md., November 29-30, 1951. The program was as follows:

THURSDAY, NOVEMBER 29

9:30 A.M.—General Meeting Calvert Room

1. Reports on Curriculum Developments in Various Regions
2. Report on the Superintendents' Project, OUR SYSTEM OF EDUCATION—Rt. Rev. Msgr. Felix N. Pitt
3. Report on High School Curriculum Development—Sister Mary Janet, S.C.
4. Report on Critical Building Materials—Mr. Rall I. Grigsby, Deputy Commissioner of Education, U. S. Office of Education
5. Report on the Continuation Committee of the Mid-Century White House Conference for Children and Youth—Rt. Rev. Msgr. C. E. Elwell
6. Business
  - a. Christmas Card Contest Proposal
  - b. Report on Membership Drive—Rev. Leo McCormick
  - c. Other Business
7. Appointment of Nominations and Resolutions Committees

12:30 P.M.—Luncheon Founders Room

Guest of Honor—Most Rev. Francis P. Keough, D.D., Archbishop of Baltimore, President General, NCEA

Speaker—Dr. Urban Fleege, Chief, Education Section, Civil Defense Administration

2:00 P.M.—Panel Discussion Calvert Room

### TOWARD A BETTER UNDERSTANDING BETWEEN PUBLIC AND PAROCHIAL SCHOOLS

Presiding—Rev. Arthur M. Leary, Diocesan Superintendent of Schools, Ogdensburg, N.Y.

Topic—The Function of the Parochial School in American Education

Speakers—Dr. Ernest O. Melby, Dean, School of Education, New York University

—Rev. Thomas J. Quigley, Diocesan Superintendent of Schools, Pittsburgh, Pa.

Topic—Spiritual and Moral Education in the Public Schools

Speakers—Dr. William Carr, Secretary, Educational Policies Commission, National Education Association

—Rt. Rev. Msgr. John S. Middleton, Secretary of Education, Archdiocese of New York

Topic—Federal Aid to Education

Speakers—Dr. Francis G. Cornell, College of Education, University of Illinois  
—Rev. William E. McManus, Assistant Director, Department of Education, National Catholic Welfare Conference

5-7 P.M.—Open House, Barton-Cotton, Inc., 1102 N. Chester St., Baltimore

FRIDAY, NOVEMBER 30

9:30 A.M.—Meeting of Work Groups

Group I—LIFE ADJUSTMENT EDUCATION Mt. Vernon Room

Chairman: Very Rev. Msgr. S. J. Holbel, Superintendent of Schools, Buffalo, N.Y.

Consultant: Sister Mary Janet, S.C., Catholic University of America  
Secretary: Rev. Jerome V. MacEachin, Superintendent of Schools, Lansing, Mich.

Group II—TEACHER TRAINING AND CERTIFICATION

Federal Hill Room

Chairman: Rt. Rev. Msgr. Thomas V. Cassidy, Superintendent of Schools, Providence, R.I.

Consultants: Rt. Rev. Msgr. Robert B. Navin, St. John's College, Cleveland, Ohio

Rev. Laurence R. Gardner, Superintendent of Schools, Manchester, N.H.

Rt. Rev. Msgr. William A. Crowley, Superintendent of Schools, Burlington, Vt.

Secretary: Rev. James E. Hoflich, Superintendent of Schools, St. Louis, Mo.

Group III—ADMINISTRATION AND SUPERVISION

Fairmount Room

Chairman: Rt. Rev. Msgr. Felix N. Pitt, Secretary, Catholic School Board, Louisville, Ky.

Consultants: Very Rev. Msgr. Henry C. Bezou, Superintendent of Schools, New Orleans, La.

Rev. Thomas G. Brennan, Superintendent of Schools, Saginaw, Mich.

Rev. Laurence O'Connell, Superintendent of Schools, Belleville, Ill.

Secretary: Rev. Robert J. Maher, Superintendent of Schools, Harrisburg, Pa.

Group IV—PUBLIC RELATIONS

Founders Room

Chairman: Rt. Rev. Msgr. Carroll F. Deady, Superintendent of Schools, Detroit, Mich.

Consultant: Mr. J. Walter Kennedy, Public Relations, NCEA

12:30 P.M.—Luncheon

Calvert Room

Speaker—Rev. Thomas J. O'Donnell, C.S.C., Religious Consultant, National Catholic Community Service

2:00 P.M.—General Meeting

Calvert Room

1. Report of Resolutions Committee
2. Reports of Work Groups
3. Election of Officers

The closing business session convened at 2:15 P.M., November 30. Father Arthur Leary presided and called first for reports of the work groups. Recommendations of these groups were embodied in the report of the Resolutions Committee but the chairmen made the following additional comments:

Monsignor Holbel for Group I on Life Adjustment Education—Planning in terms of the needs of youth rather than in terms of the traditional subject matter program areas should be emphasized. The problem of adjustment was discussed at some length. The Commission's secondary school curriculum points out that better evaluative criteria to measure outcomes in out-of-school behavior are necessary.

Father Hoflich (for Monsignor Cassidy) for Group II on Teacher Training and Certification—The group accepted the invitation to attend a joint meeting of the School Superintendents and the Teacher Education Section at the next convention. They discussed the necessity of teachers completing their education at an earlier age and suggested that the bishops be asked to approve a diocesan setup for teacher certification.

Monsignor Pitt for Group III on Administration and Supervision—Two interesting preliminary papers were presented. Discussion centered around legislative trends and accreditation of schools and teachers. A trend was noted throughout the country to accredit more and more of the Catholic schools and teachers.

Monsignor Deady for Group IV on Public Relations—The Superintendent should consider himself a public relations person and should consult those experienced in the field.

Next the superintendents discussed the problem of whether to start another project before completion of the present one, adopted last year. A suggestion of Mr. Bruce for a study on state laws affecting parochial schools was presented at this point. After some discussion the superintendents voted to table the suggestion for the time being and to complete the project on *Our System of Education* before beginning another.

The Superintendents voted to raise the annual dues in the Department of School Superintendents, NCEA, to \$10, beginning January 1, 1952.

The superintendents discussed the Christmas Card Contest proposal submitted by Barton-Cotton, Inc., at some length. The consensus of opinion seemed to be that it was a worth-while project but that the group should not take any official action on it for fear of setting a precedent that might be invoked by other commercial firms. Accordingly, no official action was taken and it was recommended that each diocese decide for itself whether or not to participate in the contest.

The question was raised whether past superintendents should be invited to the annual superintendents' meetings and it was referred to the Executive Committee for action.

The superintendents appointed a committee to make plans for a membership drive in the elementary and secondary department of the Association. The members are: Monsignor Edmund J. Goebel, of Milwaukee, Chairman, Father Leo J. McCormick of Baltimore, and Father Robert W. Doyle of Hartford.

A committee was appointed to watch the work of the Continuation Committee of the Midcentury White House Conference. The members: Monsignor C. E. Elwell of Cleveland, Chairman, Monsignor S. J. Holbel of Buffalo, and Monsignor John J. Voight of New York.

Father Leo J. McCormick read the report of the Committee on Resolutions. After considerable discussion of the statement on moral and spiritual values and possible action by the superintendents, it was agreed that it was not within the province of the group to take any action on the statement at the present time, and the report of the Resolutions Committee was accepted as read. Members of the Committee on Resolutions were Father Leo J. McCor-

mick of Baltimore, Chairman, Father Timothy O'Leary of Boston, Father James Hoflich of St. Louis, Father Robert Maher of Harrisburg, and Monsignor W. A. Crowley of Burlington.

## RESOLUTIONS

I. Whereas we have enjoyed the gracious hospitality of His Excellency, Francis P. Keough, Archbishop of Baltimore, during the Superintendents' Meeting,

Be it resolved that we extend to His Excellency, Francis P. Keough, the expression of our heartfelt thanks.

II. Whereas the report of the Superintendents' Project, Our System of Education, was favorably received and unanimously approved by the superintendents gathered in this meeting,

Be it resolved that we favor the continuation of this project and we ask the wholehearted assistance of all superintendents in meeting the financial budget for this project by a minimum contribution of twenty-five dollars.

III. Whereas the report of the Commission on American Citizenship on high school curriculum development indicates that the Commission has prepared valuable materials for the continuation of the study,

Be it resolved that a full report, when presented to the members of this department at a later date, be studied as a guide for building courses of study and evaluating new areas of high school studies.

IV. Whereas the report of the Continuation Committee of the Mid-century White House Conference for Children and Youth recommends that there is need to continue our efforts to introduce into future programs of the White House Conferences a deeper appreciation of the spiritual life of the child and especially more consideration for the education of the child,

Be it resolved that the members of this department be vigilant in observing the progress of the Continuation Committee for the purpose of obtaining due representation on programs and introducing the educational total needs of the child.

V. Whereas the discussions of the function of the parochial school in American life, the spiritual and moral values in public education, and federal aid to education pointed out the need of better mutual understandings of these topics,

Be it resolved that the members of the Superintendents' Department be zealously interested in promoting opportunities for public school administrators to learn more about the Catholic schools and the true nature of moral and spiritual values.

VI. Whereas the discussion on administration and supervision was centered around the problems of evaluating seminary credits in the terms of professional education and whereas there is a divergence of practices of accrediting in various parts of the country,

Be it resolved that we study the ways and means of establishing a uniform policy and of introducing practices that will facilitate state certification of teachers in seminaries to the end that the graduates may receive state recognition in education.

VII. Whereas the discussion on administration and supervision pointed out the trends of accreditation by various accrediting associations,

Be it resolved that the Superintendents' Department study the trends of the various state departments of education which are becoming increasingly interested in accrediting both secondary and elementary schools.

VIII. Whereas the discussion of the section on teacher education centered around the need for representation at the teacher education section of the annual meetings at the NCEA,

Be it resolved that the Superintendents' Department designate the representatives of the department for these annual meetings.

IX. Whereas the discussion of the section on teacher education was particularly interested in the use of certificates acceptable to all dioceses,

Be it resolved that this department accelerate the ways and means for reciprocal use of certificates, granted by various dioceses, in neighboring dioceses or at least within regional areas and, if possible, in all dioceses.

X. Whereas the section on the discussion of life adjustment education was particularly interested in continuing a study of life adjustment,

Be it resolved that this Department of Superintendents appoint a permanent committee on life adjustment, which will have the responsibility to continue the study of this topic.

XI. Whereas this meeting bespeaks the interest of the superintendents in promoting good public relations and gives recognition to the fact that the superintendent is expected to be vitally interested in public relations,

Be it resolved that the Superintendents' Department recommend that as quickly as possible a public relations consultant be employed for each school system on a full-time or part-time basis, and that upon his return to his diocese each superintendent discuss his public relations problems with a Catholic newspaper man, preferably one in an editorial capacity.

The report of the Nominations Committee (Monsignor Thomas Dillon of Fort Wayne, Chairman, Monsignor Leo Byrnes of Mobile, Father Charles Mahoney of Rochester, and Father Edward Leyden of Denver) was presented and the following slate of officers was elected:

President: Rev. James N. Brown, San Francisco, Calif.

Vice President: Rev. Thomas J. Quigley, Pittsburgh, Pa.

Secretary: Rev. Ignatius A. Martin, Lafayette, La.

Delegates to the General Executive Board of the Association:

Rt. Rev. Msgr. Cornelius T. H. Sherlock, Boston, Mass.

Rt. Rev. Msgr. C. E. Elwell, Cleveland, Ohio.

Executive Committee of the Department:

Rev. Arthur M. Leary, Ogdensburg, N.Y.

Rev. Cornelius Leo Maloney, Atlanta, Ga.

Rt. Rev. Msgr. Carl J. Ryan, Cincinnati, Ohio

Rt. Rev. Msgr. W. A. Crowley, Burlington, Vt.

Rev. James E. Hoflich, St. Louis, Mo.

Father Leary read greetings from Monsignor Bezou and Fathers Reilly and Gardner, who were unable to be present. Father Leary expressed his sincere appreciation of the cooperation extended to him during his term as president of the department by the superintendents and the national office.

Father Brown thanked the superintendents for the honor they had conferred upon him by electing him president of the department and said that he looked forward with great pleasure to working closely with the superintendents.

Monsignor McClancy proposed a vote of thanks to the officers who made the excellent arrangements for the 1951 meeting of the superintendents.

The meeting adjourned at 3:25 P.M.

## SECOND MEETING

The superintendents held a dinner meeting at St. John's Seminary during the Kansas City convention at which addresses were delivered by His Excellency, Most Rev. Matthew F. Brady, Bishop of Manchester, N.H., and His Excellency, Most Rev. Joseph M. Marling, Auxiliary Bishop of Kansas City, Mo.

IGNATIUS A. MARTIN,  
*Secretary*

## ADDRESSES

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### OUR TEACHING SISTERS

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MOST REV. JOSEPH M. MARLING, C.P.P.S., S.T.L.  
AUXILIARY BISHOP OF KANSAS CITY, MO.

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Each year at this national convention you naturally look long and seriously at our parochial school system. What you see is good; it pleases you. Your pride in this great structure which you direct is justifiable, because there is really nothing like it in the rest of the world. Yet you are not lulled into a false sense of security. The difficulties are too clear to you—difficulties in maintaining the high standards already achieved, and difficulties with regard to expansion and progress.

Three pillars support the splendid edifice. First there are the sacrifices of Catholic parents born of a determination to give their children a Catholic education. Secondly, there is the administrative control or guidance of our priests; and finally, the teaching service of our sisters. If any of these pillars shows sign of strain, we naturally give it the closest scrutiny. It is about the last named, about our teaching sisters, that I should like to say just a few words this evening.

Perhaps the most fundamental statement we can make with regard to the sisters is that they are too few. There are about 150,000 of them in our country, the majority of whom are in our parochial school system. This is three times the number of our priests and brothers but it is not enough. We need many more teaching sisters at the present moment. The city pastor knows this when he is forced to replace sisters with lay teachers. The rural pastor is aware of it when he is prepared to erect a parochial school and there are no sisters to staff it, or perhaps when he already has such a school and the sisters are withdrawn.

I do not wish to dwell chiefly upon the topic of vocations tonight. The picture has often been held up to our gaze. Moreover, this matter is to be treated at an important session tomorrow. I wish merely to make three observations in connection with the shortage of vocations to our teaching sisterhoods.

First, let me stress that, though many external features enter into the making of a vocation, just as many extrinsic factors govern the growth of a plant, none can outrank the counsel and guidance of the priest. This becomes plain when two parishes of equal strength are chosen at random for comparison. Often it will be found that one makes little contribution to the sisterhoods, while the other is responsible for many candidates. Frequently the difference is simply the zeal of a priest.

At a vocational panel a few years ago an elderly sister was quoted. She had occupied a position of prominence in her community for years, and had gone to the trouble of keeping some interesting records. She had made it a habit to ask the sisters to pick the event from which their vocation had received its chief impetus. Eighty per cent noted that their vocation was a serious thing and had real meaning from the moment that a priest had spoken to them personally about the possibility that they were called to the religious state.

The second observation concerns the vocation programs which we devise. They are numerous and in most instances well planned. But they are really effective only if they are supported by the one program that actually counts—the ceaseless effort which we priests make individually in this direction as part of our daily priestly work. The final observation is to the effect that what counts above all else in our vocational endeavors is priestly example. If our own personal attachment to Christ and the Church be constant, warm and sincere, others will be moved to wish to give their lives also to the service of the Saviour and His Mystical Body.

Let us then point out to priests everywhere that there is a rigid test of our sincerity when we boast of interest in our parochial schools and their progress. The proof of sincerity is the actual effort that is made to discover and cultivate vocations to the teaching sisterhoods.

The real topic to which I should like to devote some attention this evening is whether our teaching sisterhoods are sufficiently modern and progressive in their outlook and procedure. I do not exaggerate in saying that priests often complain that sisters in our schools are old fashioned and out-of-date, that they fail to keep abreast of the times. Not long ago I heard a prelate say this to a large group of sisters in petulant tones. I am told that even retreat masters get in the habit of expressing this criticism while conducting exercises for the sisters.

Charges that religious congregations in general are insufficiently modern are, of course, not new. You may recall that in announcing the international congress for religious to be held in connection with the Holy Year celebration of 1950, even the secular press predicted that the whole structure of religious life was to be remodelled. It was to be modernized and fitted to the tempo of contemporary existence. So widespread had this rumor become that Father Larraona, secretary of the Congregation for Religious, felt obliged to deny it at the very opening session. It was the wish of the Holy See, he emphasized, that religious life be intensified and not relaxed.

Have we not been treated to all kinds of opinions concerning the contemplative communities of women? Predictions have been freely voiced that they were to be turned from their cloister in order to share in the active apostolate. When Father Lombardi, the zealous Italian Jesuit, was in this country he was misquoted by the press and made to imply that such a move was an imminent reality. One who has had the pleasure of studying the beautiful apostolic constitution *Sponsa Christi*, addressed to nuns throughout the world, will see how contrary all this is to the mind of the Holy Father. Cloisters are not to be disturbed. They are to be strengthened and protected so that the contemplative life will flourish with even greater vigor.

We may remember also the reaction in some priestly circles to the appearance of the *Provida Mater Ecclesia* in 1947. Canonical status was awarded by this remarkable document to organized groups seeking to live the life of perfection in the world. Some were heard to say immediately that this was what they had awaited. At last we were to have sisters in the world, clad in lay attire, living in their own homes, working in offices, and mixing with people whom they can aid. A first glance at the *Provida Mater Ecclesia*, however, will show that this new member of the canonical family, providentially raised up by the Church at this critical hour, is not intended to replace any other. The religious and the lay institute supplement each other. The former loses none of its glory and importance in the eyes of the Church.

You, as diocesan directors of schools, should study incidentally what you would be up against if you had to recruit teachers for our schools from

lay institutes. Not one disparaging word may we ever utter against these institutes. They have their place in the Church but, as the Holy See has indicated, at the side of the religious communities.

Just this last fall our Holy Father addressed a group of teaching sisters who had gathered in Rome. Many turned to this special instruction in search of some pointed statements about the failure of the sisters to be modern in their outlook and approach. I am sure that one who read the address with this in mind was disappointed.

What are the facts in the case? To sift the accusations against the sisters is to discover, I fear, that they are commonly general and vague. A small point in the constitutions or customary is usually selected for criticism. There is reason to fear that what some have in mind with regard to modernization is the elimination of certain things which are absolutely essential to religious life. But if we ever take from the sisters that which is fundamental in their spiritual formation, we shall be undermining our parochial school system in a most effective way. It is absolutely certain that a sister cannot be a successful teacher if she is not deeply spiritual. Her success in the classroom will always be in proportion to her devotion to religious life.

How well for us to ponder from time to time the important role which we play with regard to our sisterhoods. Very recently a booklet has been published describing how priests were murdered in Silesia in 1945 when the Russians moved in. In many instances their only crime was their effort to defend the sisters from the soldiers. I recall a visit to Cardinal Innitzer in Vienna, in June, 1946, when he counted on his fingers the priests of his acquaintance who were shot down like dogs, as he said, when they stood between the sisters and the Russian soldiers. We have only deep veneration for these splendid priests. Their fate reminds us of the obligation that we have to our sisters. It is not question of defending them from physical harm but from evils more subtle and devastating.

Let us think of the intellectual formation of the sisters. Often priests act as if the sisters had received the fine training in philosophy and theology to which they themselves look with gratitude. They expect results and attitudes which the circumstances do not warrant. They criticize the sisters for being too pietistic, for not recognizing quickly the errors and foibles of our day. But what are we doing to train the sisters?

Is there not a tremendous work that could be done in this connection at the motherhouses? Would not the sisters prove eager and receptive to all the philosophy and theology that we would impart? I wonder at times if something along these lines could not be attempted even in our parishes? I know that busy pastors will start at such a suggestion. They will plead in convincing tones that there is simply not time even on the part of the sisters for such an undertaking. Examination will reveal, however, how many of the sisters' hours are utilized for extracurricular labors in the parish that would have to be listed as servile work.

It is a delight to discover, of course, how the practice of giving regular conferences to the sisters is growing in the various dioceses. Here I should make only one suggestion. I think that in many instances these conferences could be built upon a more solid foundation of dogmatic theology. We must never forget that the sisters have had no special training in this field. Some acquaintance with it, however, will contribute much to their spiritual lives as well as to the instruction which they impart to the children.

To refer to the spiritual lives of the sisters is to think of their many spiritual problems and the fact that it is to us alone as priests that they

can turn for aid. Here there are several points upon which we can examine our conscience. Is it not obvious that any priest assigned to hear the confessions of sisters regularly will never fulfill this office as the Church expects unless he familiarize himself with ascetical and mystical theology? Again, dear Fathers, let us guard against a kind of flippancy which so often characterizes our remarks to the sisters about their spiritual life and their religious observances. We do not seem to realize how they are hurt at times by our lack of reverence for things which to them are most sacred.

This reminds me of a fault which many of us betray which I can describe best perhaps by a remark which a sister once made to me. It impressed me very much. She was reviewing her life in religion. She spoke of the happiness which priests often bring to sisters by acts of kindness and courtesy. She admitted that there are times when priests cause sadness by rudeness and thoughtless conduct. She added—and this is the point of my story—that sisters will absolutely overlook any faults a priest may possess if only he says holy Mass with fervor and devotion.

In dealing with this question of whether our teaching sisters are sufficiently modern, our observations would be quite incomplete without reference to the words of our Holy Father. Many directives has he issued in recent years to various groups and the sisters have not been overlooked. Splendid letters has he written to religious congregations, seizing apparently every opportunity to speak to them from the fullness of his heart. The majority of these missives have been directed, it is true, to male communities but the counsel applies in large measure also to the sisters.

The fundamental plea of the Holy Father is that absolutely nothing be permitted to affect, even in the slightest manner, the deep spirituality of their lives. Joined to this is an earnest request that religious cling tenaciously to their constitutions and traditions because both are the voice of Christ and the Church in their regard.

No one, to be sure, could be more modern and progressive than our Holy Father, Pope Pius XII. We are not surprised, therefore, to hear him urge the sisters, as he has other groups, to be thoroughly modern and up-to-date. This message of the Holy Father we shall not fail to repeat to the sisters, for we certainly wish them to be abreast of the times, possessed of the finest educational techniques, familiar with what is going on, capable of a sympathetic understanding of their charges.

To guarantee a thoroughly modern outlook the Holy Father has asked religious communities to search their constitutions for any practice which may hamper them or hinder their efforts to be eminently progressive. If such be found it is to be reported to the Congregation for Religious, which will be most willing to help and to bring about a modification of the constitutions. This is a matter which concerns us greatly. Here we can do a splendid piece of work.

Let us study the constitutions of the sisters whom we are to direct. Let us look at their customary for just such things as the Holy Father describes. If we find something which fetters the sisters, let us call it to their attention and aid them in approaching the Sacred Congregation through the proper channels. The sisters will listen. They will heed our advice to their own great benefit and that of the Church.

I wish to close with a tribute to our teaching sisters. I shall not be accused of flattery for my words are not for their ears. I am moved to it by the realization that every one of you will agree with what I have to say. There are indeed sisters who give us trouble, who pose problems for us, who are

eccentric and odd. But even here their number is fewer than is the case with us priests. It is of the ordinary teaching sister, however, that I wish to speak, of the common sister whom all of us know. She is deeply spiritual, humble, patient, long suffering, docile and obedient. Moreover she is always willing, always eager to be progressive and abreast of the times. If a glance at the whole picture reveals certain shadows, I am convinced that we can blame ourselves. Most of them are our own sins of omission with regard to our splendid sisterhoods.

## HIGHLIGHTS IN SECONDARY EDUCATION

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SISTER MARY JANET, S.C., COMMISSION ON AMERICAN CITIZENSHIP  
THE CATHOLIC UNIVERSITY OF AMERICA, WASHINGTON, D.C.

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The opportunity to speak to this group pleases me more than any invitation I have received since I took to the road in behalf of Catholic secondary education. Through rather extensive field work these last few years I have reached the conviction that strong diocesan organization offers the best hope for general acceptance of Catholic schools as a basic part of the American educational system. It is the diocesan structure that can cut across religious community lines, and remove barriers tending at times to separate even Catholic schools. Accordingly your organization and your leadership are vital, and I am glad to be able to report current developments in the high school curriculum. I shall outline them first as seen in the life adjustment movement and secondly as seen in the work of the Commission on American Citizenship. Finally I shall make some timely recommendations to you who are best fitted to act on them.

The life adjustment movement has grown steadily in esteem and influence. This has happened, I believe, because it is not just a fad, but on the contrary represents the confluence of streams of educational thought flowing from various sources during the past forty years. The present movement has attempted to put into practice the recommendations made during those years; it has been strictly an action program. That and a provocative name are its unique contributions. Of particular consequence to us has been the fact that the movement has progressed through the cooperative efforts of Catholic and public school educators. It has been gratifying to me to notice a gradual increase in the acceptance of this relationship. For instance I have just read an advance copy of the report of the 1951 work conference and noted in it several references to the part played by the parochial schools. One committee recommendation reads: "Cooperative planning for follow-up conferences on the part of parochial and public schools should be encouraged." Since it happened that there was no Catholic educator on the committee, the resolution assumes particular significance. This growth in a spirit of understanding is due to the wonderful cooperation which has been given by Catholic educators throughout the country.

The fourth national conference sponsored by the Commission on Life Adjustment Education was held in Washington this last October. General sessions and work groups studied problems of family living, citizenship, work, and economic understanding. This shows the continued tendency on the part of the schools to provide education which may help to improve a society suffering from many serious ills. It seems to accord very well with the continued pleas of sovereign pontiffs of recent years that our Catholic schools should meet the exigencies of the times. Under the new Commission considerable attention is being directed toward both pre-service and in-service education of teachers who will be able to implement the life adjustment ideal. Teacher organizations are now represented on the Commission. Likewise the role of the parent and of the community are receiving new emphasis by the addition of representatives from the National Congress of Parents and Teachers and the National School Boards Association.

I think it important to note that every meeting of the Commission finds the topic of universal military training entering discussion. While educators are in general against it, they are facing the fact that it comes closer all the time and that it has implications for the curriculum of the high school. In face of the national emergency it would be foolish for schools to ignore conditions. However, the armed forces are advising strongly that all youth remain in school until they have graduated and have acquired as many understandings and skills as possible for general living. Dan Hull points out in a recent article in *School Life* that they are also advising against highly specialized pre-induction courses such as were used in secondary school programs during the 1940's. At the same time educators realize that schools should do something to provide for orientation to military as well as to civilian life. This calls to mind a very good booklet brought out by the Young Christian Workers which has for its purpose the orientation to army life. It shows what may be done at present. At the same time we need to keep in mind that an integrated curriculum of the future may of necessity be influenced by a program of universal military training.

The guiding principles formulated by the first Commission on Life Adjustment have been accepted by the second. This means recommendations for continuing emphases on such goals as fundamental skills, outcomes in terms of character, and the ideal of offering all American youth learning experiences appropriate to their capacities, stimulating each individual to the maximum achievement of which he is capable. The greatest single emphasis in action programs is continuously centered on the problem of the drop-out. This follows logically from the firm belief in the inherent dignity of the human personality. In today's American democracy, the high school is the only institution provided to give adolescents that part of their education for which society is responsible. Hence we would like to draw all boys and girls into school, offer them what has real validity, and eliminate both from curriculum and administration what Glenn Varner of Minnesota aptly calls the "squeeze-out practices."

Among the most important activities are those under the auspices of the representatives of school systems in cities of more than 200,000 population. A summary of their last joint conference, *Improving School Holding Power*, contains some excellent suggestions for study. If this matter is of grave concern to the public educator, it should be much more challenging to the Catholic. We believe that every human soul is of value sufficient to have merited redemption of the Son of God. Certainly then every soul is worth our educational endeavors. Yet we Catholic educators can easily be complacent about this matter of the early school leaver, especially in schools where the percentage of drop-outs is low. We forget that in addition to those who enter our high schools and leave before graduation there are also those who never enter at all—who leave the elementary parochial and public school and never register at the Catholic high school.

One more point about the life adjustment movement. It should be constantly remembered that it is not one pattern to be imposed from some external source, but that it has many patterns. Quoting from the Commission, "For a school, a class, or a pupil it is individual matter. The same pattern should not be adopted in one community merely because it was effective in another. It must make sense in each community in terms of the goals which are set and the resources which are available." This principle is particularly important if we are to interpret this movement correctly. Undoubtedly some things will be done in the name of life adjustment education which we would reject. But this should exert no influence on schools who work from the point of

view of their own philosophy. What you are urged to do is to study thoroughly your own pupils and community and then plan curriculums accordingly. To this end the next step proposed in regard to central conferences is that they shall be on a regional basis instead of a national, so that more local persons may attend and local needs may be more clearly studied. In the work which I have been doing with Catholic groups the grass roots approach to the study of problems has been our first endeavor. As a result several dioceses and religious communities are carrying on programs of study and revision, and in each case, the main ideas are coming from the local group.

Let us turn now for a few moments to the Commission on American Citizenship. I realize that our progress on the high school curriculum seems slow. However, while there is not much tangible evidence in the form of printed books, there has been a vast amount of groundwork laid. We have faced the issues and reached some convictions. The program will follow closely the work of the elementary curriculum, *Guiding Growth in Christian Social Living*, and indeed may be said to be an organic outgrowth of it, and our philosophy of curriculum is quite simple. Recognizing that there are great differences in individuals, yet we realize that there are many common needs which all our students possess as human beings. Since all boys and girls are to attend secondary school, this institution becomes primarily a common school like the elementary, and its first care should be toward the meeting of common needs, certain Christian understandings, attitudes, and habits of living which we should like to see developed in all boys and girls insofar as God-given abilities will permit. These should be manifested in pupils and graduates by the way in which they think and speak and act in homes, parishes, schools, in civic communities, at work, and at play. We have therefore accepted the core approach in curriculum building and have been calling our core "The Christian Foundation." The general plan of this foundation has been worked out and details are now being developed by several persons working in various subject fields. Some units of work are actually being tried out in schools. This pattern of the Christian Foundation can be applied in all Catholic schools, though the degree of achievement will not be equal in all schools nor in all students. Every school should complete its program by offering specialized experiences which will be determined by the needs and resources of particular groups of students and particular communities served by the school. The finished program of the Commission will contain patterns of suggestion to varying types of schools.

In addition to this work behind the scenes, the Commission has been carrying on a rather extensive program of service in the field for the education of principals and teachers, to prepare them for acceptance of the completed program—a sort of attempt to build readiness. Several reasons justify this work. First of all it has been the means of clarifying our own thinking in relation to basic issues, and of gaining ideas from various parts of the country. In the second place it has been our way of helping teachers on the job to think through the problems and reach their own convictions. Many educators while expressing dissatisfaction have been unaware of the basic reorganization needed to bring schools into line with modern needs. It is true that schools have been making changes, adding some courses or dropping others, modifying credit requirements for graduation. Nearly all changes up to now, however, have been made in light of the recommendations of the Committee of Ten which in 1893 gave a report in terms of college preparation. Only now are we coming to act in relation to the Committee on Reorganization of Secondary Education, which in 1918 published a report which marks the turning point in modern curriculum revision.

It has also been necessary to make clear to Catholic educators the true meaning of integration with religion as the actual core of the program. Dr. George Johnson began to tell us thirty years ago that our curriculums were not really Catholic. He saw his ideas develop into a truly integrated elementary curriculum. Although elementary schools are organized in a way to facilitate integration, guiding growth has operated effectively only where teachers were taught how to use it. Such preparation of teachers is needed much more on the high school level where so many accustomed practices militate against true integration. I believe that our work in the field will insure persons ready for a completed pattern of curriculum for the Catholic secondary school.

My third objective today was to make some recommendations for your consideration. The first is very practical. It concerns the drop-out, and the idea comes from the work of the big city school systems. I have given you a partial copy of the form developed by these men for the purpose of keeping a uniform accounting of drop-outs. A complete description of its use is to be found in *Improving School Holding Power* to which I have already referred. I believe such a study could be easily inaugurated even within the present year, and that it would be most significant. It seems to me that it should include drop-outs from the eighth grades of parochial schools and even from the sixth grades in cities where the junior high school flourishes. For later use it might be highly useful to keep such records even from the first grade. The idea of this study, of course, is not merely to find numbers of drop-outs, but to ferret out the real reasons for them. In studying these may be found ways of improving holding power.

You are all familiar with the idea of the follow-up study of graduates, and I know that many such studies have been made by individual schools. The Illinois Study of the Secondary School Curriculum has offered an interesting variation of the follow-up study in its so-called Consensus of Opinion Study. In this the same questionnaire about the school program was given not only to graduates, but also to seniors still in school, parents, and teachers. Points of agreement from the four groups seemed to offer valid matter for conclusions about the school program, and pointed out needed changes.

I should also like to recommend strongly that you begin to organize the diocese for the study of the high school curriculum, even though your beginnings be very small. If you are interested in the curriculum integrated through the Christian social principles, and your support of the Commission program proves that you are, then I think you need something of a study program even before undertaking construction of courses of study. There is no general pattern to offer for beginning your work. However, it seems that a steering or plan of work committee might be the starting point. To form it marshall all forces interested in the high school curriculum—principals and teachers, superintendents and supervisors, college and university professors, elementary parent-teacher groups, school teachers, other Catholic organizations such as Catholic Charities, Family Life Conference, Rural Life Conference, Confraternity of Christian Doctrine, persons from community groups, labor, business, and agricultural groups, service organizations. The steering committee would inaugurate many projects to carry the study program to all persons concerned. Some of these might study the literature in the drop-out field, the follow-up study, a systematic study of the school community, a series of case studies of adolescents. Your Catholic Charities workers would provide you with a wealth of material for this last. They work with the delinquent boys and girls, whose delinquency began with truancy, but who might have been helped by a school more conscious of their prob-

lems. They work with the child caring institutions, whose children come from broken homes and whose parents were often graduates of our schools. We need this kind of study to waken us to the need of life adjustment education and Christian social living.

In a diocesan project involving reorganization, the *pilot school* or several of them may be great helps. While they have certain disadvantages, I think the advantages far outweigh them. I have been helped infinitely by some of the schools who have tried to carry out the ideas of the Christian Foundation.

One final suggestion for this matter of work with the teachers on a diocesan basis. Teachers are very busy people and often wonder how they can ever find time for the cooperative efforts of the diocese. There is a growing trend to furnish it through what is called released time. This may mean the occasional shortening of the school day, or even the dismissal of pupils for a day so that teachers may study and work together. It has even been suggested that several days of such work when actual curriculum reorganization is underway would be justifiable.

Today's condition in secondary education offers a great challenge. If schools are to have part in shaping a world for renewed Christian living, then our obligation to accept the challenge is very serious. Through sheer necessity, secondary education more than any other level is in a state of formation. Public schools have faced its problems realistically long before we have. Their experience has much to offer us. At the same time, the best of them are seeking urgently for basic values to hold the structure of society together. We have these to give. But we must give them in a constructive way. We must offer positive solutions for the difficulties, rather than new difficulties for every attempt at solution. I think we have found the secret in the work of the commission on American Citizenship where the high school program is being built UPON the elementary one instead of UNDER that of the college. Perhaps the day is not too far distant when the college will also build upon the high school. Then we shall have returned to the natural sequence.

## **ELEMENTARY SCHOOL DEPARTMENT**

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### **PROCEEDINGS**

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The Elementary Department adhered very closely to the dominant theme of the convention. Discussions centered around the role of the Catholic school in the American community. The far-reaching impact of Catholic education on the American community was explained by speakers from various aspects.

1. In the deliberations of the various meetings and panels particular emphasis was placed on the aims of Catholic education and the necessity of explaining how the Catholic school is a part of the American community.
2. The twofold objective of Catholic education—to help pupils to be intelligent, practical Catholics and to prepare them for Christian social living in a democracy—was accepted by all as obvious, specific contributions to the success of the American community.
3. How the Catholic educator interprets civic responsibility to pupils and what are the responsibilities of the teacher in the community are two topics that were discussed at length.
4. In the discussions on the Catholic school curriculum, the delegates recommended a closer integration of all subjects in the curriculum with religion.
5. Teachers and parents were strongly urged to close the gaps between the home and the school by means of Parent-Teacher Associations and scheduled parent-teacher discussions.
6. Supervisors, discussing practical helps to teachers, pointed out the ways and means for aiding teachers and recommending scheduled classroom observations and faculty conferences for accelerating in-service training.
7. Kindergarten teachers were enthusiastic about the recent efforts of the Elementary Department's officers to include the work of the kindergartens on the program of the convention.

The Resolutions Committee presented the following resolutions which were approved by the department:

#### **RESOLUTIONS**

Whereas the theme of the discussion in the Elementary School Department was the relation of the school, the teacher, and the home to the community;

And whereas there is an increasing consciousness on the part of the American public of the Catholic school system;

Therefore be it resolved:

1. That the Elementary School Department urge our Catholic schools to become aware of, and accept their rightful place in the life of the community;
2. That our religious teachers, though they live a life of retirement from the world, are nevertheless citizens of the civic community and must accept such responsibilities as their teaching position places upon them;

3. That the resources of the community such as libraries, supervised recreational facilities, etc., should be utilized by teachers and parents acting as partners to guide children in Christian social living.

The Nominations Committee offered the following slate of officers which was accepted by the department:

President: Rev. Leo J. McCormick, Baltimore, Md.

Vice Presidents:

Rt. Rev. Msgr. W. A. Crowley, Winooski, Vt.

Rt. Rev. Msgr. Carl J. Ryan, Cincinnati, Ohio

Very Rev. Msgr. Thomas E. Dillon, Huntington, Ind.

Rev. David Fullmer, Chicago, Ill.

Sister Mary Adelbert, S.N.D., Toledo, Ohio

Secretary: Rev. Edward A. Leyden, Denver, Colo.

General Executive Board:

Very Rev. Msgr. Sylvester J. Holbel, Buffalo, N.Y.

Rev. R. J. Maher, Harrisburg, Pa.

Department Executive Committee:

Rev. John Paul Haverty, New York, N.Y.

Rev. Charles McGarry, Camden, N.J.

Rev. Jerome V. MacEachin, East Lansing, Mich.

Rev. Roger J. Connole, St. Paul, Minn.

Brother Bernard Peter, F.S.C., New York, N.Y.

Sister M. Edna, O.S.F., Joliet, Ill.

Sister M. Stanislas, Ad.P.P.S., Wichita, Kan.

Rev. Patrick J. Roche, Los Angeles, Calif.

Sister M. Lorraine, O.S.F., Joliet, Ill.

Sister M. Merici, O.S.U., Louisville, Ky.

Very Rev. Msgr. Gavan P. Monaghan, Oklahoma City, Okla.

Sister Mary Carolette, S.N.D., Toledo, Ohio

Sister Mary Adelbert, O.P., Miami, Fla.

EDWARD A. LEYDEN,

*Secretary*

## MEETING OF THE DEPARTMENT EXECUTIVE COMMITTEE

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The following members were present: Rev. Leo J. McCormick, President of the Department, Rev. Patrick J. Roche, Rev. Jerome V. MacEachin, Rev. David Fullmer, Rt. Rev. Msgr. W. A. Crowley, Rev. Roger J. Connole, Sister M. Adelbert, S.N.D., Rev. Edward A. Leyden, Rt. Rev. Msgr. Felix Newton Pitt, Rev. R. J. Maher, Sister M. Edna, O.S.F., Sister M. Stanislas, Ad.P.P.S., Brother Bernard Peter, F.S.C., Sister M. Merici, O.S.U., Sister M. Lorraine, O.S.F., Rt. Rev. Msgr. Carl J. Ryan.

The first order of business was the appointment of the Nominations Committee consisting of the Rev. R. J. Maher, Rev. Jerome MacEachin, Sister M. Stanislas, Ad.P.P.S., Rev. Edward A. Leyden.

The Resolutions Committee was appointed: Rt. Rev. Msgr. Carl J. Ryan, Very Rev. Msgr. Dillon, Rev. David Fullmer, Rev. Patrick J. Roche.

The presiding officer, Rev. Leo J. McCormick, presented a discussion on the possibilities of the kindergarten association becoming an affiliate or a section of the Elementary Department. Monsignor Pitt moved that the Elementary Department accept the kindergarten group as an affiliate or section of the department upon their invitation and approval by the policies and planning committee. The motion was seconded by Sister Adelbert and passed.

The *Catholic Education News Digest* was the next topic for discussion. It was moved by Monsignor Crowley and seconded by Father MacEachin that Father Leo McCormick retain the editorship of the digest for one year with a view of continuing and passing on the publication to an approved successor. The motion also contained the compliments of the elementary division for Father McCormick's splendid leadership in producing the digest. The motion carried unanimously.

The chair next entertained a discussion of the possibilities of the newly organized elementary regional schools of the South being recognized as a regional unit of the NCEA Elementary Department. Father MacEachin suggested the association be invited to present its case at the next meeting in October of the Elementary Department Executive Committee. This suggestion was adopted.

The next order of business saw the unanimous approval for the continuance of the Convention News publication. Sister Edna moved for adjournment and Father McCormick closed the meeting with a prayer at 3:10 p.m.

EDWARD A. LEYDEN,  
*Secretary*

## ADDRESSES

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### THE CATHOLIC SCHOOL AND ITS ROLE IN AMERICAN LIFE

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FRANCIS M. CROWLEY, Ph.D., DEAN, SCHOOL OF EDUCATION  
FORDHAM UNIVERSITY, NEW YORK, N.Y.

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Many years have passed since Pope Pius XI, of happy memory, published his great encyclical letter on the *Christian Education of Youth*. It created quite a stir when the first English translation was released in the *New York Times*. Most of the comments were severely critical, some going so far as to say that the Holy Father claimed rights for the Church in the field of education which actually belong to the state. Many Catholic educators employed in state schools became quite angry over the use of such bold language by the Holy See. Now as I look back over the years, during which it has been my happy privilege to serve in many sections of the country, I am quite firmly convinced that the language was not strong enough. Furthermore, I am positive that the Holy Ghost inspired the Pope of Catholic Action to prepare and publish the encyclical as a guide in all things educational in an era of confusion. It represents the type of statement we need in these days of calling things by soft names. "The school," he wrote, "if not a temple, is a den." A school from which religion is excluded is contrary to the fundamental principles of education. Such a school in time is bound to become irreligious. The only school that is a fit school for Catholic students is a school controlled by the Church, in which religion is the foundation and crown of the youth's entire training, not only in the elementary grades but in the high school and college as well. Hard words for some to hear; but telling and fearful words for Catholics of good will, for those who think of the education of their children in terms of eternity.

The late Pope Pius XI was not the first to speak out on this vitally important question of Christian education. In his encyclical he made it quite clear that he was only repeating the instructions of Pius IX and Leo XIII, and that attendance at public schools is forbidden by canon law, thus making the regulation binding in conscience. American bishops have been just as solicitous as the long line of Holy Fathers. Numerous pastoral letters of the American hierarchy have dealt with the subject of education. The Decrees of the Third Plenary Council of Baltimore proclaimed in forceful language that the Catholic parent must send his child to a Catholic school.

In the course of reading the pastoral letters dealing with education published by the American bishops, I have been repeatedly impressed by the constant repetition of one word—"indifferentism." It expresses the real problem we are facing in American education today. In other words, what does religion amount to anyway? Some express it by saying that one religion is as good as another. It is the philosophy of life of the man who considers himself only as a higher form of animal who should be interested in piling up the goods of this world. He should be devoted solely to the activities of the present life. Since there is no hereafter, he should not be concerned about religion or religious education. It is the deadliest of all the enemies the Church has to face. It is the creeping paralysis that is destroying religion in every phase of American life.

Some of the reasons for the present confusion and disorder in this world of ours are rather readily determined. For instance, we may say with a reasonable degree of certainty that the rise of secularism has been largely responsible. Secularism may be described as any view of life which is based upon the belief that religion and religious considerations, as of God and a future life, should be ignored or excluded. Secularism with its emphasis on the development of ethical standards that serve the present social needs is particularly dangerous in an age of indifferentism and disbelief, since the natural desire to follow the path of least resistance in determining the standards that are to govern human conduct moves man to choose those which insure limitless enjoyment of the things of this earth.

Does the typical American school provide a genuine education for American youth? Is there any assurance that the American educational program will guarantee the continuity and permanency of our republican form of government? Does education have a truly directive philosophy or is it merely a mirror in which is reflected the drift of existing social and economic conditions? Why is it necessary for the Church to stress constantly that everything else in her schools is subordinate to her aim to make the children other Christs? Is any system of educational philosophy acceptable which ignores the two turning points in human history—the Fall and the Incarnation? In other words, Chesterton's observation still applies: "The most practical and important thing about a man is his view of the universe."

We are so much in contact with those who believe in and teach a secularistic philosophy that we must be constantly on our guard, ready at all times to reiterate even to the point of vexation, that Catholic philosophy of education is the philosophy of the supernatural, that the secular educator is opposed to everything for which Catholic education stands. It is our high duty to recall occasionally that our philosophy of education has not only a sound philosophical but a decidedly positive theological basis. We know from scholastic philosophy that each of our students is possessed of body and soul, intellect and free will, and that because of original sin each child is prone to follow the dictates of a clouded intellect and a weakened will unless we develop in each individual soul the supernatural life communicated by Christ. The Fall is for us a tremendous reality. We take human beings as we find them. We are realists. We call things by their right names. But we also know through revelation that the fruits of the Incarnation have given us the means to restore our students to the supernatural plane. We are cooperating with divine grace in the high task of forming true and perfect Christians. We are engaged in "that form of social activity, whereby, under the direction of mature minds and by the use of adequate means, the physical, intellectual, and moral powers of the immature being are so developed as to prepare him for the accomplishment of his life work here and for the attainment of his eternal destiny." Note that this definition of education, *a definition of Christian education*, (1) recognizes the *social* nature of education as an activity, (2) provides for the direction of mature minds, and (3) implies training for a full life here as well as hereafter.

As I stand here looking out over this great gathering of religious teachers, a thought occurs to me which must be given expression. My mind runs back through the years to other meetings of the National Catholic Educational Association where I had the privilege of hearing the late Father Paul L. Blakely, S.J., former Education Editor of *America*, express his devotion to the Catholic school. He was a gifted writer, a courageous protagonist, and a devoted priests whose talents had been given totally and continuously during most of his life to expounding and championing the great cause of Catholic education.

Repeatedly he gave voice to the depth of his feeling and the strength of his conviction in one sentence which ran something like this: "Every time I pass a Catholic school, I feel compelled to raise my hat just the same as if I were passing a church." Father Blakely knew, as we must all know deep in the marrow of our souls, that the Catholic school is the bulwark of American Catholicism, that it constitutes the strong right arm of the Church in America today in her incessant battle with the forces that would mislead, confuse, and destroy the faithful.

The Catholic school is a genuine moral phenomenon. It is unquestionably one of the most outstanding manifestations of the unconquerable nature of the spirit of man now peculiar to the American scene. The achievements of our people in establishing a separate system of schools are almost beyond comprehension. From the earliest days when laborers and artisans contributed their services and labored long hours after a full day's work to mix the mortar, lay the bricks, and shape the rafters for the first parochial schools, down to our time when million-dollar plants are not unusual, there has been a degree of devotion and sacrifice displayed by the laity which has no equal in all history. Without episcopal leadership and the sterling devotion of courageous pastors, the dream would not have become a reality. We owe a great debt to our predecessors. We can never repay it. There should be a prayer in each Catholic heart for those who served so well. Their devotion and sacrifices have made it possible for us to gather here today to discuss the role of the Catholic school in American life.

America needs the example of the Catholic school as a prototype of what religion has to contribute to education. This is especially true during a period when leaders in secular education unreservedly admit that there is something radically wrong. Naturalism, the dominant educational philosophy, has shown that it is unable "to give order, meaning, or happiness to human life." Current developments demonstrate beyond doubt that a heavy toll is being paid for ignoring the Christian traditions of the past. Sincere men are championing an interpretation of the doctrine of separation of church and state which would make the public schools irreligious. A secularized, irreligious school is not the remedy for a shocking growth in religious illiteracy and an appalling increase in crime. But honest men and women are seeking a way out of the current dilemma and they merit our deepest sympathy and earnest cooperation. They point to the Catholic solution of the problem as a possible answer. We have been educational pioneers in a spiritual sense. We have shown that it can be done. As a successful experiment in religious education, carried through without state support, the Catholic school occupies a place of distinction in American education. It represents a valorous response to the demand for true education at any cost. It gives others the courage to do likewise.

The Catholic school enjoys a unique role in American education today. I refer to our willingness to hold to the belief that there is a certain body of knowledge which students must master in order to receive an adequate education. This is the same as saying that the content and quality of education still means a great deal to us. We are unwilling to sacrifice standards for popular acclaim, or to satisfy the vociferous demands of pressure groups. In the field of public education, quality is too frequently sacrificed in the name of quantity, and the legitimate criticisms of conscientious parents are pointedly ignored. The dogmatism of the public educator today is marked and impervious. He knows the answers to all questions; the parent knows nothing. Our dogged persistence has yielded a rich reward. Guided by a true philosophy of education, we have moved steadily down the middle of

the road; today we may say with certainty that the Catholic school offers that very necessary mastery of the fundamentals without which further education is impossible. Because of our devotion to high standards, we have a golden opportunity to prepare our charges to take over an increasing degree of leadership in American life. A serious shortage of intellectual leaders is increasingly evident, due in large part to an unwillingness to provide adequate educational opportunity for talented students. Our complete freedom from public control makes it possible for us in the intellectual sphere to establish standards which will ultimately make a lasting contribution to national welfare by offsetting the growing brainpower shortage.

In a scholarly and challenging paper entitled, "The Future Challenge to Catholic Education," which appeared in a recent *NCEA Bulletin*, Father Robert J. Henle, S.J.,<sup>1</sup> outlines the larger ideals and the historic destiny which should dominate our efforts at this period of the world's history. In a rapid survey of modern history, he points out that Catholicism has been a sort of ghetto within Western culture, but that today the vital streams of Catholic thought have burst beyond the confines of the Church, compelling us to assume a leadership in intellectual life which is necessary for the salvation of our culture. This new birth of Catholic life is "invading every department of private and public life, breaking out indeed from the besieged walls of Catholicism itself." This is happening at the very moment when the last memories of Christian tradition have begun to fade and a brutal, stark, and ancient barbarism, inspired by a new ideology, is appearing on the scene. He points out that the crucial struggle of our time lies between the believing and practicing Christian and the pagan barbarian. The daring Catholicism of our time gives promise of a new era of Christian culture, that is, if we can rise to the challenge. In order to meet the challenge, it is necessary for us to establish a high degree of excellence in our efforts as teachers and administrators. Father Henle speaks of the stress on excellence as having something of the urgency of a historic mission and a divine call. He sums it up so well when he says:

... We are now at that level of achievement or excellence in our teaching, our research, our contemplation that gives assurance that we will meet the challenge of our destiny. The imperative duty rests upon us of seeking in actual fact the excellence that shall make our Catholic education more Catholic and inferior to no other system in our nation. It must be improved in order to survive, to meet the challenge, to achieve its destiny.

We know that it is not an easy task to shape the thinking of students and to develop the proper attitudes towards some of the critical questions of our day. It is disturbing at times to see how little many of our own good Catholics know about the social teachings of the Church; how unsympathetic they are with respect to the propagation and practice of those salutary principles of charity and justice; how hostile they can be when their own selfish interests are called into question. Unfortunately, many are affected by the environment in which they move; materialism and secularism have taken their toll. They fail to see that economics involves individual and collective human welfare, that the philosophical and religious implications of man's nature, origin and destiny compel the Church to champion human rights and liberties, to cry out "against any civic philosophy which would degrade man to the position of a soulless pawn in a sordid game of power and prestige . . . that would set him at the throats of his fellows in a blind, brutish class struggle for existence."

<sup>1</sup>Reverend Robert J. Henle, S.J., "The Future Challenge to Catholic Education," *National Catholic Educational Association Bulletin*, XLV, No. 1, August, 1948, pp. 275-86.

So there is need, a great and pressing need for education for Christian social living. The instruction in sound social principles cannot begin too early; the formation of proper attitudes can never be stressed too much; the dedication of our resources to this great task is imperative. How can we ever succeed in driving home to our students that we are all brothers in Christ? How can we make them see that a common father, God, is the source of that brotherhood? How can we make them realize that this relationship with God is the source of the dignity of man? How can we convince them that this relationship with God compels them to cherish even the lowliest of their neighbors and to work unremittingly for the betterment of society? We must show them by word and deed, by human ingenuity, sacrifice and devotion that it is possible to make this a better world, to fulfill our role in the mission of the Church in our day. We must convince them that it is more than a question of their own sanctification—that they must also serve as instruments for the salvation of the world. We must safeguard them against the deadly inroads of the worldlings who whisper: *grab, increase and hoard*. We must strengthen and inspire them with the counsels of the Master: *serve, share and dedicate*.

As a layman and a father, it makes me shudder at times when I think of what is happening to the American home. Its sanctity is being constantly violated, and it has been relegated to a very minor place in American life. Many of the moral and social problems we are facing today have been created by the breakdown of the home. The startling rise in juvenile delinquency is firsthand evidence of just how far we have gone on the downgrade. The crime problem continues to be essentially a youth problem. More than one hundred twenty thousand youngsters under twenty-one years of age were arrested last year. If we are to remedy this situation and if we are to train useful citizens for the future, we must do everything possible to restore the prestige of the American home. It is possible for us to shape family standards with regard to recreational reading, choice of movies, and social life. How necessary it is today to encourage modesty in dress! It must be driven home constantly that the behavior of children attending Catholic schools should be beyond reproach. Youth is constantly impressed with what it sees, what it hears, and what it does. The impressions of youth quite frequently shape family thinking and determine family practices. We can do a tremendous lot to discourage the reading of trashy pulp publications, and attendance at motion pictures glorifying crime and the indecencies of life. "Too often these are the Pied Pipers of juvenile wrongdoing."

A singular contribution of the Catholic school has always been its ability to present a realistic view of life to its charges. It has shown youth persistently that it is a delusion to believe that there can be rights without duties, privileges without responsibilities. There is a recognition of certain levels of discipline: compulsory, personal, social, and supernatural. These explain the relationship which exists between man and God. The Catholic teacher must be prudent and courageous where discipline is involved. She must steel herself against the soft pedagogy of our times. It is surprising and somewhat distressing to note that in recent texts on classroom management, you will seldom find *discipline* listed as a topic for treatment, in either the table of contents or the index. You will find such titles as "Guiding Pupils' Behavior," "Principles of Group Control," "Reconstructing the Behavior of Pupils"; sweet-sounding and more pleasing to the modern ear, which is attuned for terms that speak of self-realization rather than of self-control. But as Catholic educators we have no choice in the matter, for the teachings of the Church are clear on this point, that unrestrained freedom on the part of the child, or weakening or suppressing the authority of the teacher is taboo. We must

train our children so that they recognize the place of discipline in the Catholic way of life, a way of life which is shaped by the discipline of the shadow of the Cross; for, if we fail to do so, they will be unwilling to subject themselves to the discipline of the Church, and the true Mother of Christians will ultimately find that the schools she has created no longer support her authority as the law-giver of the world. The late Dr. Bagley, that sturdy iconoclast of American educators, expressed it so well when he said, "We must have more iron in the blood stream of American education. This can only be done through heartily indorsing the slogan: Through discipline to freedom."

The Church has claimed consistently that her schools are not only forming good Christians but also training good citizens for the state. She is quite aware that governments have fallen in the past, not for lack of knowledge, but because men lacked disciplined wills guided by religious truths. She knows that it is all very well to speak of the good life and service of one's fellow man, but it is still another thing to find sufficient support in a modern pragmatic moral code to overcome the human desire to take the path of least resistance leading to selfish ends. Yet, society can only be transformed through the individual and, in a true sense, it is only those who are driven by the relentless appeal of the brotherhood of Christ and the fatherhood of God who will work for the common good to the bitter end. Today more than ever we need the individual who recognizes the sanction of religion and the place it is to play in the preservation of democracy. Democracy is, after all, a religious ideal. Religion is the relation of God and man. The man who serves his God will serve his fellow man and his country. In these days of contesting ideologies it is vitally important that religion and morality should be permitted to make their contributions to the support of democracy. In that direction lies freedom and the only hope of preserving democratic institutions. Our episcopal leaders have said that it is our obligation to instruct our people, from childhood to mature age, in the true nature of Christian democracy. Our charges "must be held to the conviction that love of country is a virtue and that disloyalty is a sin." How prophetic those words sound now. They were uttered some twelve years ago. Witness the steady increase of betrayals of public trust in this generation.

We need a rededication to fundamental American convictions. We should make accessible to every student such knowledge of the Constitution of the United States as will serve him well, in peace or war. A knowledge of the fundamentals of the Constitution is essential to stalwart citizenship. The Constitution is the basis of "the most successful government free men have ever established." It is one way to bring about a rededication to fundamental American convictions—to those great principles providing for a recognition of the sacredness of human personality, as incorporated in the Declaration of Independence and the Constitution of the United States—expressed so well in the recognition of those inalienable rights with which man has been endowed by the Creator and which entitle him to "life, liberty and the pursuit of happiness."

Barriers of race, color and creed are disappearing fast, much of the new attitude being due to the belief that we should live up to the high principles enunciated in the Constitution of the United States. Many people resent the new state of affairs and are blatant in their criticism. We should have open minds because in our day we were the victims of bigotry and persecution, and we should sympathize with underprivileged groups which have at last won a place in the sun. The whole question of intolerance is a matter of proper education. Without understanding, there can be no sympathy; without sympathy, there cannot be full acceptance of change. The religious

character of the instruction in the Catholic school should enable us to discharge this obligation quite well. Intolerance is anathema in the eyes of the Church in dealing with her children. Our thinking must be in keeping with the mind of the Church. Intolerance has no place in the Catholic scheme of education.

There is an increasing degree of irreverence in the United States. It is evident at every turn. People who live in large cities are perhaps more conscious of it than those who carry on their work in smaller communities. The radio, the screen and television provide evidence every day of what a small part the role of reverence plays in American life. As a people we seem to respect nothing, even ourselves. Witness the lack of respect of the child for the parent, of the adolescent for the aged, of pupil for teacher, of the citizen for the public official, of the average American for sisters, brothers and priests. The task of promoting reverence should be a welcome assignment in a Catholic school, for young Americans sorely need to develop a genuine sense of respect or esteem for their elders and the finer things of life.

We cannot begin too early to build up the proper habits in children. Habits of courtesy in everyday school situations must be developed. Courtesy is the offshoot of self-discipline. It does not thrive on selfish ground. Selfishness in a person leads quite frequently to ignoring the rights of others. Regard for the feelings of others is a clear-cut aspect of Christian charity. Cardinal Newman says that a gentleman is one who never inflicts pain. Politeness at its best is neither soft nor effeminate. We must teach our students to think less of their own needs, ambitions, and accomplishments, and to think more frequently of the rights, feelings, and accomplishments of others. When a student performs a courteous act, it is well to show one's appreciation. This convinces him that the virtue of courtesy is worth working for and that the proper place to cultivate it is in one's dealings with fellow students, teachers, brothers, sisters and parents. Teach them that it is inconsistent and unchristian to be a "street angel and a house devil."

Each generation hears the gospel preached and takes its own meanings from the words of wisdom. It draws new life from the teachings of the Church. Each of us in turn has a direct assignment from God to carry those teachings to His children. We are visible beings who will serve as steps by which they will ascend to God. What a sublime commission! What a sacred challenge! You are charged with the high duty, both in charity and justice, of caring for the intellectual and moral training of Catholic children. For education, as Cardinal Newman says, is a high word, and for the elementary school teacher it means the gruelling task of leading students to a mastery of social relationships, facility in creative expression, a command of the common integrating knowledge and skills, the development of a sound body and mind, an appreciation of worth-while activities, and the cultivation of an exemplary Christian character. For your charges, you are the source of all things. You are their fountainhead of power. Their Catholicity will vary in degree with the intensity of your devotion to the ideals of Catholic education. "Not what the teacher knows or says, not what he does or causes to be done, but what he himself is, is of primary importance." Your chief duty is to produce "other Christs." Catholic education looks to the religious teacher to justify the faith of Catholic parents in the Catholic school, to serve the most precious interests of Catholic children. Let us, through our charges, pour out the last full measure of devotion, so that the Catholic school may fulfill its true function in American life.

## EFFECT OF THE CATHOLIC SCHOOL CURRICULUM ON THE AMERICAN COMMUNITY

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In the introduction to my topic, "Effects of the Catholic School Curriculum on the American Community," I only reiterate what you have heard many times before, namely, that Catholic teaching holds that man is a creature composed of body and soul, made to the image and likeness of God, put into this world to serve God and to be happy with Him in heaven. Since man is to live in this world and to prepare for the next, education must train him for these two ends, as expressed by the late Pope Pius XI in his encyclical, *The Christian Education of Youth*:

Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view of reducing it in any way, but in order to elevate, regulate and perfect it, in accordance with the example and teaching of Christ.

The curriculum of our schools provides one of the most important means to realize the ends of Catholic education as expressed by the late Holy Father, Pope Pius XI. For the sake of orientation, I wish to define "curriculum" in its broadest sense, a series of experiences, including the child's interests, teacher, subject matter, aims, methods, needs of society, and everything that has a bearing upon the conduct of the child as a member of the human family. The materials of the curriculum flow from two sources, "religious," and "profane," and these two sources must at all times be closely interrelated.

In the development of my topic I aim to show, first, the effect on community life of the teaching of the doctrine of the Mystical Body of Christ; second, the influence on the community of so-called secular subjects. I shall not present lists of textbooks nor enumerate teaching devices and activities; for such may be found, excellently treated, in many fine textbooks, such as *Guiding Growth in Christian Social Living* and in most of our Catholic periodical literature.

The teaching of the Mystical Body of Christ must be the core of the entire curriculum in our schools. This doctrine we Catholic teachers must understand, live, and teach. We must become part of it! Burning words cannot come from a frozen heart. We must have clear ideas of its principles and the application of these principles to human relations in the community where we teach. We must understand and appreciate the lesson about the vine and the branches; we must feed ourselves upon that divine sap and encourage children and adults to feed upon it. The principle of the Mystical Body of Christ should permeate our thoughts, words, and actions. Our children and their parents are quick to recognize any prejudice we may wrongfully harbor and betray.

We may be teaching in communities composed of many nationalities or different races. What a wonderful opportunity then is ours to teach the Fatherhood of God and the brotherhood of man! God made all, the black, the yellow, the red, the white, and the brown. He created the orientals and the occidentals. God is the Father and Jesus Christ is the Brother of the poor Spanish and Mexican people, who have settled at the end of the town; of the few Negro children attending our school, of the wandering gypsies

camping nearby, of the displaced family just arrived from Poland, of the poor and aged as well as of the elite of the community. God's love embraces them all and our children must be taught to respect and love them according to Christ's command, "Thou shalt love thy neighbor as thyself."

Our teaching of religion must provide for activities which have for their purpose to unite parish groups into one big family. Religious teachers should be allowed and encouraged to visit immigrant homes and the dwellings of minority groups. Immigrants should be invited to address the children of the parochial school on the history and culture of their native country. Foreigners and socially isolated families should find their way to church, school, the parish rectory through the children of the Catholic school. Here I am reminded of Bernard, a boy in grade six, who informed me confidentially of the sickness of a poor foreigner living at the outskirts of town. The parish priest visited the sick man, reconciled him with God and the Church, and offered generous aid to relieve the financial and social distress of his family. As a result of Bernard's understanding and application of the teaching of the Mystical Body of Christ, old Mr. Brooks, his family and the families of his three married children entered the Church and became respected members of the parish. I am sure that many teachers of this audience could relate similar incidents.

The community-minded, community-centered school in immigrant areas, by "socializing" the teaching of religion, can do much to bind the community into a harmonious and operative unit; it can aid the foreign-born and their American-born children to take their place in American life on a basis of equality with the descendants of immigrants of an older age. As long as I live, I shall appreciate having taught in several communities of the Calumet area around the southern shore of Lake Michigan. As you well know, this region is truly a melting pot of races and nationalities. At the beginning of my teaching so many children of foreign origin, I was totally ignorant of the beautiful character traits of some of the Slavic peoples; the artistic abilities of Italians, Spanish, and Mexicans; the thrift and industry of northern Europeans; the sanguine temperament of the French; and the yearning for and the appreciation of the Catholic faith of Negro children. The expressions, "wop," "dago," "coolie," "polak," and "nigger," were not heard on our campus. Why? Through our teaching and living the doctrine of the Mystical Body of Christ, race prejudices and other discriminations had been obliterated. The teaching of the Mystical Body of Christ will wipe out political factions in the community. What difference for all eternity will it make if one be a Democrat or a Republican, provided one lives an upright life. Through our children we must disseminate the idea that the man intolerant in matters of race, creed, nationality, politics, and social status had better look for a heaven other than that prepared from all eternity by God for every race and tribe and social condition of life.

Whether we teach the Commandments, the Creed, the sacraments, grace, prayer, or the liturgy, the Mystical Body of Christ must be the fundamental principle if the effect of our teaching religion should function in the American community. People will come to realize that Catholic living is social living; it spells cooperation and collaboration in the family, in the parish, in manual labor, in professions, in industry, and in the state. If time permitted, we could compile a whole compendium of Catholic social doctrine and its translation into community life from the Our Father, the Creed, the Commandments, the sacraments, and the liturgy.

Through our teaching of religion and through the integration of religious principles with the other subjects of the curriculum, we have a marvellous

opportunity for the development of proper social attitudes. You have had children in your classes, have you not, who were ashamed of their home and of their parents' lowly station in life. You have taught children, and so have I, who look down upon Mary and Johnny because of their unkempt appearance, poor clothing, and lack of spending money. These wrong social attitudes must be eradicated.

Through proper instruction and carefully selected experiences we can and must develop in our children attitudes of respect for various occupations: the janitor, whose work renders the school a respectable place in the community, the farmer, the ditch-digger, the garbage collector, the steel mill worker, the school nurse, the doctor, the post-office personnel, the bus driver, the city magistrates or the town board. We must teach our children that the measure of a man's real dignity is his success in the service of God and his fellow men through the talents God has given him. It is no disgrace not to have been given by God that kind of talent which will fit one for white-collar jobs. Manual ability and physical strength for hard work are gifts of God and should be respected as such. The Catholic teacher should encourage children to work about the home: washing dishes, making beds, carrying coal, and emptying ashes. Our girls should be taught that motherhood is a career second to none.

The American standard of life has been criticized by other nations for its materialistic character. It cannot be denied that the American public measures success in life in terms of dollars and cents. The Vanderbilts, the Rockefellers, the Fords, and the Carnegies have been held up to the masses as successful citizens. Yet, the idea that everybody should aim to become a millionaire is absurd. Through curricular content, through Christlike teachers and socialized teaching procedures we must correct faulty, social and economic attitudes. Over and over again, from the kindergarten to the university we must teach the true dignity of man as exemplified so beautifully in Christ the Worker, Mary the housewife, Joseph the carpenter, the Apostles, countless saints and many religious orders.

Our teachers must become more and more aware of the fact that in addition to the formal course in religion all other subjects in the curriculum influence community life. Therefore, all of these must be knit together and unified about the great Christian truths and their application to the life in the community. The true teacher of literature, art, science, history and civics must keep in mind that these subjects take their characteristics of truth, beauty, and goodness from their foundation in God. What, then, can the teaching of literature contribute toward life and the people of the American community?

Worth-while selections from literature provide rich experiences through reading, and help develop interests and literary tastes. What avenues of thought, appreciation, and attitudes may not be opened to the child in his formative years through a judicious selection of literature by Catholic teachers, who will direct his reading until he has acquired the reading habit and a love for the good, the true, and the beautiful. Through the requirements of our curriculum we can do much to provide children and their homes with well selected books. Thus may we hope to stem the tide of false standards of morality in our American communities, which desecrate the book marts of the world today; thus, too, may we realize the aims of the legion of decency, "Clean Movies," and "Clean Literature." These mottoes will remain empty battle cries until through prudent socialized teaching of the literary material in our excellent textbooks and periodicals, and through required collateral

reading our children become thoroughly acquainted with the best in literature and dramatic art.

Our pupils must also be interested in the press of the local community as well as in the Catholic paper of their diocese. Our sixth, seventh, and eighth-grade boys and girls should be required to prepare reports on the content of Catholic papers and periodicals. They should be directed to contribute toward the school page of local and diocesan papers. They should also be encouraged to start a library of their own out of money earned by themselves. A "reading community" becomes a "cultural community." Class clubs can collect and remail Catholic periodicals and thereby mold community opinion. Catholic books, magazines, and reference books should be requested at the public library and, once requested, should be used frequently. The demand will bring the required supply.

How the literary content of the curriculum and the textbooks adopted do change the life of the community and the nation may well be illustrated by the following report taken from the *Chicago Daily Tribune*, March 5, 1952.

#### East German Reds Purge 6 Million Volumes of West.

Bonn, Germany, March 5 (Associated Press) East Germany's communist rulers have seized an estimated six million books in a purge of western literature, West German officials said today.

The Reds replaced the volumes in school libraries and book stores with communist political literature. The prohibited list now totals 19,562 book titles.

The Bonn government's ministry for all German affairs told in a report today about the campaign. "Literature in East Germany has become a political instrument of Stalinism," it said.

We can well imagine what effect this purge in East German literature will have on the communities of that poor country! But let us look at a brighter picture in our own American schools, the great laboratories of democracy! Let the American home, school, church, and social agencies pool their efforts and resources and provide children and community with wholesome reading. In this way we may help decrease juvenile delinquency; for "the finest prison is but a monument of neglected youth."

Through proper teaching of social sciences, well integrated with religion, our children may be trained for civic responsibilities. Each child must know and appreciate that he has a place in the life of his community, and that the community will reach its highest possible development only if each individual member realizes his own opportunities for service and achievement. Yes, "service is the wages we pay for occupying a place in this world." Every child graduating from our schools should know that all political issues of the community must be considered and solved in the light of his holy faith. Through the teaching of civics children should learn to exercise the right of suffrage, to understand the content and spirit of the Declaration of Independence and of the Constitution, to salute and pledge allegiance to the flag of the United States. You will agree that our attempts to instill the duty of exercising the right of suffrage have not been effective. Glaring examples of corruption in government and social groups have been possible because educated "good" citizens have not gone to the polls. Athenian democracy deteriorated when its citizens refused to vote. At times we Catholics are apt to complain that we are not getting an American square deal. A sincere examination of conscience will reveal that we may be and often are at fault. We have not been active citizens.

We must not only teach but practice mutual intercourse with citizens of diverse creeds, races, and political opinions. Through our children and their

parents, we can and must cultivate better relations with non-Catholic groups. Community cooperation must become part of us. For what reason? Because we are both Catholics and Americans. Our children should not lag behind the public school in the celebration of local history and the national holidays, the display of the flag, and patriotic songs. Socialized recitations, parliamentary methods of procedure, round-table talks, and debates are excellent means for the study of social problems. Catholic American children and their elders as well as teachers must learn the lesson that they must LIVE for their holy faith before getting ready to die for it. I wish to close this section of my paper with the last words of Commander John J. Shea addressed to his young son, "Be a good Catholic and you cannot help being a good citizen."

The teaching of history offers countless opportunities for driving home the point that virtue builds nations, and that vice and sin bring about their downfall. History furnishes many examples showing that countries will always destroy themselves from within before they are conquered from without. This truth should be a challenge to every history teacher to neglect no opportunity for the teaching of Christian social principles in connection with every history lesson. History in the curriculum of our schools has no educative value if it means only a string of dates and names. It must establish Christ as the central figure of all time and show the work of Divine Providence through the ages. A Catholic interpretation of historical events is an obligation to each of us. Our curriculum must incorporate the study of historical parallels and contrasts, such as: early Christianity versus pagan Rome; the Bible versus the Koran; the so-called Reformation versus the true or Counter-Reformation; the wicked Intellectual Revolution in France and its bloody sequel, the Revolution of 1789-1795; the proud Emperor William II of Germany and his holy contemporary, Blessed Pius X; Napoleon, the terror of Europe and the humble parish priest St. John Vianney; Henry VIII and St. Thomas Moore; the proud Spanish conquistadors versus the humble friars in Mexico and South America, etc.

When Pope Leo XIII opened the Vatican Library to the scholars of the world, he said: "Let the historian not dare say anything that is not true, but let him not be afraid to say anything that is true." What a lesson for history teachers there is in these few words! Religion is truth, let us incorporate it into the teaching of history.

The teaching of geography has great social value for the development of community life provided the teaching is carried on so as to show both the dependence of man on his Creator and the interdependence of members of the great human family. We cannot deny that ours is a materialistic age, and many people do not appreciate the universe and its treasures as gifts of a loving heavenly Father. People seem to have forgotten that the earth is God's gift to all and that, as God's stewards, they will have to render an account of their stewardship on the great day of reckoning. Through proper study and teaching of geography, American communities should become mission and vocation-minded. Veterans returned from various theatres of war, especially from those of the Orient, should be invited to address our children and remind them of the many needs of the missions. All Catholics of the community should consider themselves personally responsible for the progress of the missions. Every layman and laywoman is bound to give some of his or her surplus time, energy, talent, and wealth to the Catholic mission cause. Mission literature should get a wide circulation, and every adult ought to be or become a member of the Propagation of the Faith. Mission clubs might study missionary needs in various countries of the globe. Children may be

invited to speak before adult mission clubs on pagan countries studied in geography. As Catholic teachers let us resolve to teach geography with a heart full of love and gratitude to Him of Whom Scripture says, "The earth is His, and the fullness thereof."

Our Catholic school curriculum calls for the teaching of health and safety, and rightly so; for our bodies are temples of the Holy Ghost and the truth, "a healthy mind, a healthy body," still holds good in our modern days. By the time our children graduate from the elementary schools, they should have learned proper care of their bodies through health and safety offerings of our curriculum and the coordinated service of doctors, nurses, teachers, and the home. The school cafeteria must serve as a laboratory for the study of balanced meals, hygienic table service, and the practice of table etiquette and table prayers. Continuous training in this respect is a matter of highest importance, inasmuch as the results are vital for the happiness of home and society.

True culture is difficult to maintain in this materialistic and vulgarized age. It is, therefore, of the utmost importance that our curriculum provide for a real appreciation by our pupils of Catholic art and artists. Religion is the mother of all the arts: sculpture, architecture, music, and painting; and they, in turn, can be made to inspire religious sentiments and religious community activities. Our curriculum must make provisions for firsthand study of community art resources. Thus our children may acquire a deep appreciation of nature, community manufactured and community handmade articles, painting, sculpture, and architecture. Lovely pictures, religious and other themes, hung according to principles of art, where all children can enjoy them for a month or even less time will do more to develop an appreciation of good pictures than will years of formal picture study. The ability to make artistic arrangements contributes much toward making home and community life attractive. The child may learn to do this by arranging bouquets, keeping the reading table at school a beauty spot, arranging the books on shelves and mounting material on board, etc. The arrangement and decoration of the schoolroom is an aesthetic problem as well as a practical one. We must remember that it is through actual experiences children learn and grow.

School and society have obligations in preparing pupils for the worthy use of leisure time. Supervised play does not spell soft pedagogy but is an excellent opportunity for developing leadership and self-control. The best preparation for life is living, and there is nothing nearer to a life of business or politics or society than supernaturalized play and recreation. If we train our children for life in a community, it would be difficult to find a better method than supervised play. It is social in its very nature and requires friendships for its continuance. Rivalry and comradeship are essential elements in all good play. Where could a future politician, a successful business or professional man get better experience than in organized play? Sad to say, there are still teachers who confuse supervised play with idleness. If we do not prepare our children for the worthy use of leisure time, the devil will find work for idle hands to do, thoughts for idle brains to think, and words and gossip for idle tongues to say and spread. It is probably not wrong to state that the vices of childhood are nourished in idleness.

Here I wish to say a few words about scouting, the wonderful training of boys and girls in their leisure time for developing sterling characters and constructive, active citizenship. We teachers should know that "the Catholic Church in the United States has taken up scouting in earnest" and has supernaturalized it. We should cooperate wholeheartedly with scout leaders, the

noble men and women who give unstintingly of their time and talents for the good of our children. By word and example, these leaders show the close relationship between the Scout Oath and the Decalogue, between natural service to one's fellow man and the spiritual and corporal works of mercy demanded by the Mystical Body of Christ. If church, school, home, and community cooperate with the scout program, it will produce its finest work, resulting in a greater reverence for law and order and a humble and grateful recognition of the wisdom, power, and Providence of God.

In conclusion let me summarize by saying, that the curriculum of the Catholic school must be a guide for directing the child's living in the light of Christian principles, with a detailed plan of learning activities that are basic to Christian living in any community.

## BRIDGING THE GAP BETWEEN THE HOME AND THE SCHOOL: THE PARENT LOOKS AT THE SCHOOL

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PARENT TEACHER ASSOCIATIONS, KANSAS CITY, MO.

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I really should make the most of this golden opportunity. Here am I, the parent, addressing you, the teacher, on the gap that exists between us; and, what is still better, I am to talk on what the home expects of the school in order to narrow this gap. At the moment I have the advantage—I have the floor. No, truly I come to you in a spirit of humbleness realizing the great sacrifices you make daily, the very dedication of your lives in fact, that my children and thousands upon thousands like them may have the advantages of a Christian education. Without you this would not be possible.

I am pleased to have this opportunity to appear on the program with Sister Mary Bernadetta. I sincerely hope that by an exchange of ideas we may start to close the gap which so surely does exist. It isn't just a phrase that sounds catchy on the convention program. When speaking of a gap, I do not mean to infer a breach of good will, but instead I'm thinking of the two of us, as a team working together to provide the best Christian education possible for the child. I am certain the gap has always existed to a degree, but never to the extent that we find it today. Why does it exist in such alarming proportions today? Possibly a student on the subject could find many reasons, but to me there is only one fundamental reason—the modern home, which, of course, is the modern parent. The homes are not assuming their share of the load! There are exceptions of course, but the average home has become so material in thinking and acting that it is little more than a place of shelter. It gives little thought or time to its God-given responsibility of being the first educator of the child, which of course, is one of its primary reasons for existence. Catholic homes are becoming more aware of their need for family prayer and discussions on their faith, but far too often the attitude is let the schools teach the religion, they know it better. What is not considered is that the school may know it better but it takes the personal touch of the home to make catechism really live. Only the parent is in the position to see the personal need of each child, or for that matter the needs of the family.

Let us reflect for a moment on the whole philosophy of education. We have no better reference than Pope Pius XI's encyclical on the *Christian Education of Youth*. Those of you in the educational field know it from memory I am sure—possibly backward as well as forward—but, since there are lay people among us who may want it reviewed, may I quote: "Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view of reducing it in any way, but in order to elevate, regulate and perfect it, in accordance with the example and teaching of Christ."

This clearly indicates the part that must be played by the home, school, church and community in the broad picture of Christian education. I doubt you can find a Catholic educator today, or many parents who have done much thinking on the matter, who are not deeply concerned about the failure of the home and the community to provide the proper kind of environment for a Christian education. Now and then you see parents so concerned about the

curriculum being taught in the school, and well they should be, but oh, if they would only show the same concern for the educational forces outside the school. Basic principles must be taught within the home; this should be the grave concern of the parent. The school can supplement the work of the home but can do little if the home fails in this its primary duty. What teacher among you hasn't often thought how much easier your job would be if the child came to you properly trained in respect for God, for adults and for the property and rights of others—to say nothing of obedience, dependability, self-reliance, honesty and a deep sense of family pride. This is the educational field of the home.

Now, what can be done about the situation? *That* is the sixty-four dollar question. One thing is certain; it will need the combined efforts of both the home and school to get the job done. Action on such a large scale doesn't just happen; it must be well planned and promoted by a group that sees the need. I recommend the Parent Teacher Association. This group, with the guidance of the pastor, is the natural group through which to work. May I digress for a moment. You will note I said Parent Teacher rather than Home and School. This may be confusing to some of you, because nationally the organization is now known as Home and School. Here in Kansas City we have not yet made the change and since Parent Teacher is more familiar to me I will use that name. When speaking of a Parent Teacher Association, I am speaking of an organization in which the faculty as well as the parents play an active part in planning its program. If this is not so, it is no more than an organization of parents and is only half effective at its best.

Getting on with this matter of bridging the gap through the Parent Teacher program, it seems well at this time to review objectives, not with the thought of creating new ones, but with the thought of putting into practice those we have. One objective found in all Parent Teacher constitutions is the promotion of high standards of family life. You may not find it stated in these exact words but the final goal is the same. Unless the Parent Teacher program actually does this, it is not carrying out one of its primary purposes for being. How then can we actively promote high standards of family life. What program can we set up which will take this vital work out of the talking stage into the doing stage. The task is so gigantic that we are apt to give up before we start, or we are apt to become so elaborate and formal in our plans that we lose touch with the small family unit in which the change must be wrought. In order to be effective, family life programs should use many approaches. What would appeal to or be needed by some parents might not appeal or seem necessary to others.

In planning such a program we must not forget that the Church, in her great wisdom, has seen the need of the laity and has provided us with a wealth of programs and material from which to start. All that is needed is active participation on the part of the laity. Cana programs touching upon all phases of married life are certainly a must. Marriage counseling can not be excluded. The modern world exposes families to so much that is not conducive to Christian living that many homes are sadly affected. We can not hope for good standards of family life in these particular homes until a change is brought about. Pre-Cana, particularly by high school organizations, is a fine way to help insure solid homes for the future. Retreats, for those who can leave their families in good hands, provide that inner reflection which might be just what is needed. Also, we can not exclude the Confraternity program with its many apostolates. I am a member of a discussion club composed of married couples, all of whom have young families. Three years ago we studied the revised edition of the *Baltimore Catechism*.

Even though most of our group had attended Catholic schools, some even our Catholic colleges, the practical application of our faith to everyday living was most helpful. I shall never forget the lesson on obedience nor the one on matrimony. The discussion was not only spirited but it revealed how the average Catholic couple does try to live by the faith, but often does not understand it. The Church offers a wide range of reading material, both in book and pamphlet form. Making this material available might succeed with some parents where study groups hold no appeal.

In addition to the programs just mentioned, each diocese offers its own program to fit local needs or situations. Here in Kansas City our Catholic Parent Teacher Associations, under the guidance of the Family Life Institute in our diocese, provide a planned Family Life Program. The work was started just three years ago with a few organizations participating, since that time the program has made rapid growth and is now carried on by twenty-seven organizations. It has been a remarkable growth, possibly because it has been carried on almost entirely by the laity, with of course the advice of the religious. On a few occasions I have had the opportunity to read a little bimonthly paper published by the Milwaukee Archdiocesan League of Home and School Associations. This little paper does a splendid job of keeping the parents reminded of their responsibilities. The parents, the school, and the clergy contribute the material. It employs a light but serious tone, and I am certain it is eagerly awaited by all who have access to it. Even I, a complete stranger to the diocese, thoroughly enjoy it. Surely it does much to unify the entire program of Home and School.

At this point you are no doubt wondering where you fit into the plan. Your work is one mainly of guidance, and I mean one of active guidance; you can do much to see that objectives really live. I wonder if you are fully aware how much weight your words carry with the laity. My little first-grade daughter with her "Sister says" is only an example of how your word is heeded by children and adults alike. More than once I've seen the faculty mold a really fine organization. You are in a position to see what is needed in the homes and you know what the Church offers; many of our laity do not. Therefore you are in a splendid position to guide.

The theme of your convention this year, "Catholic Education and the American Community," affords an appropriate back drop for what I next have to say, only I should like to amend by substituting "The Catholic Parent Teacher Association and the American Community." There is no finer Catholic action than an informed laity helping to promote high standards of community life. I would like to stress, however, there can be no promotion unless there is participation. The entire organization, and not just the civic chairman, has an obligation in this regard. The opportunities are endless and must not be ignored by our parents. Just why is this field of work so important in the field of education? Well, of course, you all know the answer; It is one of the sides of the foursquare of education and as such plays a most important part in shaping the life of the child. Where the home conditions are poor, it plays even a more important part.

There are many opportunities for our Catholic parents to work with those from the public schools, particularly in the field of child welfare. Together much can be done to raise the standards around us. In the field of entertainment there are the movies, radio and television. The news stands present a real challenge. No parent, regardless of creed, wants his child exposed to much that is found on news stands today. The support of public education and the concern over what is taught there is vitally important.

Through our united efforts the adults of tomorrow will be able to mold a more Christian world.

Family life chairmen have an obligation to promote Christian living on the community level as well as within the group. Just two weeks ago thirty-six cooperating civic groups sponsored the Kansas City Family Life Institute here in our city. The institute has been held every spring for the past six years. It is a fine example of citizens of all creeds and colors working together toward a common goal—high standards of family life. Through the years the names of Catholic religious and laity of national reputation have appeared on the program of the institute. The office of general chairman of the institute has been held by Catholic laywomen on two different occasions. This past year it was held by a laywoman who became active in the work just three years ago, when the program was first started in our Catholic Parent Teacher Associations. We are extremely proud of the part she has played both in and out of our Catholic organizations. This is an apostolate of the highest type.

The field of community participation is by and large limited to us, the parents, but we look to you to train our youth in actual participation. The parent has the obligation to teach the child basic principles which will make him a good citizen, but it rests with the teacher to train him in leadership. What a mission you have in training these youngsters, boys and girls alike, to stand on their own two feet and defend those things they know to be right. How often have we seen our Catholic laity sit in silence because they were afraid to voice their opinions. A few leaders are born but the vast majority are trained. You have the opportunity both in classroom and student councils to provide the youngster the opportunity to lead. This must be done if we expect our youth to be the Christian leaders of tomorrow.

No talk on "Bridging the Gap Between Home and School" would be complete unless we gave some thought to the parent-teacher conference. The actual institution of this rests with the faculty. By conference I am referring to the type which is scheduled regularly, the kind that happens whether Johnny has been a good boy or a bad boy, whether his marks are the best or the poorest. There is nothing better than the conference to bring the home and the school together in a working team for the good of the child. And one thing I know from experience, the moment the parents and the teacher get together in a spirit of cooperation, that moment the child stops playing both ends against the middle. Because of the school's impartial position the teacher is able to view the child as an individual, and is therefore able to advise the parent as to his social adjustment or maladjustment, advice which can change the whole life of the child. From the parents' standpoint it seems the only thing that can be said against the conference is the time element involved, and even that when viewed in terms of results seems superficial.

Until now, I have not mentioned the many activities of the organization that are purely financial or material in nature. I have chosen to put the emphasis where I feel it rightly belongs—on educational objectives. This material side of our program has its importance and certainly should not be excluded. Its great danger lies in the fact that it may consume the time and energy of the members to the point where there is no time or energy left for the primary objectives. The material side of the program should be well planned, as was the educational, in order to distribute the work among the entire membership and not work a hardship on any one parent. Remember, we want to keep the parents in the home, and it can be done if the year's program is planned well in advance with this thought in mind.

Parent Teacher Associations should be so organized that all the work, educational and material, is delegated to chairmen, each with his own committee. If they do operate in this manner, no one experiences a hardship and new leaders are constantly being trained. Just the other day I heard a pastor say he had never seen such an organization. If he approached the president with a request, she would say: "Fine, Father, that chairman over there will take care of it." And just like that the matter was taken care of. Needless to say Father has a smooth functioning organization. With such a setup, of course, everyone wants to be president. All that office has to do is delegate duties, well, almost all.

In towns and cities where more than one Catholic school exists there arises the problem of coordinating the work so as to serve the school, the diocese and the community to the best advantage. I understand that many dioceses do have their central councils to coordinate the parent teacher work. Since I am familiar with our own council, I would like to take a few moments telling you about it. It was organized just four years ago and is called the Federation of Catholic Parent Teacher Associations. We commonly refer to it as the Federation. It is a diocesan organization with membership available to any Catholic Parent Teacher Association, Mothers' or Fathers' club in the diocese. The organization is governed by elective officers, chairmen of standing committees and a spiritual director. It was organized to unite all clubs for the purpose of coordinating the spiritual and educational forces of the home, school and community in a program of Catholic child training. Since its organization four years ago with seven charter members, it has grown to a membership of thirty-three, including elementary and secondary schools. Most of the organizations that were not charter members have come into existence under the guidance of the Federation. Because of this guidance, they started with proper objectives and a well set up administrative body. At no time does the Federation interfere with the autonomy of any of its affiliated organizations; its role is mainly one of leadership. The organization serves a very definite purpose in representing Catholic parents in a city of this size, a representation that could not be had if each school operated independently. Each year we publish a yearbook. The book includes the president's report of the year's work, the by-laws, constitution and standing rules, along with how to organize a Parent Teacher Association and a page on helpful hints.

Thank you for the opportunity to speak before you. I hope as a result of this meeting we can narrow the gap by tackling the problem together. But as a word of warning I am reminded of a remark uttered by one of my sons. I consider it fitting and would like to share it with you. He had been into more difficulty at school than any normal boy should be, finally in desperation I asked: "Son, how can one boy cause so much confusion?" His reply was: "Well, Mom, it ain't easy." So you ask how are we going to bridge the gap? Well, it won't be easy.

## BRIDGING THE GAP BETWEEN THE SCHOOL AND HOME: THE TEACHER LOOKS AT THE HOME

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The title of this paper is a very significant one; therefore I shall begin with a consideration of the home. The home which is the basic unit of society is the first and the most important of all schools. Through the ages parents, who in Christian society are endowed with special sacramental graces to equip them to educate their children properly, have been recognized as the first and the natural teachers. The very organization of the home demands that the children practice obedience, truthfulness, and self-control. In the home under parental guidance, the child receives his first lessons in respect for authority, in obedience to law, and in the formation of good habits. Home life discloses to the child the primary truth that we cannot get along without one another. His first social adjustments are made in the home. The ideal family is founded on the good and sturdy things of everyday living wherein love, cooperation, and a mutual regard for the rights of others bind the members as a unit. The lessons learned at home will always be the deepest and most far-reaching of a lifetime. The deepest desire of sincere Christian parents is that their family remain united in affection, interest, and peace not only in these comparatively brief years on earth, but in the timelessness of eternity as well. A good Christian home trains and develops good citizens for the Kingdom of God and for the kingdom of man. The relationship of children to parents in a Christian home can be told in six short words: "Honor thy father and thy mother."

It is not amiss at this point to compare family life of pioneer days with family life today. Pioneer families were characterized by a feeling of security and stability. They were not hampered by a transitory existence—now here, now there. Parents and children enjoyed a permanency of living permeated by peace and harmony that contributed to the welfare of the group. They worked, played, hoped, and prayed together. Because fathers and mothers realized their duties and understood their God-given rights, healthy family life existed.

Today the situation is totally different. Modern families in many instances are characterized by a feeling of insecurity and instability. The trend is toward periodic change of inadequate living quarters because of pressure from outside agencies. Many children do not know what it means to live comfortably and securely in one place for any length of time. The temporary quarters of these unfortunate families may be either tenements or trailers. Is it any wonder that we have such a high percentage of children who are not able to meet the demands made upon them because of this type of underprivileged living. Too many of our people are living in dire need. Prevailing conditions are tragic. The home in order to perform its duties successfully must be adequately housed and in control of sufficient monetary means to maintain proper standards of living. Family income should be sufficient to provide for normal average living.

Yesterday's families were isolated. Before modern systems of communication, television, radio, hourly news service, air travel, and all the rest, a family

was dependent upon the party line and the local newspaper for its knowledge of what was happening to other people. Interests were confined to people whom the family knew personally. They were not concerned with what happened to other people around the world. They were definitely provincial in those days.

Today the world flows into homes everytime the television and the radio are turned on. We know more about countless numbers of people whom we shall never see than our grandparents did about their relatives living in the next city. Everything that comes over the air might be called a contribution—constructive or destructive—to family life. Entertainment, vocational pursuits, health, politics, government, and religion may all be grouped under television and radio service to the public. These influences have a direct bearing on the moral, social, and religious life of the family. Families do need recreation, relaxation, and entertainment. But there is a scriptural phrase that all men must sooner or later realize. "Seek ye therefore first the Kingdom of God, and His justice, and all these things shall be added unto you" (Matt. 6:34). We want good music, and good literature in our family life. We want entertainment, information, and a good portion of wholesome nonsense. But most of all we want the source and principle of life. We want God.

Too, homes today are being flooded with all forms of propaganda, with all sorts of news, fiction and pictures. Some of this is good, some harmless, some dangerous. Are parents guiding their own reading, and finding out what their children are reading? What is in the mind influences actions and conduct. The press today insistently feeds minds through the media of picture and printed word. It can do so in a way that will help the family or hurt it. Parents have a duty to protect their children from the bad influences of stories, pictures, and godless approaches to morality. This is one of the obligations of parents to their children in charity.

However, no matter what the modern conditions in the home are, the duties of the family are still the same. Parents must teach their children the difference between right and wrong, and safeguard their faith and morals by giving them religious instruction, good example, and a Christian education. It is the responsibility of the parents to show their children how to live peaceably and happily with others. The first concern of the parents is the preparation of the child for life. This responsibility is the most important function of this unit of society. Not only must the child be kept alive, but he must learn Christian social living in all its relationships—God, fellow men, nature and self, and he must develop understandings, attitudes, and habits for Christlike living. This is accomplished not so much by means of direct instruction as by guidance, influence, and example. Within the household of a Catholic home, a child is offered an opportunity to prepare for the future under the most desirable circumstances.

Due to the complexity of the society in which we live today, children are not adequately fitted for life in its manifold aspects by means of family education alone. Therefore as an agency, the school was instituted to supplement, and complement the work of the family. This is a derived right. The parents have the divine right to teach. The chief task of the school delegated to it by the family is the development and guidance of the child physically, intellectually, socially, emotionally, and spiritually. Education must be continued in a carefully controlled, simplified, graduated environment.

The school is the most stable agent to which parents entrust the education of their children. There must be right understanding between teachers and

parents which definitely guarantees efficacious results in the training of Christian youth. The child finds in the school many opportunities for Christian social living that are very similar to those found in the home. In school, as well as in the family unit, the child must respect authority, regard the rights of others, and cooperate in all school and class activities.

It is easy to underestimate both the importance and the complexity of the child's role in the development of relationships between the home and the school, which is an enlarged unit of family life. Actually, the adjustments constantly expected of a child would confuse an adult. It is no small achievement to meet the requirements of being a son or daughter, a sister or brother, a pupil, a member of a school group, a neighbor—all at the same time. These adjustments are very difficult at best. Without understanding help from adults they may, in some cases, be impossible. Consequently both parents and teachers should have a common understanding in order to achieve results.

Children seek sympathy and understanding in their search for knowledge and in the solving of their personal problems, but they are often set aside and labeled "problem youth" instead of children with problems. Both in the home and in the school each child must be studied individually, and each character must be analyzed. Give the child love, security, recognition, new experiences, and opportunities for achievement. Then and only then, can the individual be educated for his greater good.

Parents are naturally interested in what their children are doing in school. Teachers feel the urgent need for the help of parents not with the scholastic work of the school but in the training for Christian social living. Mutual understanding between these two major influences—home and school—in the life of the child is imperative.

The home and the school must not be separated as educative agencies. The parents, who in their daily intercourse with each other and with their children, manifest a deep love and who evidence cautious care in the discharge of their duties towards the church, the state and their fellow men, are maintaining in the home the strongest and deepest of educative influences. The school by seconding the efforts of such parents secures a fuller development of the child's powers, and a finer culture of his nature. However, where the home fails to discharge this duty, the school can contribute very little toward substituting for that which should be given in the home.

Every teacher needs to be familiar with the discipline, traditions, customs, and attitudes of the homes of the children in her class. The home is essentially the primary workshop in which personality development takes place. The school and the classroom are secondary in this respect. Hence it is absolutely important for a teacher to have the fullest possible information regarding the personalities of the members of the household in which the child lives. She must study the child's home environment, his neighborhood, his companions, his "out-of-school activities." She must have some knowledge of what the child does with his leisure time. It is her responsibility to become thoroughly familiar with the information contained on the cumulative record regarding the nationality, financial condition of the family, health, and other pertinent facts necessary to a complete understanding of the child.

To change materially an undesirable home environment is very frequently beyond the power of the teacher. Yet, by her knowledge of home conditions, she can do much to give the children under her direction the help and support they need. It may be that the household is divided or that other circumstances have created problems. Perhaps children are subjected to all the conflicts of in-laws. It may be a case of where one or other of the parents

may be physically handicapped—blind, deaf, crippled. The disturbances brought about by war casualties of all kinds—inadequate housing, long illness, economic pressure—are all very significant factors. It is an acceptable fact that the teacher's attitude, the limits of her patience, and the techniques she uses in handling problems that arise are all highly influenced by her knowledge of a child's home environment.

Teachers must always be mindful of the fact that they have a relatively small share in a child's whole development. Character formation goes on twenty-four hours a day, every day throughout the year. Since most of the child's life is spent under the direct influence of his parents, the school must always be cognizant of this very important aspect of the total educational picture.

Parents, children, and teachers working together learn to appreciate each other. Consideration, confidence, respect, mutual understanding develop as people make known their abilities in joint problem-solving. Out of the successfully shared experiences come new feelings of personal responsibility. Results are achieved, tensions are eliminated, and cooperation exists. This progress is the result of giving recognition to the fact that parents are prime educators. When parents and teachers become partners, parents dismiss the feeling that teachers should take over the education of their children whole and entire, and teachers discover the invaluable contributions parents can make to the understanding of children.

Indispensable in all cooperative plans is the spirit that parents and teachers are working together in the solving of problems, and that solutions to problems are the result of the combined efforts of all concerned. Parent-teacher conferences constitute a major source of help in this regard. The very personal and intimate nature of the conferences make them very enlightening, satisfactory, and valuable. These meetings are a recognition by both teacher and parents that their reciprocal interests should bring them together for a systematic discussion of their mutual problems. During these interviews there is no time for vague statements. With her record before her, the teacher interprets the child's progress to the father and mother, in its true light, commenting on the child's improvement over a previous record, his character development, his social adjustments, his good qualities as well as his failings. Some of the pupil's work is shown to the parents, and certain types of homework that will enrich the child's whole development are proposed. Parents in turn volunteer information about the child's home life that will assist the teacher in her guidance of the child, and that will contribute to the solutions of problems in the child's behavior, attitudes, and adjustment to school life. The evaluation of accomplishments in terms of the whole child is a very important phase of the interview which must be strictly professional. The friendly conference between parents and teacher appears to be the best method so far devised for avoiding misunderstanding and promoting understanding between home and school. It lays a firm foundation for the devotion of the family to the school. In the words of Bishop Dupanloup, "It is impossible to listen to a father and a mother, to know their hearts' desires, to speak to them of their children, without receiving, unknown to them, greater knowledge."

The Parent Teacher Association has a definite place in the Catholic elementary school system. Church and school authorities are strongly advocating the restoration of Christian family life. The school can do its part in this restoration by means of contacts with parents, during which the Christian ideals are communicated, and the program of the school explained. The parent-teacher programs are intended to give practical information, and to

stimulate sound discussion on subjects related to the child. These subjects include interests of both the home and the school. Since the home is the basic educational institution, parents should become better educators in order to give their children a better training for life. In order to do this, parents should acquaint themselves with Catholic principles regarding family life, and with their direct responsibility to their children not only in the home but in the school also. They should understand the significance of a Catholic school education, even though they carry a double financial burden of maintaining two school systems; they should have an intelligent understanding of the legislative measures which would affect the freedom of Catholic schools; they should have a definite appreciation of the local, state, and federal aid that could be accepted as a right without sacrificing their Catholic principles. Programs concentrating on the above-mentioned points can be arranged in various ways: panels, forums, lectures. When the parent-teacher association meetings are well organized, they offer splendid advantages in the developing of reciprocal interests in parent-teacher responsibilities. Parents should be school conscious, and teachers should be parent conscious.

Another phase of home-school relations is the visiting of the homes of pupils by teachers for professional and charitable purposes. Teachers should make a very special effort to reach underprivileged homes where children are so frequently neglected. Without this phase of contact, teachers may lack vital information about conditions under which children live. Make the visit Christlike. Put into practice the spiritual and the corporal works of mercy. In seeking information about the home, all due regard must be shown for the rights of the family. It is better that the teacher limit her zeal rather than trespass upon family privacy. Family problems are not in themselves a part of the teacher's responsibility, but their influence upon the child to any marked degree is her definite concern. When a teacher knows that a child comes from an unhappy home, she finds excuse for his misdemeanors, gives him every chance for happiness in school, and shows him ways of bringing happiness to the family. An only and lonely child from a wealthy home certainly presents another kind of problem to the teacher who will do all in her power to encourage him in friendliness and in the give and take of democratic living. Teachers will do well to keep contact and interest in the child's home world. Knowing him in his home environment, teachers should use every means at their disposal to help him to grow steadily toward the goals of Christian social living.

The position of well-meaning Christian parents of today is a very difficult one. Their Christian viewpoint is challenged by the materialistic outlook of the majority of modern parents. Often parents reject or refuse to see the responsibility which is theirs. They are willing to give over to other authorities their rights and duties. They also sometimes fail to recognize grave dangers which lie in outside influences. The general trend of education has been gradually, and perhaps unconsciously, to divert the training of children from parents. As a result, parents have in no small measure lost their sense of responsibility towards their little ones. To cite a few examples taken from the child's first school years should show the neglect of the home in important phases of his training. Thus, in earlier times the child's preparation for the Sacrament of Holy Eucharist was considered in great part the responsibility of the parents. Today, apparently, the only responsibility they have is to supply the birth certificate and to be present at the nine o'clock Mass. After his first confession, preparatory to this great event of his life, the child comes home, and perhaps goes off to the movies or spends hours before

the television. The only reference to the momentous event to take place the next day is, "Do not drink anything after twelve o'clock; you will break your fast." Not one minute is spent by either of the parents in quietly preparing the child. It is taken for granted that everything has been taken care of by the sisters in the school. This is just one time; it is one of the many others that show the waning, and even breakdown, of a sense of parental responsibility toward the training of children. Many Catholic parents, once their children have started to school, shirk responsibility regarding the religious training of their children. Always remember that the home is the child's school of schools. Do not leave his preparation for life to sources outside of the home. Keep in mind that parents have the divine right to teach, the school a derived right.

Through the children, parents and teachers are brought together in vital and far-reaching human relationships. Let these relationships between parents who nurture children and teachers who guide their education be as effective as possible. Mutual understanding, respect, and confidence develop when parents, children and teachers work together. When children sense a unity of purpose between their homes and school, wonderful things happen to them. Why is it that children make better progress in an atmosphere of perfect unity between the home and the school? Obviously, the answer is because their teachers, knowing more about them, can give them more help, and their parents, understanding what teachers are striving to do, cooperate with them. When home and school are in genuine partnership, do parents benefit as much as children? Yes, because they are being given opportunities to enrich their experience by familiarizing themselves with improved knowledge about children, education, and family development. There is an overlapping of home and school in the world of a child. In order that each child may know, love, and serve God here and hereafter, the home and the school must guide him in the various areas of his living: spiritual, physical, educational, social, vocational. The more there is of likemindedness between parents and teachers, the more perfect the continuity between home experience and school experience, the better will be the child's preparation for life. The home and the school must not be separated as educative agencies.

## THE CIVIC RESPONSIBILITY OF THE RELIGIOUS ELEMENTARY SCHOOL TEACHER IN THE LOCAL COMMUNITY

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### I. INTRODUCTION

An understanding of the civic responsibility of the religious elementary school teacher in the local community requires an appreciation of the following principles.

1. Every human being has need for education, and that education is primarily self-education.
2. God has endowed every man, every child with free will, and He respects that free will.
3. God does not force Himself upon man. His aids and graces are offered freely to man, but these to be effective must be accepted voluntarily by the individual.
4. To benefit from these aids and graces of God, a child must know them, accept them, use them, and live them.
5. The duty of teaching and guiding the child devolves upon the Church, the family, the school, the teachers, and various other agencies of education.<sup>1</sup>
6. The religious teachers and the school must teach what other agencies, the Church, the family, and the community, do not teach or teach only inadequately.

The responsibilities of those who teach children are suggested by Pius XII in the encyclical on "The Unity of Human Society" in the following words:

The same Christ who pronounced the words, "Suffer little children to come unto me" has threatened, for all His mercy and goodness, with fearful evils, those who give scandal to those so dear to his heart.<sup>2</sup>

### II. DISCUSSION

In order to guide the child to worthy community living, the religious elementary teacher should do the following four things:

1. She must understand the local community, its resources and its weaknesses.
2. The teacher must know the children's nature; she must know their varying needs, abilities, and deficiencies.
3. The religious elementary school teacher must teach the child the habits, attitudes, virtues, and principles necessary to right living under God with men of good will.
4. The religious elementary school teacher must guide the child to learn democracy by study of and living democratic processes.

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<sup>1</sup>W. Kane, S.J., *Some Principles of Education*.

<sup>2</sup>Pope Pius XII, Encyclical: "The Unity of Human Society," *The Catholic Mind*, 37:906, November 8, 1939.

*A. First, The Religious Elementary School Teacher Must Study The Community, Its Finest Resources, And Its Danger Spots*

The teacher must know and utilize the finest resources of the community—church societies and sodalities, recreational and educational facilities provided by church organizations, social organizations, police clubs, the American Legion, women's clubs, scout organizations, and the library.

Let us survey danger spots for children and youth in communities. Danger lurks often in motion picture houses, in news stands, in reading, and in comics; perils are present frequently in corner drug stores, taverns, meeting places, in unsupervised playgrounds, in television, radio, juke boxes, advertising, and in the wares of the narcotic peddlers.

CISCA, The Chicago Inter-Student Catholic Action Group, included in one list ten most dangerous criminals against youth as follows:

"1. Proprietors of drug and book stores and concessionaires at bus and train depots or other places who sell or lend indecent or lewd literature to curious or misled teen-agers.

"2. Theater owners and managers who are responsible for the booking and playing of immoral motion pictures and stage shows or who use advertising displays that are immoral.

"3. Those individuals who are responsible for televising programs that have flagrantly suggestive scenes and indecent costuming or dialogue.

"4. Tavern or liquor store owners who 'take care' of certain teen-age 'friends' by illegally supplying them with alcoholic beverages.

"5. Juke-box owners or radio disc-jockeys and record shops that sell, play or allow to be played records with indecent or suggestive lyrics.

"6. The fashion designers, manufacturers, buyers, and retailers who promote and keep in stock low-cut, scanty and other suggestive feminine styles.

"7. The peddlers of dope who prey on human weakness and entice young people to the enslavement of drugs.

"8. Advertisers who exploit sex and shock the sensibilities of decent citizens through crudely offensive articles and illustrations in newspapers and magazines and on posters and billboards.

"9. Parents and civic officials who fail in their duty to supervise, protect and better the environment of youth.

"10. Young people themselves who, through ignorance, weakness or perversion, are guilty of accepting, partaking, supporting, promoting or defending these other current evils or those responsible for them."<sup>3</sup>

CISCA'S clear statement permits time to survey some evidence of subtle dangers in certain agencies which are often occasions for bad learning or wrong doing.

1. *The motion picture.* Movies like a gun or atomic energy may be used properly or improperly. Movies, a big business, are important in almost every community in our country. In 1951, from 12 to 14 millions of people, among them millions of children, attended the movies each day in the United States.

Ruckmick found the intensity of emotional reaction to pictures by children of ages 6 to 11 three times as great as that of adults.<sup>4</sup> So it behooves us to know the moral tone of the stimulation to which our children are exposed.

<sup>3</sup>*The Tablet*, February 2, 1952.

<sup>4</sup>W. S. Dysinger and Christian A. Ruckmick, *The Emotional Responses of Children to the Motion Picture Situation* (New York: The Macmillan Company, 1934), 122 pp.

Blumer reported that children imitate what they see in the movies; their mental imagery is shaped by motion pictures; their conduct is affected greatly by them.<sup>5</sup>

In the Payne studies, delinquents told of learning criminal techniques from the movies; they described how they were stimulated for luxuries, cabarets, road houses, and wild parties. A detailed but popular description of the effect of the movies upon children has been set forth in Forman's *Our Movie Made Children*.<sup>6</sup>

Several years ago in a speech in Chicago, I pointed out some dangers of the motion picture—the physical strain, the emotional tensions, some of the occasions for temptation and sin; some effects on physical and mental health, and on personality and character. After a few days I received two anonymous letters, which took me to task particularly concerning my remarks about the deleterious effects of double feature presentations. "If you do not like double features," one writer suggested, "that is all right, but keep your big mouth shut about it." The other wrote, "If I want to buy a suit with two pairs of pants, that is my business."

Parents should know what kind of bargains children buy and how their children pay. The Legion of Decency's ratings of pictures aid guidance. Religious teachers should help parents to know the effects of bad pictures upon children. Teachers cannot avoid responsibility in the motion picture problem. They must stand against the menace of bad pictures for children.

2. *The comics.* A second very deadly poison to Christian living of the child today is found in the comics. The production and sale of comic books and comic strips have become big businesses also in this country.

In 1944, Zorbaugh reported that more than 20,000,000 comic books were sold monthly and that they were read by 70,000,000 adults and children.<sup>7</sup> Doherty estimated that the number of comic readers grew from 40 millions in 1940 to 100 millions in 1945.<sup>8</sup>

An investigation conducted in the schools of Gary, Indiana, indicated that one child out of three read nothing but the comics.<sup>9</sup>

Father Southard reported answers by thousands of Catholic school children in all parts of the country which indicated that crime comics caused children to imitate crime techniques and that the comics did not prove that crime did not pay.<sup>10</sup>

He found the fantastic hero comics filled with concepts of violence, sensationalism, crime, and sex, in which super-heroes, not fit models for children, operated without the law as self-appointed additions to the police force, destroying property, and representing false principles and practices.<sup>11</sup>

Sister Mary Clare's investigation showed the fantastic comics, irreligious and unpatriotic, depicting a society based upon a philosophy of anarchy, brutality, and lawlessness. She condemned the comic books for bad subject matter, poor printing, inferior paper and as harmful to mind, body, and soul.<sup>12</sup>

<sup>5</sup>Herbert Blumer, *Movies and Conduct* (New York: The Macmillan Company, 1933), 257 pp.

<sup>6</sup>Henry J. Forman, *Our Movie Made Children* (New York: The Macmillan Company, 1934), 288 pp.

<sup>7</sup>Harvey Zorbaugh, "The Comics—There They Stand!" *The Journal of Educational Sociology*, 18:196-203, December, 1944.

<sup>8</sup>Nell U. Doherty, "The Comics: 'Mercury and Atlas, Thor, and Beowulf,'" *The Clearing House*, 19:310-12, January, 1945.

<sup>9</sup>Editorial, "Comics," *The Catholic Mind*, 43:611, October, 1945.

<sup>10</sup>Robert E. Southard, "Results of the 'Comic Book Cleanup' Campaign," *The Faculty Adviser*, 10:6-7, December, 1946.

<sup>11</sup>Robert E. Southard, "Comic Book Cleanup," *The Faculty Adviser*, 8:1, June, 1945.

<sup>12</sup>Sister Mary Clare, *Comics* (Huntington, Indiana: Our Sunday Visitor Press, 1943), 40 pp.

Some people defend the true comics, but May H. Arbuthnot reported that true and biographical comics were "crudely illustrated, badly stated versions of great and good books," and generally unappealing to children.<sup>13</sup>

From the questionnaire returns of 17,014 fourth, fifth, and sixth-grade boys and girls from one diocese in every state in the Union, Sr. M. Gervase in a Fordham University dissertation tabulated 686 different comic book titles and 336 comic strip titles. Each child read an average of 8 different comic books and 6.3 comic strips. Only 5 per cent of the children read no comics.

Sister Gervase classified the 67 most popular comics into fantastic-crime, animal, Western, humorous, true, adventure, and miscellaneous categories, and evaluated each of the 1,181 different social concepts found in them in the light of 80 religion essentials of the Roman Catholic faith.

(1) Only 9 percent (13,788) of the total concepts read were in accord with religion essentials.

(2) Over 58 per cent (89,813) of all the social concepts of these most popular comics were "opposed to religion essentials on the elementary school level."<sup>14</sup>

(3) More than 32 per cent (49,245) of the concepts were classified as non-religious.

In general, she found the comics to be uncatholic and unchristian.

The comic types evaluated, wrote Sister Gervase, "presented unpatriotic, un-American, unreal, and unwholesome ideas to youthful readers. . . . They were found to be generally materialistic and Godless; they glorified brute force, encouraged unchristian attitudes, and offended against decency of dress and speech."<sup>15</sup>

In this most extensive and intensive investigation, it was reported that many parents read the comics, and many children were of the opinion that their parents approved their reading of the comics.

*America* after considering the findings of an investigation of 555 specimens of comic books by a citizens' committee concluded "that 70.21 per cent of the comic books do not meet proper standards" for child reading.<sup>16</sup>

The chairmen of a joint committee of the New York State Legislature which had been studying the problem of the comics since 1949, was quoted in the *New York Daily News* two months ago as saying the comic book industry has "failed miserably in cleaning up material featuring 'crime, horror, sex and lust.'" Public hearings, he stated, proved "beyond doubt that this objectionable literature has been a contributing factor to juvenile delinquency."<sup>17</sup>

What is the remedy? Parents must be convinced of the mortal influence of bad comics upon their children. An enlarged Legion of Decency should be developed to fight immoral comics and guide those responsible for obtaining clean reading matter for children. Holy Name men, P.T.A. members, and others have begun such work. A crusade to protect and to enhance the moral welfare of the children of America must be purposed and carried out.

3. *Reading*. The news stand whether on the street or in the corner drug store poses other problems in reading. In some news stands magazines are

<sup>13</sup>May H. Arbuthnot, "Children and the Comics," *Elementary English*, 24:171-83, March, 1947.

<sup>14</sup>Sister M. Gervase, "An Evaluation from the Catholic Viewpoint of Comics Read by Fourth, Fifth, and Sixth-Grade Parochial-School Children in the United States." (unpublished doctor's dissertation, Fordham University, New York, 1948), pp. 192-198. This dissertation has been microfilmed by the University of Chicago Press.

<sup>15</sup>*Ibid.*, p. 206.

<sup>16</sup>*America*, 82:512, February 4, 1950.

<sup>17</sup>*New York Daily News*, February 20, 1952, p. 7.

exhibited which are unfit reading for children or for anybody. Yet, these magazines flourish with suggestive pictures and unsavory suggestions.

Another type of reading to consider is that of falsehood and half truth. When the Board of Education of the city of New York banned the *Nation* because of biased articles, there was a liberalist roar to the effect that the ban curtailed freedom of speech and press. We teachers must support freedom of speech. We must, however, emphasize the need for truth, the whole truth, not half truths and falsehoods. We must never forget that it is the truth which makes men free.

4. *Video and Radio.* Some television and radio programs are dangerous to morals. Many investigations have produced startling findings which I cannot summarize for lack of time.

The Xavier research, which is a good sample, conducted last spring among approximately 1,000 school children of Cincinnati, reported that children spent an average of 28 to 30 hours per week in viewing television. An amazing percentage of the children indicated that there was no parental concern about what they saw. In view of the finding that 86 per cent of these children of Grades VI and VII looked at Milton Berle's program, the need for supervision of television is obvious.<sup>18</sup> The problems of radio are quite similar.

5. *Neighborhood influences.* Vandalism and disrespect for life and property flourish increasingly in some neighborhoods. In New York, the "expense of repairing damage done to the city's schools by vandals in the last two summers would have covered the cost of constructing and furnishing a new school that would accommodate 800 pupils." In hidden areas—school yards away from street and public view or in hangouts—there were gambling and fighting. According to the *New York Times*, "These areas are subjected to visits of degenerates and inebriates even while school is in session."<sup>19</sup>

6. *Resume.* The religious elementary school teacher in cooperation with other community agencies, must fight immorality in movies, comics, reading, television, and radio and foster a Christian recreational program for our children.

#### B. *Secondly, The Teacher Must Understand The Child And His Purpose*

What is the child? The Popes have emphasized and reiterated time and again the worth of the individual whose immortal soul, of which he is endowed by God, places him in the highest earthly category and gives him the greatest dignity of earthly beings.

Pius XI wrote of the individual,

He is a person, marvelously endowed by his Creator with the gifts of body and mind. He is a true "microcosm," as the ancients said, a world in miniature, with a value far surpassing that of the vast inanimate cosmos.<sup>20</sup>

Normal elementary school children are growing boys and girls. They must be taught to walk safely, and to eat properly, and to avoid dangers which ruin bodies, minds, and souls.

The aims and purposes of education bring out by implication at least the responsibility of the teacher for child development and living in the com-

<sup>18</sup>*The Xavier Report on Televiewing Habits of Children*, 1951, 14 pp.

<sup>19</sup>*The New York Times*, Sunday, December 30, 1951.

<sup>20</sup>Pope Pius XI, Encyclical: *Atheistic Communism* (Washington, D. C.: National Catholic Welfare Conference, 1937), pp. 18-19.

munity. In addition to the ultimate aim of saving his immortal soul, which may be attained in love of and service to God, the child should be guided to achieve the following:

Main aims	Subsidiary aims
Worthy Home Membership	Discovery of Knowledge
Acceptable Civic-social Relationships	1. Reading. 2. Science, et cetera
Harmless Worthy Leisure Practices	Communication and Language
Vocational Exploration	1. Through speaking, listening
Character Formation	2. Through writing, spelling
Personality Development	3. Through art and music
	Health and Safety Habits

These can be developed as the child lives and grows from babyhood through childhood to adulthood.

Second in importance to the truth that the child is composed of a body and soul made to the image and likeness of God is the fact that he differs from every other child in the whole world in intelligence, achievement, interests, will power, ability, needs, and deficiencies. The variations of children in health, strength, endurance, and other attributes must be understood in order that children may be taught properly.

*C. Thirdly, The Religious Elementary Teacher Must Teach The Child To Develop Ways And Means Of Christian Living*

*1. Responsible teachers.* According to Pius XII,

If it is to have any effect, the re-education of mankind must be, above all things, spiritual and religious. Hence, it must proceed from Christ as from its indispensable foundation; must be actuated by justice and crowned by charity.<sup>21</sup>

As the late Monsignor Johnson stated, the teacher must "form Christ in Catholic youth." She must teach so that the child will attain salvation through positive constant action by living Christ.

Good teachers are the key to good instruction. They are, according to Pius XI, good teachers because they are thoroughly prepared academically, intellectually, and morally, because they cherish a holy love for children, and because they "love Jesus Christ and His Church."<sup>22</sup>

*2. Important questions.* Necessarily important questions in the teaching and guidance of children are:

- a. What shall the child be taught?
- b. What shall the child learn?
- c. How shall the child learn?
- d. How shall the child live?

*3. Teaching and learning.* Concerning what the child shall be taught and what he shall learn, the Reverend Gerard Sloyan has well said, "Catholic education may be defined as 'growing up in Christ.' If it is not that, it is nothing at all."<sup>23</sup>

<sup>21</sup>Pope Pius XII, Encyclical: "The Unity of Human Society," *The Catholic Mind*, 37:909, November 8, 1939.

<sup>22</sup>Pope Pius XI, Encyclical: *Christian Education of Youth* (New York: The America Press, 1936), p. 30.

<sup>23</sup>Rev. Gerard S. Sloyan, *Christian Concepts in Social Studies in Catholic Education* (Washington, D. C.: The Catholic University of America Press, 1950), p. vii.

To grow up in Christ, a child must learn about Him and His commandments. The child must live Christian principles and Christian virtues. The religious elementary school teacher must guide the child to so grow, and learn, and live.

a. *The Ten Commandments must be taught.* They must be learned; they must be obeyed; they must be lived. Let us look at the First Commandment. "I am the Lord thy God; thou shalt not have strange gods before Me."

Children must learn how this commandment and the others deter individuals from wrongdoing and protect people of a community. How may the child know God? How can he be taught God? How can a child live in Jesus Christ? The teaching of God is not too difficult for a religious teacher who knows that God is everywhere, all powerful, all merciful, and all just.

A few decades ago, when it was popular to mention God in the public schools, Julia Ward Howe's stirring *Battle Hymn of the Republic* was sung by boys and girls all over the land. Her immortal words have God as the center theme:

"I have seen Him in the watchfires of a hundred circling camps;  
They have builded Him an altar in the evening dews and damps;  
I have read His righteous sentence by the dim and flaring lamps;  
His day is marching on.

"I have read a fiery gospel, writ in burnished rows of steel,  
As ye deal with my contemners, so with you my grace shall deal;  
Let the Hero born of woman, crush the serpent with His heel,  
Since God is marching on.

"He has sounded forth the trumpet that shall never call retreat;  
He is sifting out the hearts of men before His judgment seat;  
O, be swift, my soul, to answer Him! be jubilant, my feet:  
Our God is marching on."

Let the children see the providence of God everywhere—in religion, in science, in social studies, in the home, in the community. Teach the child that pleasure, money, and earthly power are truly valueless without God.

b. *The basic Christian social principles* listed by the Commission on American Citizenship are important curricula. The child should learn:

1. The dependence of man upon God.
2. The individual dignity of the human person.
3. The social nature of man.
4. The sacredness and integrity of the family.
5. The dignity of the worker and his work.
6. The material and spiritual interdependence of all men.
7. The obligations of all men to use the resources of the earth according to God's plan.
8. The obligations of all men to share non-material goods with one another.
9. The obligations of justice and charity that exist among peoples and nations.
10. The unity of all men.<sup>24</sup>

<sup>24</sup>See *Teaching of Current Affairs* by the Commission on American Citizenship (Dayton: Geo. A. Pflaum, Inc., 1946), pp. 8 ff.

A few suggestions for the teaching of two or three of these basic principles may be helpful.

c. *The child must learn how the providence of God operates in the affairs of men.* For example, let the child learn through science: how God provides for us, and watches over us, and protects us; how every year as the earth tilts on its axis, the spring comes, and the grass grows green in the pastures for animals to eat; how the buds burst on the trees to herald and provide for the coming of the flowers and the fruits; how the rains and warmth come to foster the crops that wheat may grow to become bread—the staff of life—for people. Have the children understand the perfect order of nature, of the universe, of the atom.

Again, let children understand that through the providence of God in our blessed country an individual uses God's great gift of freedom to choose his life work and to carry it out.

Let the child learn the importance of willing to do his work, the importance of successfully doing it, and the importance of cooperating with God in doing God's work. The child must learn that heaven is good, that it is worth fighting for with his richest reddest blood, and that he must work with his whole heart and strength to attain it. This is God's will, His providence in which we share.

d. *The child must understand the individual dignity of every human person.* He must understand that God has given him life, freedom, and an eternal goal to strive for, and by "sanctifying grace, he is raised to the dignity of a son of God, and incorporated into the Kingdom of God in the Mystical Body of Christ."<sup>25</sup>

The child must learn that the value of the human soul, whether it lives in white or black men, yellow men, red or brown, is beyond all earthly wealth and that this very worth is indicative of the bond of Christian fellowship.

American Christian democracy espouses the inviolability of the human personality and guarantees to the individual person protection, liberty, justice, which in turn oblige the citizen to be honest and law-abiding, and to share in the responsibilities and duties of government.

In contrast children must learn that atheistic communism supports the false concept of an all-powerful state which, although it holds out to the unwary and the untutored the false idea of man independent of God and self-sufficient without God, uses the individual as a slave to be pawned as the state dictates.

e. *The child must be taught that the strongest bond of unity among men is membership in the Mystical Body of Christ made possible by reason of the Redemption.* Children must be guided to understand that we are all brothers in Christ, that the nearer we approach to God, the nearer we are to each other. The child must learn to be concerned about the poor and the weak, and that he is in a true sense his brother's keeper.

f. *The child must learn the nature and needs of Christ's Apostolate.* In teaching this, the religious teachers have the example of Christ who sent His Apostles armed with truth and faith and love and grace to teach mankind. The story of the apostolate from Saint Peter to Pius XII, from Saint Paul to the great army of today's religious, is one of thrills and heart throbs to which inspires youth to utilize its energy in carrying out the command to teach all ages and nations.

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<sup>25</sup>Pope Pius XI, Encyclical: *Atheistic Communism* (Washington, D. C.: The National Catholic Welfare Conference, 1937), p. 19.

Countless pagans in many lands are more hungry for the Word than for bread. A great share of responsibility for filling the ranks of those who spread the gospel is yours, religious teachers of the elementary school. Children await your word and guidance. Inspire them to spread Christ's Gospel in our beloved country and to all corners of the world, to the day when there shall be one fold and one shepherd. I believe that goal will be reached—not by human effort alone—but by divine love, implanted in the hearts of children and propagated in the minds of their children whom we reach directly or indirectly, and by means of the truth which they shall send on reverberating through the coming ages to guide and educate the young in God's justice and charity and peace.

*g. The child must be taught basic virtues in order to live in harmony with his fellows.* Sister Miriam Catherine in a Fordham University dissertation after a careful review of church literature reported 26 virtues which were approved by a great jury of 16 eminent missionaries including such men as Bishop Ford, Bishop Walsh, and Reverend Doctor Murphy, S.J. These virtues were:

Adaptability	Initiative	Physical Fitness
Apostolic Spirit	Justice	Prayerfulness
Charity	Kindness	Prudence
Confidence	Knowledge	Responsibility
Courtesy	Natural Leadership	Sacrifice
Devotion to Mary	Obedience	Serenity
Faith	Objectivity	Tact
Fortitude	Patience	Zeal <sup>26</sup>
Humility	Perseverance	

She found that Maryknoll teaches to the children in the schools of four continents these virtues through subject matter, school activities, extracurricular programs, units of study, film strips, posters, movies, pictures, and books.

Have we any less responsibility than the mission sisters to those whom we teach? Do not our pupils also need to study and to live in Christian virtues? Are we fulfilling as best we can our mission here in America and in our communities? Each of us must answer that question. I hope, I pray, that each of us can answer emphatically in the affirmative as we kneel at the Judgment Seat of God.

No virtue can be taught by rote. Telling is not enough; nor is repetition sufficient. Incidental learning alone is unreliable. The teacher must strive with all her power by means of a thoughtful, active, and systematic program to teach the child a virtue. The teacher needs in addition divine guidance. This she can obtain, as you know, through prayer. St. Dominic it was, I believe, who said that he never began an instruction without praying to the Mother of God to help him, and that he never asked any special favor of God which he did not obtain. His life was prayer because it was God's work and will.

Time permits only a statement about three or four important virtues by way of illustration.

As James F. Carroll insisted, faith is taught as it is lived.

Strong faith knows no barrier. . . . Faith must be imparted by means of faith. . . . Nor is it sufficient to have faith alone; it must be a burning faith, a faith that captivates mind and will in all its fullness, majesty,

<sup>26</sup>Sister Miriam Catherine Good, "An Evaluation of Missiology in the Maryknoll Conducted Schools," (unpublished doctor's dissertation, Fordham University, 1952), 289 pp.

certitude, and sovereign authority. It must appear in him subjugating his mind, purifying his heart, and inspiring his actions.<sup>27</sup> In like manner so love is taught. Thomas a Kempis tells us how in these fascinating words.

Nothing is sweeter than love; nothing stronger, nothing higher, nothing more generous, nothing more pleasant, nothing fuller or better in heaven or on earth; for love proceeds from God, and cannot rest but in God. . . . Love feels no burden, values no labors, would willingly do more than it can; complains not of impossibility because it conceives that it may and can do all things.<sup>28</sup>

Attend for a minute to justice and charity, potent bases for living in a community. As Sloyan tersely states, "Justice is that virtue which inclines one toward giving to each individual what is his due; charity, the love of God above all things and one's neighbor as oneself for love of Him."<sup>29</sup>

Instruct the young in the necessity of sharing with others justly and charitably. The words of Leo XIII show the way.

Whoever has received from the Divine bounty a large share of blessings, whether they be external and corporal, or gifts of the mind, has received them for the purpose of using them for perfecting his own nature, and, at the same time, that he may employ them, as the minister of God's Providence, for the benefit of others. "He that hath a talent," says St. Gregory the Great, "let him see that he hideth not; he that hath abundance, let him arouse himself to mercy and generosity; he that hath art and skill, let him do his best to share the use and utility thereof with his neighbor."<sup>30</sup>

So may other virtues be taught by you.

4. *Resume.* So must religious elementary school teachers instruct children to understand the providence of God in the lives of people redeemed by Christ.

We have surveyed community dangers, child needs, and some principles that teachers should teach. Let us consider democratic processes the child should study, practice, and live.

#### D. *Fourthly, The Child Must Learn Christian Democracy By Studying And Living Democratic Processes.*

1. *Children must define democracy and study its purposes.* As Lincoln said so well, democracy is government of the people, by the people, and for the people. Democracy requires good citizenship. The child must learn that good citizenship is Christian social living. Christian social living is life dominated by the principles of Christianity. Children learn it by study, by imitation, by thoughtful practice, and by living it. Democracy should of course be exemplified in the home, carried out in the school, and extended into the community.

Sister M. Thomas stated properly, "Guidance in growth in effective social living in the elementary school comes through the daily meeting of social situations in the school environment and through the discussion and further consideration (study) of social situations met outside the school."<sup>31</sup>

<sup>27</sup>James F. Carroll, *God the Holy Ghost* (New York: Kenedy and Sons, 1940), p. 288.

<sup>28</sup>Thomas a Kempis, *Imitation of Christ* (New York: Sadlier Company, 1942), p. 168.

<sup>29</sup>Sloyan, *op. cit.*, p. 68.

<sup>30</sup>Pope Leo XIII, Encyclical: *The Condition of Labor* (New York: The Paulist Press, 1931), pp. 13-14.

<sup>31</sup>Sister M. Thomas Johanneman, *A Study of Objectives and Trends in the Teaching of Citizenship in Elementary Schools* (Washington, D. C.: The Catholic University of America Press, 1942), p. 148.

2. *Children must be guided to differentiate justice from injustice in society.* You may be in a community where law-abiding public spirited people are persecuted. The individual who waged "a one man crusade against crime . . ." in an Illinois town was almost beaten to death and left town in fear for his family. The Brooklyn boy, who informed the police of the whereabouts of a prominent criminal, was shot to death. Such crimes against the individual and against society must not go unpunished. A true democratic society abhors them. Catholics must challenge the insolence of them. Catholic youth must be educated to combat and destroy gangsterism. We must teach children so that they will despise it and actively fight it and purpose a democracy in which justice shall prevail.

3. *Corruption in government must be eradicated. The child must learn to abhor graft and perjury.* Some communities tolerate the little machines patterned on the notorious ones of ignoble memory in recent times in large cities. Some people say that it is unchristian to criticize officials who are wasteful of the nation's or community's wealth. They assert that some graft and corruption have occurred and always will occur in any government, but graft and corruption violate the Seventh Commandment, "Thou shalt not steal." A prominent political figure who asserted on television recently that the spoils system is the best system for the party and the country because it develops loyalty to the party was wrong. "Spoils" are immoral. Graft is dishonest. Children must follow the example of Christ who drove the money changers from the temple. Children must learn that perjury is a violation of the Second Commandment, "Thou shalt not take the name of the Lord thy God in vain." They must be taught that he who lies on the witness stand offends God mortally when he asks Him to witness his falsehood. Children must detest such awful sins against God and guard our country against the effects of them.

We do not teach our young people properly if they smugly lip by rote their prayers while supporting grafters and political spoilers, sometimes unfortunately of Catholic background, who steal, accept bribes, reap political graft, and perjure themselves to keep ill-gotten gains. We must so educate children that they will by exercise of democratic processes drive the grafters and perjurers from public life.

4. *Intelligence and courage are needed to teach Christian democracy to children.* Do we elementary school teachers after discernment of the good and evil forces in our communities have the courage to place our intellectual power and moral weight on the side of the righteous and the oppressed? We must never forget the pronouncement of His Holiness, Pius XII, "For God or against God, that is the issue that will decide the future of our civilization."<sup>32</sup>

The Rev. James M. Gillis exhorts Americans to awake. He expounds the Catholic doctrine that man must cooperate with God. The real Catholic, the true American, must know that Our Lord was a rugged and courageous God-man who personally knew not sin nor condoned evil. His prophets were courageous virile characters, who spoke and worked for Him and His cause. John the Baptist might have saved his own life by silence, but spoke out and took the consequences.<sup>33</sup> Children must learn to follow Our Lord.

5. *Children can make democracy live by practicing democracy and by living democracy.* The religious elementary school teacher must guide children to such practice and such living. A permanent educational program,

<sup>32</sup>*The Tablet*, January 26, 1952, p. 10.

<sup>33</sup>Rev. James M. Gillis, "Sursum Corda," *The Tablet*, January 5, 1952, p. 15.

for developing democracy, must be instituted and carried out enthusiastically henceforth in school and community.

Workshops should be instituted to develop democracy in and out of school so that its tenets may be cultivated, its justice practiced, and its brotherhood experienced. Children must learn that individual rights require personal responsibilities and duties. Children must recognize through study that while totalitarianism seeks to rob man of his freedom and rights, democracy respects the individual and protects his life, liberty, and property.

To make democracy live, children must become aware of its great benefits and understand that its loss would mean curtailment of freedom and eventual enslavement.

To make democracy work, the teachers must share the blessings of democracy with youth. As they learn to speak, read, and write, children must learn to value freedom of conscience and liberty of action even more than life as fundamental to democracy. Children must live democracy to perpetuate God's love, justice, and freedom among men. They will do it if we guide and motivate them.

Children must learn how democracy was won by sacrifice of patriots and that it can exist only when citizens thoughtfully plan its functions, intelligently employ its principles, and vigilantly guard the rights it fosters.

6. *Democracy is improved by Catholic Action in school and community.* Children must actively live Christ as the center of our curriculum. As Father Quigley stated, "Our task is to Catholicize our curriculum in such a way that the supernatural principles of our religion shall be related to the practical, modern problems of history, geography, business, industry, and politics."<sup>34</sup> Thoughtful planning is necessary to do this.

Children in American Catholic schools must learn actively to inform themselves so that they cannot be fooled; they must develop honesty so that they cannot be bribed; they must develop courage so that they cannot be coerced.

Catholic children must have a Catholic recreation program, clean, virile, and active. As Sister M. Loyola strongly emphasized, "It is not enough to instruct the young, to encourage them to make use of the means of grace and then set them down in a lion's den of pagan practice, where only the heroic few escape spiritual death. There is an obligation to change society so that the weak will be protected."<sup>35</sup>

We must work for a good community environment, a wholesome recreational program as well as an effective educational curriculum for the children of America.

Children should be guided in the most fervent crusade of prayer ever initiated in the history of mankind. Children must pray individually and in unison with all others of good will. They must truly pray the Holy Mass and rightly receive the Sacraments. Christ taught us how to pray. That you teach children really to pray is His will. Of the many forms of prayer, I shall not speak because others are better qualified than I to discuss them. There is time to mention the rosary recommended by Popes, by saints, and by the Blessed Lady herself, and about which Joyce Kilmer wrote:

There is one harp that any hand can play,  
And from its strings what harmonies arise!  
There is one song that any mouth can say—  
A song that lingers when all singing dies.

<sup>34</sup>Thomas J. Quigley, Catholic Concepts and Attitudes in Training for Civic Virtue," *Catholic Educational Review*, 38:76, February, 1940.

<sup>35</sup>Sister M. Loyola, "Toward a Christian Recreation Program," *America*, 83:441, July 29, 1950.

Religious elementary school teachers, motivate the children to study, work, live, and pray that true democracy, which supports the dignity of the human individual, shall prosper. This is the will of God.

### III. SUMMARY AND CONCLUSIONS

#### *The Summary*

1. The teacher must know her community, its dangers and its resources in order to guide the child in Christian social living.
2. She must know children, the immortal purpose for which they were created, and their varying characteristics in order to teach them properly.
3. The teacher must instruct children in the principles and virtues of Christian social living.
4. Finally, the child must live democracy cooperatively with men of good will under the most gracious providence of God.

#### *The Conclusions*

Religious elementary school teachers! Attend to the present Pontiff's exhortation of two months ago to shake off lethargy and to undertake everything to spare the human race frightful disaster.<sup>36</sup>

Think, teach, work, pray, and live that this land of freedom be preserved with its rich heritage of democracy.

Share your richness, faith, and knowledge with those innocent young who hunger and thirst for truth and justice. You are the teaching apostolate! You can save the world; you can change it. Guide Catholic children under God in the true ways of Christian social living that this American democratic Catholic way of life "shall not perish from the earth."

<sup>36</sup>*The Tablet*, February 16, 1952.

## HOW TO INTERPRET CIVIC RESPONSIBILITY

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In keeping with the general theme of the convention, "Catholic Education and the American Community," I have been requested to talk on the topic "Interpreting the Civic Responsibility of Pupils" with particular mention of social studies and current events.

By civic responsibility we mean civic duty. The dictionary definition for civic is "of a city," "of or having to do with citizenship." As I see the topic, the main objective of this paper would be to offer teachers specific ways or suggestions by which they may inculcate the pupils with correct principles in their lives as citizens of a particular community.

Even the most optimistic observer cannot fail to observe certain elements of disorder and disintegration in the world about us today. To analyze this situation is not within the scope of this paper. However, I believe that it is reasonable to say that man and society have become infected with a secular spirit: living without God. Man dethrones God in order to enthrone himself. This is the antithesis of Christian living which consists in denying self in order to enthrone God in the soul, the family and society. To the extent that man wants to be a law unto himself, to be utterly selfish, then God must be neglected. Pope Pius XII in his encyclical *Summi Pontificatus* states:

No defense of Christianity could be more effective than the present straits. From the immense vortex of error and anti-Christian movements there has come forth a crop of such poignant disasters as to constitute a condemnation surpassing in its inclusiveness any merely theoretical refutation.

In other words man tried to get along without God. The evils about us speak louder than words in the condemnation of that attempt. The remedy is to be found by proceeding in the opposite direction: Restoring all things in Christ.

Therefore it is our job as teachers to inculcate correct Christian principles. We must try to restore all things to Christ. One phase of this would be in trying to correlate all our teaching towards correct living. The Lord only knows how we have to counteract the evil influences of the daily headlines, the movies, comics, television and the like. The cynical philosophy that the only thing wrong with certain actions of people in high position these days was that they were caught, has a very definite influence on our youth today. Why do juvenile delinquents, gangs, etc., have no respect for law and order? It is my belief that wrong ideas have been implanted in their minds and their ideals are way off.

Since the world's evils boil down to moral problems, religious transformation is necessary in order to find the explanation of these evils. We must begin from the first term in elementary school to inculcate correct principles of action in our pupils. Civic pride and responsibility will naturally follow. The famous letter of the American war hero to his son, "show me a good Catholic and I'll show you a good American," are true today and will be true to the end of time.

To get down to practical considerations let us first see how various subjects in the curriculum may be used to inculcate good Catholicity and pride in

our American heritage. The basic elements of good citizenship are family loyalty, love of country, faith, integrity, sympathy, charity and good will. Without an adequate appreciation of these basic elements, all other training in civic duties would be futile.

In the religion lesson we begin with the basic idea of why God made us. Knowledge and love of God lead to service. In the first few grades it is necessary to be most simple but emphatic. The child is indoctrinated with ideas of acting at all times for an all-loving Father. He is observed in various situations in the classroom. The alert teacher sees that care of property is observed and points out the necessity of consideration for others. It is here that primary consideration is given to respect for law enforcement with emphasis on obedience to the policeman on the corner, the safety patrol and the traffic light. The teacher supernaturally motivated will have little trouble in showing the children the value of these acts for eternity. It is of utmost importance that our very best teachers work in these grades, for the knowledge and habits acquired here are the solid foundation for good responsible citizenship.

As the child progresses through the grades, he is quite well grounded in all the truths of his religion. This knowledge alone, however, does not suffice. There must be a constant motivation on a supernatural plane. It would be marvelous if the morning offering of thoughts, words and deeds were lived throughout the day, if we could convince the students that they have a definite life of service in the world—service to other human beings. After all, is it not one of the teachings connected with the Mystical Body? Once we develop proper Catholic attitudes like these in our religion courses, then we have no fear of our pupils not facing their civic responsibility.

Next let me spend some time on the study of social studies or history and attempt to correlate the ideas of civic responsibility with these studies. I might mention that many of my ideas here were gathered from the History-Civics Syllabus for the Elementary Schools in the Archdiocese of New York. "A character equal to the contingencies of fundamental Christian living in American democratic society" is the aim of this syllabus.

The gradual development of such concepts as American democracy being founded on Christian principles; that all authority comes from God; that all government is made by and for man and not man by and for the government. The failure of these and similar truths to take root in the minds and hearts of men accounts in large measure for the many misunderstandings, prejudices and at times persecutions that have been directed against minority groups because of their race, creed or national origin.

In the first three grades of history we emphasize general American customs and holidays, e.g., Columbus, Lincoln, Washington, Thanksgiving. The character phase of certain stories pertaining to honor, endurance, fidelity, honesty and kindness and interest in others should be emphasized. Certainly much good and many favorable impressions of civic devotion can be garnered from a treatment such as this. Children, who are all hero worshippers will be led to imitate the loyalty and devotion to country of these men. It is necessary to point out the fine moral qualities and religious principles which motivated these men.

We also emphasize in these first three grades obedience to all lawful authority, care of school property and respect for pedestrians when playing around the school. Children are very thoughtless at times and by our constant vigilance we can notice wherein they are not acting as good citizens. Constructive criticism and patient direction leave lasting impressions on these young minds and it works out to their future lives as good citizens.

From the fourth to the eighth grade, civics becomes a more formal part of the curriculum. Here we begin the study of the community. The smallest unit, the home, is to be emphasized in order that proper concepts of conduct be well grounded in the pupils. The alert teacher will try to show how the members of the home have duties to each other—those of mutual cooperation and, of course, that of obedience to the head of the home. It is in the home that children should start to develop correct ideas of their civic responsibility. Composition work on such topics as "My Plan in the Home" or "Our Family" will do much to straighten out their ideas on correct community life at home. The interested teacher, motivated by the best interests of the child and the community, will read through them patiently. The better ones will be read in class for the instruction of all.

The small community wherein most can be accomplished is the school and more particularly each classroom. Since children are social beings, many opportunities should be offered them to work with others. Little tasks about the room are assigned them. It is the teacher's duty to learn how they accept these responsibilities. Here again, the careless ones can be helped to adopt correct attitudes. They can be shown how all suffer or are inconvenienced if one does not have a sense of responsibility. I have frequently noticed boys with poor attitudes toward cooperation in school projects. They seem to feel that it doesn't matter about the class or the team, so long as they can follow up their own pet projects. I say that this independent attitude needs the personal treatment of the teacher. Explanations and setting up of correct ideas and ideals can be handled best by private teacher talks. We can be sure that, if such a boy is permitted to go on his own way, he will never become a responsible citizen and may do much harm.

Civic pride can also be developed during the civics lesson by pointing out the various recreational and health facilities which are provided by the community. Playgrounds, parks, summer camps and swimming pools are provided in many towns and cities. Most of our cities have libraries and in the larger ones there are museums, art galleries, aquariums, zoos, etc. Intelligent class visits to these various places of recreation are virtually a "must" to give the child a complete civic picture.

The alert teacher will point out the advantages of these various forms of recreation. Particular emphasis should be placed on the great outlays of money expended on them. They should be told that in time their generations will be responsible for the upkeep and improvements of these civic structures. Where damage has been done, the teacher will try to show how the parents of the children pay directly or indirectly for all repairs.

When the pupils have been given a complete picture of all the recreation which the community provides for the body and mind, we should do everything possible to encourage the use of such recreation. Class projects can be set up to check on their use, such as written reports on visits or an oral talk on recreation in the park or zoo on a specific Saturday or holiday.

To correlate some of the above with religion—good citizens are not developed by attending dangerous places of amusement. Legion of Decency lists should be displayed on classroom bulletin boards. Correct attitudes towards television, radio, pool rooms, gambling and the like have to be formed. Here the danger of being in proximate occasions of sin are pointed out. The fact that good citizens are clean in mind and body is also pointed out. Some successful Catholic men in the community are held up as exemplars of good, clean living. All these facts can be clarified and amplified in the applications given in lessons on the commandments.

Many fine organizations such as the Boy Scouts, Girl Scouts, clubs can be encouraged in our schools in order to develop responsible citizenship. The scouts with their remarkable organization and methods should certainly be utilized by our Catholic parishes. They encourage loyalty, a sense of duty, thrift and pride in the accomplishment of a task. A good Catholic scout unit will prove of inestimable value in promoting Christian principles in action. Other organizations, such as the Catholic Youth Organization, sponsor many projects in the field of good citizenship and loyalty. We teachers cannot afford to overlook any instrument that will aid us in educating the whole man. We should look upon them as helps and correlate out of school programs with them. Thus the lessons derived from belonging to a well organized unit teach these young citizens the importance of rules and laws for the success of any organization. We can then show how the same analogy exists for city, state and national government.

A good civics club in a class or school can do much to impress on young minds the responsibilities of good citizenship. Such topics as voting, paying taxes, service to the country in time of war and peace, the fact that God is the ultimate source of all our rights and liberties and more specific topics pertinent to local situations can be thrashed out. How can this be done? Teachers can have panels set up wherein boys and girls are given opportunities to defend or oppose sides of a question. Books for reference can be sought at the local library. Such a program or debate might do much at a school assembly to encourage better citizenship. Along the same lines, teachers can offer certain remarks during a class discussion and request criticisms from the pupils. In this way we learn "how" they think about certain aspects of civic life. Once done, we can rectify any wrong notions which they may have. The Teacher's Study Guide section of the *Young Catholic Messenger* is rich in material and suggested activities for civics clubs. All these activities aim to make the students more government minded and devoted loyal citizens.

Another aspect of the civics program in the school which will help the students in understanding their civic duties is the prudent use of guest speakers at assembly programs. It is only logical and sensible that a representative of the local police or fire department can do more good than an individual school teacher in explaining the services of these public agencies and the duties of young citizens towards them. Certainly, they will be more careful and respectful towards the traffic policeman or fireman the next time they notice him "on duty." A fireman explaining the grave harm that may be caused by a false alarm, improperly cleaned basements and the like is helping to create a sense of civic responsibility in the students. Immediate follow-ups on these programs by composition writing, class discussions or added explanations should further tend to impress the children.

I have mentioned several times in the course of this paper how we can use composition work to impress correct ideas of civic responsibility. Literature also affords an example of correct social and civic life. Good civic pride and practice can be instilled by the teacher separating proper from improper motives of conduct. This is easily done. Book lists recommended in the school syllabus can be obtained. The interested teacher will request an evaluation of the motives behind certain types of conduct. Here the occasion is provided to show the right and true mode of action. Children are shown that glorifying a certain type of fictional hero may not be in accord with what good Catholics believe and practice.

I would be making a serious omission here, were I to neglect mention of the comic book problem. Most comics on news stands and in stores do

not promote good citizenship. Many of the pictures glorify crime and criminals, others are lurid and obscene. Many of the present juvenile delinquents have turned from the path of good citizenship because of evil ideas obtained from these comics. What can we do? It is not the purpose of this paper to discuss the comic book question. However, we can recommend the Catholic comic books or the others that point up good moral lessons. I have in mind a project in one school wherein positive good citizenship was exercised to combat the evils of bad comics. The students of the seventh and eighth grades wrote letters to the mayor of the city requesting that he look into the matter of comics that had an evil influence. As a direct result of this project the stores of the particular neighborhood were inspected and many comics disappeared from the news stands. What an impressive lesson in civic responsibility this turned out to be! The children saw democracy in action, and that, as Father Keller says, "You run your government—or government runs you." Students trained in procedures such as this are building up habits that will be of great value in adult life. Imagine the effect if we could arouse the parents from their lethargy about bad comics. If they were all to imitate the children of the school described—what a powerful force for good would be aroused. Once this power were felt, it could be used in helping solve many other civic problems.

I like to believe that we can get across correct Catholic principles of good citizenship in every subject of the curriculum. The mathematics or arithmetic class affords many practical ways of doing this. Today, we read almost daily about the need for more money in government on every level. I propose that we bring in charts and graphs to show the children how money is raised and how it is expended. In the course of our explanations we point out that, as future taxpayers of the community, it is their responsibility to pay. Then we show them the ways in which they may organize to oppose certain tax measures. We suggest that good citizens oppose waste in government and try to make them see how there is waste. Many exercises on drawing up budgets for their own homes or school clubs can be given out as assignments. These, well handled by the teacher, can do much to enlighten the students on one of their major civic responsibilities.

Throughout this paper we have tried to refer to the subject of current events as they correlate with the rest of the curriculum. More specifically, however, the daily headlines or news stories do need exposition, for our young charges. Nowadays, much is seen in the papers about tax scandals, graft in various forms, the coming campaign for the presidency and the Korean situation. From the Catholic viewpoint, these are handled excellently in the *Young Catholic Messenger*. The stories together with interpretations and applications of moral principles make this magazine a practical "must" for the upper grades of an elementary school.

As specific assignments, items of local civic interest should be assigned for class discussion. Clippings from the local newspaper should be displayed prominently on the bulletin boards. The students can discuss these. Correct moral principles and codes of action have to be drawn for the pupils. We cannot ignore these news stories or the children will get the wrong impression. It is of particular interest this year that we place before them the importance of the presidential campaign. The alert teacher goes over the method of election. The convention for nominations is explained. As the issues are discussed by the candidates, they can likewise be debated in the classroom. Pictures, charts and graphs can be brought in at this time. A splendid opportunity such as this should not be passed up. Intelligence in voting is a civic duty. The child must be made to realize this. He is shown

how to weigh the evidence on both sides and then make his selection. An interesting project would be to have a class vote on the election candidates. This could be done by secret ballot. Lessons, applied in this manner, leave lasting impressions and certainly aid in making more responsible citizens of our children.

As a conclusion to this paper I would like to leave with you a few thoughts on the recent pastoral of the American hierarchy titled *The Child, Citizen of Two Worlds*. The bishops emphasize the partial failure of social institutions which should be the formative influence on our children today and they indicate the supreme importance of religion. They tell us that children are more self-centered than God-centered and they have a lack of a sense of responsibility correlating with the rights of young people. To us who are educators this is an alarming statement which presents a definite challenge.

As I remarked in the beginning of this paper, the remedy for modern problems, as far as our schools can provide it, is the inculcation of Catholic social principles to those who are leading vigorous supernatural lives. We must show by our own lives and teaching that each individual is accountable to God for his thoughts, words and actions. This point must be emphasized. If we succeed in getting it across, we are developing loyal, obedient citizens of our great country.

Two practical measures mentioned by the bishops in giving the child a personal responsibility (and I include civic responsibility in this) are these (1) a nightly examination of conscience and (2) weekly confession. In our every day life it is necessary to stress the fact that all our actions of the day continually sanctify us. This, in turn, refers all man's daily work and actions to God.

I hope I have succeeded in developing this topic along some practical lines. If our country is to survive and if our children are to rise above the social, moral and spiritual values which are everywhere disintegrating about us, we must adopt a program which will effectively correlate all our efforts to making our children God-centered. The zealous teacher with the spirit of faith can effect lasting good in making outstanding American citizens and leaders of our children of today.

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## PROBLEMS OF PUPILS IN ACQUIRING CHRISTIAN SOCIAL ATTITUDES

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The Catholic schools of the United States have one purpose and one purpose only: to teach children their relationship to God and to develop in them the understandings, attitudes and habits which are needed for Christlike living in our American democracy.

This is the base of the educational program for guiding growth in Christian Social Living, a program envisioned by the late Monsignor George Johnson, developed by the Commission on American Citizenship under his guidance and maintained under the direction of Monsignor Frederick G. Hochwalt, and that of Bishop Francis J. Haas. Its curriculum is now in basic use in thirty archdioceses and dioceses and in partial use in twenty more. It has been in use long enough to make possible a survey of the problems it has encountered. Chief of these problems is the one associated with the establishment of right and proper attitudes in the minds of the pupils. Granted that these attitudes are in themselves necessary factors of good citizenship, how is it possible to measure the depth of their emplacement? How are we to know if the method works?

Since an attitude must be based upon an understanding—even a wrong attitude rests upon a muddled understanding—we must first consider the understandings basic to good attitudes. These understandings are set upon the five relationships of man: to God, to the Church, to his fellowman, to nature and to self. They are also associated with the ten Christian social principles: the dependence of man upon God; the individual dignity of every human person; the social nature of man; the sacredness and integrity of the family; the dignity of the worker and his work; the material and spiritual interdependence of all men; the obligation of all men to use the resources of the earth according to God's plan; the obligation of men to share non-material goods with one another; the obligations of justice and charity that exist among peoples and nations; and the unity of all mankind.

Roughly, the social understandings may be bulked as comprehension of the obligations of faith, justice and charity. In the Catholic school the pupil comes to know that he must love and serve God, that he must respect himself, that he must be honest and fair in dealing with others, knowing their rights as well as his own, that he must love his neighbor because that neighbor is, like himself, a child of God. How does he, having acquired these understandings, develop them into attitudes which will determine his social course? What problems does he meet and solve in this doing?

Take, first, his belief in the dependence of man upon God. The child today is surrounded by a secularistic, materialistic civilization. It hangs over him like a fog, obscuring his view of his Creator. Even in his childhood, secularism presses in upon him, quite possibly in his own home. He does not know it as a problem but he is confused by his first apprehension that he is a citizen of two worlds. It requires both the parent and the teacher to help him solve this problem. When they act in unity, they can take the child through this first difficulty of adjustment. When they do not, the damage is almost irreparable. Children who have not been taught that they must use the yardstick of

eternal relations as the yardstick of human relations grow into the men and women who keep their religion and their daily actions forever apart. It is therefore the duty of both home and school to clarify for the child his obligation and need to trust in God and to love and serve Him.

There is, however, a danger in the interpretation of dependence upon God. This dependence has never meant that man shall cease to take any action. God has given him free will and he must exercise that free will. But he must not take on the attitude of the child of whom her mother said, when she found her neglecting her morning prayers, "Lucy asks God to take care of her through the night but she thinks she's a poor girl who can't take care of herself during the day." The establishment of a proper course of trust in God and use of the God-given free will is the problem of parent and teacher rather than of child; but it must be solved for him before he can go on to his determination of other problems.

He meets, almost immediately, the problem of attitude in consideration of human rights. Understanding of the dignity of man requires that he show respect to others: father and mother, brothers and sisters, playmates, schoolmates, neighbors, community helpers. It is putting attitude into action, helping to make it a habit, when he comes to consider the milkman, the grocer, the bus driver, the school janitor, as well as the policeman and the fireman and the postman, as human beings, creatures of God like himself, to whom he owes consideration and respect. This is the proper attitude of democracy; and no democracy can long survive which does not enjoy this essence of opposition to the totalitarianism of fascism and communism and nazism. Here again the home is the place where this attitude should be taught and fostered; but here again the home is often at fault. Fortunately, there are many Catholic homes which cooperate with the school completely in striving to train the child into right attitudes and habits; but, unfortunately, this is not true of all homes.

The extent of this lack of cooperation is sometimes shown in the child's attitude toward interracial relationships. In this field he meets problems for immediate solution. How shall he feel toward the boy and girl of different color who lives in his neighborhood? The pupil in a Catholic school is definitely taught that he must draw no color line in his judgments and actions. At home, however, he may meet an altogether different teaching. This was illustrated lately by the experience of a teacher in a Catholic school in Washington, the capital city of our nation.

Before giving her eighth-grade pupils the reading assignment of the story, *Toward a Promised Land*, in the Reader, *These are Our Horizons*, of the *Faith and Freedom Series*, she asked them a question. This question was, Do you believe that a Negro, of equal ability with a white man, should be given the same kind of job? There were 32 students in the class. The school stands in a neighborhood where there is considerable competition between whites and Negroes for jobs. 28 of her students answered that the white man should be favored over the Negro. She then taught the story which set forth dramatically the injustice this attitude does the Negro. Then she took another poll of the class. 22 pupils thereupon voted to do justice to the Negro. She told the pupils to take up the question at home that night. The next day she took another poll. 24 students voted against opportunity for the Negro. "But we had gained 4 votes," she said in telling of the incident, "and we'll keep on trying."

More hopeful is the story from the St. Louis school that was the first to admit Negro pupils under Archbishop Ritter's direction. Teachers there testify that there is now absolutely no anti-Negro feeling apparent among the pupils. An eighth-grade teacher found that she had to present doctrines of interracial

attitudes in a new way because of the presence in her classroom of Negro pupils. "There was no sense in emphasizing interracial justice when it was being practiced every day and every hour," she said. "Now we ignore differences because already our pupils are doing that." Even the presence of one Negro child in a classroom changes the method of presenting the question of justice to his race: for his feelings must be considered by both teacher and other pupils.

There are other problems to be met by children in the school, even when no racial differences exist. Snobbery has a way of creeping in, sometimes showing itself in strange forms and at unexpected times. In one school a little girl refused to walk with another child in the rehearsal of their procession toward the altar rail for First Communion. The other child, she declared, had dirty hands. There was no use in telling her that there had been saints whose hands may have been soiled by toil. It was simpler to wash the offending hands. Too many incidents, however, do not come to light as did this; and a class consciousness, sometimes unrecognized by the teacher, may creep through a class.

Naturally, children of some sections of the country have higher degrees of difficulty in interracial or international problems. Southern cities and towns present great resistance to understanding of the Negro problem. That is why Christian action by students of Catholic schools is the more praiseworthy. The Commission on American Citizenship has already given Catholic Civics Club awards to the clubs of two Kentucky cities for their work in interracial relations. "Our hardest job was convincing our parents," the secretary of one club wrote. Another difficulty is in the Southwest where children of Mexican parents have not received proper help from children of American citizens. In both cases the difficulty exists in the children of both races, and groups. The Negro and the Mexican, as well as the white children, have problems; and these require the careful handling of the teachers who meet them. In this field, there are still a few teachers who need conversion, a few who still hold to inadequate methods of recognition, a kindly charity instead of an essential justice of attitude. In the main, however, the Catholic teachers of the United States are in the vanguard of the social movement for interracial and intergroup justice.

Close to this attitude is the one concerned with the dignity of the work and the worker. Long before a child can know what the word encyclical means, he should know the worker's right to that consideration outlined by the Popes in the great letters of Leo XIII and Pius XI. He can learn this as soon as he knows that his father works. If he has the basic respect for work and the worker, he can, as he grows, come into understanding of labor problems, of the rights of management as well as of labor, of the part of government. His problems are the more easily solved when he knows the first rules for their solution.

The pupil learns the social nature of man largely through group work. When he learns how to work as an individual, but within a group, he has solved the first principle of a problem that will probably remain with him through life. For society is a group organization, even when built upon a so-called "rugged individualism." The Christian concept of society is entirely a group concept. The Christian must therefore learn group consideration as well as group action. Here enters the question of competition. The child, set against another child, cannot develop proper Christian consideration. He has a most difficult problem in the adjustment of a Christian attitude in a system which emphasizes rewards for competition. The problem is so difficult that he needs the help of the school as well as of the home, particularly

since the school is, unfortunately, too often the arena of competition. The question is asked, how can the teacher get her class away from the sense of competition as long as she has the usual report card system? The answer is that she can't do it as well as if she had the parent-teacher conference method, now used in many schools.

These are the usual problems of the child in the elementary school. Out of them he finds solution for the problems connected with other Christian social principles. For these are very largely extensions of those we have considered. The obligations of justice and charity, in addition, require the child to give good example, to forgive injuries, to love his neighbor, to practice good will to all. He has to learn the principle of the unity of all mankind, the Mystical Body of Christ, by learning the unity of his immediate world. For how can he love the neighbor he does not see unless he loves the neighbor he sees?

This is by no means an intensive or extensive presentation of the problems of the pupil in acquiring Christian social attitudes. It is rather a road map, and a rather sketchy road map, of the situation which confronts the Catholic child in our American society. It is a difficult situation; but it is eased by the fact that American society is founded upon a Christian ideal, however far from it some of its elements have gone; and by the further fact that Catholic education holds within itself the solution of the difficulty.

## PROBLEMS OF RURAL PUPILS IN ACQUIRING CHRISTIAN SOCIAL ATTITUDES

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REV. HUBERT E. DUREN, WESTPHALIA, IOWA

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To acquire the proper relation between man and his problems, one must acknowledge the dual structure of man: spiritual and material. If one were preparing an individual for merely a natural life, the problem might be readily solved; get the dollars and retain your liberty and make it last as long as possible. Since, however, we must reckon with the spiritual as having far greater value than the material, we must seek a solution through other methods.

Since we of ourselves have no power in the supernatural world, it is natural that we should go to One Who has. So here begins the solution of our problem—acquisition of Christian social attitudes—very similar for both urban and rural human beings. Since this task calls for solution in a rural atmosphere, let us set about solving it.

We have contact with One Who has the answer. This is the Rural Christ—born in the country, lived in a little rural town, taught mostly in rural areas, ran into difficulties in the cities, and there was condemned to die; but He worked His way out of the city to die on a lonely hill in the country.

It might have been otherwise had He considered it wiser to start His program in Athens, in Rome, in Alexandria, in Jerusalem, but He chose the country; therefore this must indeed be significant.

He did not go about to solve problems with words only; he was a hard-working, active Christ, Who not only recommended prayer but prayed much Himself; Who not only recommended penance but practiced it Himself; not only recommended kindness and charity to the poor but set the pattern by His own deeds; Who not only recommended truth but was Himself Truth; Who not only recommended assistance to the suffering but actually healed all afflicted; Who not only preached social justice but unmercifully upbraided the scribes, the pharisees, the swindlers, the money-changers, and all faithless evil-doers of His day. He not only told us the way but led the way Himself, with a Cross on His shoulders, to death—a sacrifice of Himself for us. That constitutes sincerity!

With this foundation He calls us: "Seek ye first the Kingdom of God and His justice"—that is the solution to all our problems. There are no other solutions. What does life mean in this twentieth century? in this money-mad world? this age of escapism? It is a race to the workshop, back to the place once called a home—now an overnight lodging, to a movie, to a radio, to a TV show, a night club, to feasting and dancing without intermission except perhaps for thirty minutes on Sunday morning. It would not be so sad if this infection, which sprang up in the city, had not spread to the country, primarily because of rapid transit along highways and in the air and the almost timeless speed of thought and visual transmission. This is one problem.

What is Christ's solution—Christ Who taught for all times, all places, all peoples? The statement still stands: "Seek ye first the Kingdom of God." There have been no alterations. As one investigates social attitudes, one finds five universals; they are religion—a bond established between God and

His creatures; education—adequate preparation for one's vocation; recreation—for mind and body; commerce—the means of acquiring one's livelihood and other necessities; credit—placing that which is over and above the individual's needs for a day, a month, or a year in a pool to assist his fellow man.

Religion, the first of these, may be likened to the thumb of the hand in this five-point plan; it is a supernatural force which must be coordinated with the other four very much like to the distributor on a 4-cylindered engine. Upon contact, it generates a force which can be likened to the influence of grace in the soul of a man, coordinating religion with education, giving God His proper place, coordinating with recreation to produce a God-fearing people, coordinating with commerce to insure justice, and coordinating with credit to insure charity. These five universals encompass the entire sphere of time from Adam down to the crack of doom, from time unto eternity.

This is the foundation of the program which the Church has always fostered but which has been lost sight of in certain eras and areas by the boastful self-sufficiency of creatures.

It was very evident in the early Church. Christ and His Apostles were the first great pattern. It was the very center of life in the early centuries of the Church's persecution. Likewise this philosophy flourished in medieval days; but it was lost in the reformation, except that which was preserved by religious orders. We find it again in the New World in our own beloved land to the southwest.

This program of Christ will always flourish where introduced and given an opportunity to grow. Aside from the promise of eternal life to those who seek first the Kingdom of God and His justice, He has promised, and without fail, the material things of this life essential for existence, the things to eat, drink, and wear—"And all these things shall be given you besides." You will find one such development in our present day in a little country town on the very fertile soil of Iowa, known the world over as the Home of Complete Life, where religion is coordinated with education, recreation, commerce, and credit.

Remembering, however, that there will always be the battle against the world, the flesh, and the devil, in which struggle we need the abundant grace of God, we pray:

Dear Lord, grant me today through Thy goodness, and mercy, vision, courage, and zeal to build Thy Kingdom great, in justice and charity and in loyalty to good things, so that Thy Kingdom may flourish the more and that Thy children may be blessed—now and always. Amen.

## SECTIONAL MEETINGS

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### CATHOLIC SCHOOL SUPERVISORS' MEETING

(Chairman: Rev. Leo J. McCormick, Archdiocesan Superintendent of Schools,  
Baltimore, Md.)

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### WHAT THE TEACHER EXPECTS OF THE SUPERVISOR

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VERY REV. MSGR. EDMUND J. GOEBEL  
ARCHDIOCESAN SUPERINTENDENT OF SCHOOLS, MILWAUKEE, WIS.

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I have come here today to speak to you frankly and honestly about the teacher and the supervisor. I believe that the day has come when the old time teacher belongs to the vanishing American. I would like to think, too, that most of the old time supervisors have joined the vanishing Americans. Maybe the day has come when isolationism in education is as unrealistic as isolationism in world affairs. Maybe the day has come for all of us to realize that education has common objectives. Or more important still, maybe we have all come to realize that in this matter of education we cannot be order-minded, but Catholic-minded. Perhaps the hour has struck when both sides have come to realize that His Holiness in His now world-renowned encyclical on the *Christian Education of Youth* speaks of only one kind of education.

The objectives of Catholic education are common for all of us, viz.: (1) to teach the ultimate purposes of man's life; (2) to give the child the proper understanding of man's dignity and value; and (3) to provide him with a clear idea of what he should become through his daily living. It is our duty to teach the child the American way of life as well as the Catholic way of life. To achieve this adequately we must use every means available, all the means offered on each level, elementary and secondary. This brings into high relief at once the tremendous responsibility of our work. For no matter where we are assigned, we cannot lose sight of the ultimate aim of Catholic education which St. Paul says is to "build up" the image of Christ in every soul, and to produce what His Holiness, Pope Pius XI, termed "the true and finished man of character . . . who thinks, judges and acts constantly and consistently in accordance with right reason illuminated by daily living."

If ever there was a time when education should face openly the problem of education, it is today. Now more than ever in the history of our country and unity in proclaiming its objectives. For today, Catholic education, on all we need unity of purpose; unity in promoting the cause of Catholic education levels is under sharp attack in our country. The powers that are dividing the nations of the world are working overtime in the field of education. Unless we unite and weld our forces together under common objectives, our survival will become increasingly difficult. This is not a time to suspect the charges of Sugrue or to question Blanshard. This is a time to go back to St. Thomas Aquinas, St. Ignatius Loyola, St. John Baptist de La Salle, Don Bosco, Leo XIII, and Pius X, XI, and XII.

The supervisor is at once the greatest and most important integrating force we have in diocesan education. Through her counsel and guidance it is

possible to direct the teacher and her classroom activities to the attainment of the goals of the Church in this important matter of education. We can note whether she views her work through the eyeglass of community supervisor or diocesan supervisor, whether she acts in the capacity of a visitator for the religious order or as a representative of her diocesan superintendent of schools. In either case we cannot labor at cross purposes and hope to remain united; we cannot ignore the high ideals of the common goals in Catholic education and hope to integrate our forces for the advancement of the work of the Church.

Not everyone will agree with all the points emphasized in this discussion. Some may complain that your speaker missed the issue in certain areas; others may voice the suspicion that he overstressed the position of the diocesan supervisor and minimized the task of the community supervisor. However, before you settle on either deduction, may I remind you that this is an objective report of the teacher to the supervisor, that your speaker is not taking sides. Four centuries ago, St. Ignatius Loyola in *The Book of The Spiritual Exercises* gave a rule of interpretation that we might well apply. He said: "In order that both the giver and the receiver of the Exercise may be better helped and benefited, it must be presupposed that every good Christian must be more ready to excuse the proposition of the other man than to condemn it; and if he cannot save it, let him inquire how he understands it: if the other understands it wrongly, let him correct him with love; if this suffice not, let him seek all possible means in order that the other, rightly understanding it, may save it from error."

The supervisor is not just a cog in the educational machinery of today. As we look upon the work of the supervisor, it becomes more and more evident that the supervisor and the teacher are partners. The nature of this partnership is not too well defined. It has been so long identified with inspection and visitation that there still exists some mutual but respectful distrust between the two. In recent years, however, great strides have been made to effect a more realistic relationship between the teacher and the supervisor. This is particularly evident when we define supervision as the performance of those activities concerned with the improvement of teaching and learning through the in-service growth and education of the teacher.

In any kind of business it is necessary from time to time to evaluate outcomes. Likewise in education, good administration calls for an evaluation of its supervisory services. This cannot be slipshod. If improvement of teaching and learning are the objectives, sound and well planned methods of appraisal must be used. There is more to a good appraisal than an ordinary tête-à-tête. It must include not only all the professional means available, but it must follow democratic procedures.

Though a great many studies have been made on supervision, the data on which this talk is based is an outgrowth of a survey made four years ago by Sister Mary Patrice, O.S.F., as a partial fulfillment for her graduate work at Fordham University. Her survey covered the supervision practices in the various diocesan offices in this country. Our remarks go beyond the office. Our study goes directly to the teachers who were asked to describe their reactions to supervisors. It is not a sampling reaction, neither is it solely a diocesan reaction. Our survey covered more than five hundred teachers in fifty-four schools in the ten counties of the Archdiocese of Milwaukee. Of the teachers contacted there were representatives from twenty different religious groups of whom nearly 50% had taught in other dioceses during the past five years. One half of the survey was controlled, the other half uncon-

trolled so that we had a balance of opinion for the answers to the problem, "What The Teacher Expects of the Supervisor."

Instead of cataloging the findings item by item, I have reduced this presentation to terms of typical statements made by the teachers themselves. These responses are very significant and represent sound points of view. They tell us in clear-cut fashion, what the teacher thinks of the supervisor. This is the kind of supervision the teachers want and appreciate.

1. The teachers want friendly, constructive supervision, democratically and professionally applied. If the teachers' responses are a criterion, they veto the autocrat, the arbitrary supervisor. They want a supervisor who is approachable, one with whom they can be at ease, one who radiates warmth and sincerity. On the professional side they express the hope that the supervisor will understand the local situation, that her recommendations will be constructive, that she will be motivated by fair judgment and not by preconceived conclusions.

We cannot emphasize too much the importance of sympathetic understanding. The supervisor must be able to put herself in the place of the teacher. Sympathetic understanding is a *sine qua non* if adjustments, suggestions and recommendations are to be carried out. But she must not lose sight of the leading objectives of her work, namely, to promote better teaching and better learning. She must evaluate the work of the teacher not so much in the light of material gains but more especially in their total relationship to the supernatural destiny of the children entrusted to her care.

Of course, we all know that occasionally the teacher herself sets the stage for misunderstanding and the lack of sympathetic consideration. She is unfriendly, uncooperative, reticent and even resentful when the supervisor appears on the scene. Difficult though it may be, when these events come to pass, the supervisor must become an ambassador of good will. She must do her utmost to win the teacher over to the need of supervision. She must show her that she comes not to harm but to help.

2. The teachers want two types of conferences after supervision: they want (1) an individual conference and (2) a group conference. They want an individual conference so that they can discuss, face to face, the observation of the supervisor. This is where the supervisor can do her best work if she has the confidence of the teacher. Here she has an opportunity to give constructive criticism with charity and kindness. Here she may share with the teacher some of the wealth of her experiences and the charity of her religious life. The teachers will gladly take criticism and suggestions, if they trust the supervisor. But, if they surmise that the information will be passed on to someone higher up, everything good about the visit will be destroyed.

The techniques of the individual conferences must be wisely guided by informality and frankness. The supervisor should draw her comments from actual observation and not from the pages of a book. Tailor-made remarks frequently do not fit the situation at hand, and teachers are quick to note whether they are genuine or manufactured.

When we speak of the individual conference, we mean exactly what the term stands for, i.e., a conference alone with the teacher and not within the hearing of others. To be effective, this conference should be held as soon as possible after the observation period and at the convenience of both the teacher and the supervisor. How the teachers feel about the privacy of individual conferences might be summed up in their own words. One says, "Having a conference while children are about makes me nervous." Another teacher: "Pupils should not be aware that the teacher is being checked."

Almost to a teacher, there was a request for a general conference when the visitation was completed. The reasons for this request are obvious; a group conference can become a clearinghouse for many misunderstandings. We are convinced that the greatest good will result if the conferences are centered on pupil-teacher relations, on teacher-parent relations, on administrative techniques and on classroom management. It may even involve matters of curriculum or the adjustment of pupil problems. Certainly it is an opportunity that should not be neglected.

3. General teacher meetings and sectional teacher meetings came in for a great deal of comment. The teachers not only want help in the subject fields but they want to share their experiences and opinions with one another. As one teacher said, very frankly: "Meetings of this kind lead to a better understanding of problems in the various grades . . . they give us new ideas and keep us alert for better teaching." The annual teacher institutes were especially favored.

4. Considerable emphasis was also placed on demonstrations. Some favored demonstrations by experts, others by outstanding classroom teachers. They looked upon demonstrations as a medium for teacher improvement. There were some, however, who missed completely the significance of demonstrations. They preferred demonstrations by the supervisors, at the time of the classroom visitation. Of course, on them a demonstration is a defense mechanism. Actually, they don't want to teach in the presence of others. If you will accept the truth, it is my firm conviction that the teachers in our Catholic schools suffer dreadfully because of the lack of visitors.

5. Believe it or not, teachers also want help from the office of education. Apart from the visits and counsels of the supervisors, they want a bulletin that will keep them up to date on education and current problems in the diocese. They want to feel that they are part of the diocesan body; not orphans. That "oneness" so necessary for diocesan *esprit de corps* can readily be established through a bulletin. It can become a real factor for coherence on all levels within the school system.

In the main, I have tried to tell you what the teacher expects of the supervisor. After all, the vast majority of our teachers are articulate people and know how to express themselves. They know what they want and what they do not want.

A great majority want supervision; those who do not, are not aware of the purposes of supervision. They certainly do not look upon it as a medium for the improvement of teaching and learning. They completely miss its possibilities as a cooperative enterprise between the teacher and the supervisor. Another thing, more supervisors prefer unannounced visits than those that are announced. The teachers also like the opportunity to introduce the supervisor to the class when she enters the room because they see in this act a means to reduce tension. They feel, too, that a few words by the supervisor at the end of her class visitation are good for both the pupils and the teacher. On that point one teacher wrote: "Words of encouragement by the supervisor are a great incentive for the pupils."

This is my story. I have tried to present fairly, and without bias, the teachers' side of supervision. Obviously, we cannot be totally complacent about our work of supervision. On the other hand, we must not become too exacting. We are dealing with people who are very human. In all probability those who are too exacting, too critical, too professional are getting less results from their teachers than those who still remember the time when they were classroom teachers, themselves, subject to the supervision of others.

We honestly believe that our Catholic school teachers are the most cooperative people in the world, but, like most other educated individuals, they would like to know the reasons for some of the things we attempt to do.

1. To be a good supervisor the person must possess a deep sense of consecration, that is, consecration to the promotion of better teaching and the ideals of better learning.
2. She must have a keen sense of accessibility, that is, she must be a teacher among teachers. She must be ready to aid and assist her fellow teachers at all times.
3. She must possess a real sense of fairness. Consequently, she must move on objective evidence and not on hearsay or prejudice.
4. Finally, she must have a profound sense of loyalty—loyalty, first and above all, to diocesan policy. There was a time when Catholic education in our country resembled the patchwork in a crazy quilt. There were as many policies as there were religious orders teaching in each diocese. Now the diocesan superintendent of schools seeks an integration of educational policy. Under the direction of the ordinary it is his duty to so organize, correlate, and coordinate educational policy that it represents the mind of the Church and reflects the philosophy of the encyclical on the *Christian Education of Youth* as well as the thinking, planning and actions of the hierarchy in our country best expressed in their statements of 1950 and 1951, *The Child: Citizen of Two Worlds*, and *God's Law: the Measure of Man's Life*.

By no stretch of the imagination can we eliminate the qualifications of the supervisors as factors for success. The superintendent wants supervisors who have good judgment and marked common sense. They also want people who have attractive personalities. Perhaps they, better than any one else, recognize the important link supervisors are in the chain of human relations. Hence, too, supervisors should be cheerful, and should manifest sound, good judgment when dealing with classroom situations and display the same good common sense in their recommendations.

With these thoughts in mind we toast the future of supervisors. May each supervisor be successful in achieving its promises by promoting better teaching and better learning. As a fitting climax to these remarks we may well conclude with the words of Ampère, the eminent writer and poet. I quote:

“What are all these sciences, all these reasonings, all these discoveries, and vast conceptions which everyone admires? Only the truth of God remains eternal. If you are nourished by it, you will be immortal like it. Meanwhile, work and study, but do so in a spirit of prayer. Study the sciences of this world, but regard them only with one eye; let your other eye be constantly fixed upon the eternal light. Listen to learned men, but do so only with one ear; let the other be always ready to receive the words of your heavenly Friend. Write with one hand only, with the other hold fast to the government of God, as a child clings to the cloak of his father. May my soul, from this day forward, remain always united to God and Jesus Christ! Give me Thy Blessing, O my God!”

## PRACTICAL HELPS FOR SUPERVISION

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SISTER MARY TERESA FRANCIS, B.V.M., CHAIRMAN  
COMMUNITY BOARD OF EDUCATION, DUBUQUE, IOWA

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In our Catholic elementary school system, supervision is the responsibility of a number of individuals in several capacities. The superintendent is the chief executive, and under his direction work the community and diocesan supervisor, the pastors of the parishes, and the principals of the schools. This paper limits itself to recommendations or practical helps that may be of value to the educational consultant, the community supervisor.

An examination of the literature devoted to educational supervision over the last twenty years indicates that there has been considerable shift of emphasis in the prevailing concept of this service. Supervision is no longer viewed as in-service training to compensate for the inadequate pre-service training of the teachers. Today the teacher, no longer the direct object of the supervisory process, is respected as a cooperating member of a professional group endeavoring to bring about the improvement of learning. Before considering specifically the supervisor and her activities, let us consider the goals she has in mind.

Ours is a supernatural work, and for it we need supernatural assistance. The primary aim of the Catholic school, as we well know, is "to cooperate with divine grace in forming Christ in those regenerated by baptism." The grace of God brings about the ideas, the attitudes, and the habits that make for Christlike living in our American democratic society. Teachers and supervisors alike are instruments in His hands. They endeavor to remove the obstacles and to make way for grace, but as the Rev. Dr. Francis J. Houlahan brought out so very clearly in a recent Catholic University *Bulletin*, "It is the grace of God which educates. It is His life in our pupils which makes our Catholic education so successful. What He does for them directly He wants to have furthered by His action through us."

No matter how successful the Catholic elementary school might be in carrying on effective classroom procedures, no matter how high the scholastic achievement of the learners, if the primary aim of "forming Christ" is not accomplished, the school has not fulfilled the purpose for which it was instituted. To inspire those with whom she deals to a constant awareness of this high calling is one of the responsibilities of the Catholic supervisor.

Given the intelligence to comprehend the scope of her activities, adequate general and professional education, successful teaching experience, and ability to carry on supervisory activities which are philosophically, scientifically and democratically sound, the success of the supervisor is not yet assured. There are personal qualities that operate for or militate against success. In a recent study of supervision as carried on today which was made at Fordham University, Sister Mary Patrice found that in the opinion of superintendents and supervisors, cheerfulness, understanding, sympathy, kindness, and tact are the most important social traits of the school visitor. The human relations quotient is a specially significant factor in exerting leadership and enlisting followers. One must learn to combine zeal with prudence, to delay and reserve judgment, to exercise restraint, always recalling that it was Our Lord's

restraint, not the sting of His reproof, which converted souls. Genuine emotional maturity, wisdom, and spiritual vision are essential qualities for effective human relations.

Having examined what the good supervisor is, let us turn to the question, what is the supervisor able to do to help develop in the teachers an intense appreciation of the ultimate goal of Catholic education and an understanding of principles to employ in achieving the desired objectives? We shall discuss her activities under three heads: first, general aid to the schools and teachers at large; second, helps for the principal; third, helps with the actual teaching-learning situation by effective use of the classroom visit and subsequent personal conference.

Here are a few recommendations for aid to the schools and teachers at large.

1. The supervisor might work with the superintendent on the development of the curriculum and specific courses of study, and she might indirectly guide the cooperative study of the curriculum and of local school problems by supplying agenda for faculty meetings.
2. She might take steps to stimulate professional reading and study on the part of principals and teachers.
3. She might cooperatively plan for group meetings.
4. She might contribute to the *esprit de corps* by seeing to it that educational news of the schools reaches all of the group.

First, with regard to the curriculum. The curriculum of the Catholic elementary school has been organized for us in *Guiding Growth in Christian Social Living* by Sister Mary Joan and Sister Mary Nona. A comprehensive view of the curriculum is essential for the skillful carrying out of the elementary school program. The supervisor might contribute to the fuller understanding of the curriculum by working with the superintendent in bringing to local colleges and universities trained people from the Commission to indoctrinate the teachers with the underlying principles. The Catholic University has offered courses in the curriculum of the elementary schools. Furthermore, in other parts of the country, Seattle, San Francisco, Grand Forks, Faribault, Great Falls, Mobile, and at Edgewood College in Madison, curriculum workshops have been conducted. There is need for even more opportunities for our sisters to become familiar with it. Though everyone can study the curriculum from excellent texts which present it, it is also true that the work comes to life more fully under the skillful guidance of an able teacher. Courses of study based on the curriculum have been prepared by the dioceses in New York and by the Catholic Committee of the South.

The stimulation of professional reading is a highly important work. The principals may encourage the reading of the best available material, but the supervisor, by virtue of her position as intermediary between her religious superiors and the staff, is in a position to help secure many necessary books. I should like to tell you, if I may, how our own community has handled this problem.

When the requests from our sisters for books on the spiritual life and for professional reading, many of them recommended by the school visitors, became very frequent and insistent, our Superior General brought the matter up for discussion at a regular meeting of our Community Board of Education. The first solution proposed was to have the supervisors compile a list of texts and periodicals of special value to the sisters of the elementary school. This was done, and the list was mailed to each mission with a request that

the superior secure as many of the books and magazines as possible. The request was reasonable, but at the end of a year the progress report presented at the Board of Education meeting showed that it had not been possible for many superiors to meet the varied needs of the sisters.

At this point, our Superior General launched the plan of a community circulating library. The Congregation supplied the initial financial outlay and the yearly expense has been provided for since in the budget of the General Congregation. An already busy but very interested librarian volunteered to take over the task of checking books out and in, the mailing, and other problems, brought the project to fruition. A separate library room was set aside for the venture. Each house of the Congregation received a list of the available books and magazines, and supplementary lists keep the sisters informed of additions. By asking the individual missions to assume the cost of postage both ways, the librarian was able to reserve the budget for additional books and for replacements.

The providing of sets of supplementary readers and science books is a service successfully initiated about five years ago. These supplementary books are usually retained for six weeks. In this way some schools are enabled to supply a more adequate supplementary reading program. The Community Lending Library, as we call it, is a service greatly appreciated by the sisters. It makes available "the best of the latest" in both spiritual and professional reading, and equalizes the opportunities which the members of the community enjoy, inasmuch as the sisters in poorer missions now have access to the same books, and the same number of books, as fill the shelves of the convent community rooms of the more prosperous parishes.

Another of the general aids which supervisors may provide for those under their direction is the planning of group meetings. These are of several types, depending on the ends for which they are planned.

One important and fruitful type is a meeting of school principals which the supervisor should call in late summer before the opening of a new school year. These meetings give opportunity for valuable in-service education for the principals. Changes in the courses of study or in diocesan regulations can be viewed with greater objectivity after the principal has heard them discussed from viewpoints other than her own. Problems of school population and other problems arising in various areas of the same diocese come up for discussion. Considering them under the guidance of an understanding and sympathetic supervisor should be most beneficial for the principals.

Large group meetings including all principals and teachers under the supervisor's direction resemble somewhat the diocesan institutes common to many areas of the country. The purpose is usually to inspire and encourage the teaching sister and the principal in the work they are doing. The inspiration derived from an address, such as "Christ, the Life of the Religious," is often more welcome to the sister audience than are the "more practical" helps of experts in classroom procedures.

Often it is an advantage for the supervisor to bring together the teachers of the primary, intermediate, or upper grade level and work with them on a problem in a subject matter area. If, for example, the teachers of the intermediate group are to discuss the teaching of a specific unit in religion, it might be possible for the supervisor to call a preliminary meeting of the principals or of experienced teachers at that level, and with them draft four or five points to be discussed. These might be: ways to introduce the unit; ways to form groups and committees to work on phases of the unit; procedures in presenting each phase of the unit; and the possible pupil activities.

The agenda for the meeting should be sent to all the schools concerned and should reach the sisters long enough before the meeting so that no one comes unprepared.

A third type of conference plans for the meeting of each grade group separately. If the kindergarten teachers are included, there will be nine groups meeting simultaneously. For effective results the supervisor will need to be assured that the respective chairmen are capable and familiar with the subject to be covered. Again the agenda should be if possible cooperatively planned, and should be in the hands of the sisters a week in advance of the meeting. One useful form of procedure may well resemble the socialized work in our classrooms. In this case, three to six members come to the meeting prepared to discuss special phases of the subject. It is a common understanding that long speeches are to be avoided, and that it is of prime importance that speakers confine themselves strictly to the topics on the agenda of the meeting. All this planning means much work, and the supervisor's monthly schedule must provide adequate time for it. Good planning means better meetings, deeper interest, and rewarding results.

If instead of being the work of an individual, the planning of the meeting is a cooperative venture, it is likely to elicit greater interest. In the course of cooperative planning good suggestions can be secured from persons most likely to make helpful contributions on the various topics. Many who attend the preliminary meeting will have given careful thought to the problems that will come up for discussion later. At such meetings the supervisor has an opportunity to demonstrate the techniques of a good discussion leader, finding the value in each contribution, but keeping the discussion progressing along the path desired. Cooperatively planned and skillfully conducted meetings pay rich dividends in that the supervisor is sure to discover a great variety of talent among the participants, and is enabled to draw on this reservoir of ability for group studies of questions that are continually arising in the schools. Those working on such projects, moreover, gain valuable experience. Like any other skill, ability to plan meetings grows with experience.

Is there a place for the demonstration lesson in group meetings? For some time, attempts were made in diocesan institutes and in similar large group gatherings of teachers to present specific examples of good teaching techniques with a classroom group, teacher and pupils, on a stage for the presentation. The difficulty was that often not only the pupil's actions, but also the content of the lesson was "staged" and the well rehearsed responses bore little resemblance to typical student answers. And yet it is often desirable to demonstrate successful techniques. As a matter of course each supervisor happens upon classrooms that in some aspects or many stand out brilliantly. Too often such work is recognized and recorded but stays within the limits of the classroom walls, and teachers generally are denied the benefit of this powerful stimulus. Demonstrations within the school or the community are worth the effort they involve, for they appeal to teachers as no mere description can. The supervisor may request the individual teacher to demonstrate some method to an audience of invited teachers who will be seated about her classroom. The teacher will pick up the matter just where she left it the day before, and none of the freshness and spontaneity characteristic of the good teaching-learning situation will be lost.

One of the most practical ways of improving morale is in the publishing of a bimonthly or quarterly news sheet carrying accounts of newsworthy events, projects, and methods. Just as conferences enable teachers to meet one another personally to work out solutions of common problems and to

find inspiration in addresses that are doubly appealing because they are shared, so the news sheet can give immeasurable help in a quiet way by bringing all the teachers together, as in each school they read what the other schools are doing. It is a stimulus to a teacher to have notice taken of any significant education work done in her class, and the news account serves a valuable purpose by spreading the good idea to all the schools. Teachers follow with keen interest what other schools are doing, and will improve in morale as they feel encouraged to carry out similar activities in their own schools. It is not advisable in such an organ to include records of prizes for essays, posters, and the like. News accounts of any classroom project or method successfully accomplished or employed are recommended. All subjects should be treated briefly, attractively, and in proper journalistic style. The editing would be an important assignment and should be given to a qualified person with a talent for journalism.

The supervisor exerts immeasurable influence on the teaching-learning in her helps to the principal. It might be well to mention but a few concrete examples of such aid: First of all, the supervisor may help the principal budget her school day so that, in caring for administration, supervisory activities will not be neglected; second, the supervisor may render assistance to the principal in the organization and utilization of school records and files; third, the supervisor may with the principal analyze the results of the testing program, evaluating, diagnosing, and suggesting types of remedial work; fourth, the supervisor may assist the principal with planning for the in-service training of the young teachers; fifth, she may encourage the principal to introduce or improve upon the effective use of the Central Library. Most of all, the supervisor through her interest, kindness, and spirit of service may encourage the principal to discuss with her the problems peculiar to her school. From the wealth of her experience, the supervisor should be in a position to recommend practical ways of dealing with the perennial problems of habitual tardiness, the slow learner, the low achievement of superior students, difficulties arising with the instructing of public school children on released time, lunchroom problems, and a host of others.

Having examined the supervisor's opportunities for giving helps to the schools and teachers at large, and enumerated many possibilities of assisting the principals under her direction, let us next consider what she can do to improve the actual teaching-learning in the classrooms.

First of all, the supervisor can be of assistance in bringing to the attention of the teachers various procedures which they might fruitfully employ. Ability to instruct effectively is basic. Teachers must be able to impart the desired ideas and understanding. To be capable of giving such inspiration that proper attitudes and appreciations are inculcated is no less essential. Important, too, is the ability so to motivate practice that students will acquire the necessary skills and abilities. Procedures vary according to the learning product to be acquired.

It is important to recall that the curriculum of the elementary school brings to the child two types of experiences, the social and the individual. In some of these learning experiences the pupil is relatively passive; in others, he is predominantly active. Pupils in an audience situation as in the so-called recitation period with the "sit-and-look" or "sit-and-listen" attitude do learn by "paying attention." Certainly, both teacher and child should be informed on the subject being discussed so that the audience may profit by the opportunity to listen. Too, when the teacher holds the attention of a group while she reads some bit of literature or while she skillfully explains some difficulty

in a matter in which the children have a genuine interest, one sees the audience situation at its best.

The socialized recitation is another social situation especially conducive to the acquisition of learning and to the development of initiative and poise. With the large memberships in our schools, the individuals of the group, ordinarily, have limited opportunities for active participation. In proportion as the group is small, however, the situation is more free and less formal. Learning in such social situations as the pupil-managed discussion contributes to the development of the abilities of the learners to organize their thoughts, to present them lucidly, to speak effectively before a group, and to accept and to profit by the criticisms offered by others.

The social inheritance of the race treasured in the content subjects such as literature, history, geography, civics, and science is often best acquired in a social situation. Ideally, each pupil accepts the responsibility of contributing all that he can to the discussion. He reads, talks to the group, listens to reports made, asks questions and evaluates the contributions of other members. These social situations because similar to adult activities outside the school prepare the pupils for the demands of democratic adult life. The pupils become able to participate in discussions, clarify their ideas while developing an appreciation of our heritage.

There are many types of socialized procedures but I should like here to outline just one which many teachers have found useful. It is a type of panel discussion that is adapted to the three levels of learners found in most classrooms. A chairman and six panel members are selected from the group and one topic is decided upon for study by the class. Each member of the panel secures his information from outside sources which are indicated by the chairman, while the average group uses the basic text in securing information on the chosen topic. The slow group is assigned material which they can read and comprehend. Each member of the panel prepares ten questions relative to his discussion. These are handed to the chairman before the discussion opens to be used for a rapid check of the members of the class at the close of the discussion. A credit clerk tabulates on an alphabetical list whether or not each member of the class responds. The panel member who submitted the question is judge as to whether the answers are correct or incorrect. Each panel member is allowed two minutes for his contribution and two minutes are allotted for comments or questions from the group after each panel member has talked. In this procedure after a twenty-five or thirty minute discussion period an entire class may be quizzed in a few minutes because questions are in readiness, a credit clerk does the marking, and a panel member does the judging.

Procedures other than social ones must be utilized in the classroom. In a recent article in the *Elementary School Journal*, Dr. Garrison says: "The effort to solve problems of successful teaching along sociological, democratic, and cooperative lines is doomed to failure unless the psychological factors of teaching and learning are brought under control and are used to further achievement." In assisting the teachers to study the course of study and determine what materials might best be taught in socialized procedures and which might better be individualized the supervisor can render a very valuable professional service. Factual material of the content subjects and many skills in the tool subjects may be more economically acquired by individual study than by discussion. These have not, as yet, been individualized as they should. That children differ in ability to learn, no teacher or supervisor needs to be told. The will to learn and the will to remember have been found to be necessary for successful achievement. The achievement of the student is

determined by the power and speed with which he learns, by the experiences he has undergone, by the methods he employs, by the amount of practice he receives in a given learning, and by the effectiveness of the motivation which challenges him. No single factor is constant in a given group.

Since all this is true, and is common knowledge among experienced teachers, why is individualized instruction still the exception rather than the rule? The generally accepted defense is that large enrollments forbid the wide use of individual learning procedures. As a matter of fact, once the technique of managing individual work is grasped, it is as easy to individualize the work of a large group as of a small one. In its broadest connotation, individualization of instruction refers to any procedure that adequately meets the needs of the individual learner and challenges his maximum effort. Several plans have been worked out on the secondary level and a few on the elementary school level. The plan most widely known on the elementary level is that of Carleton Washburne, initiated in Winnetka. There one half of the time is devoted to the socialized program and the other half to individual learning. There are features of the Winnetka plan, however, which make it impractical for the average school.

An effective program of individual work which retains the present school organization has been worked out by James E. McDade, former Assistant Superintendent of Schools in Chicago. It cares for the two phases of individual instruction that need most attention. The first phase is that of preparing the library of units for the pupils, and the second that of administering the program. In this program the individual learning material is in the form of numbered jobs or work units which are self-explanatory and which require the pupils to do something either in written form or by the manipulation of parts in the course of which they achieve new learning. Certain principles are basic if one is to be successful in constructing useful units, chief of which is that the unit of work should be a problem, a challenge to do something.

Knowledge of how to construct the units is not enough. The units assigned to a pupil must be of a level of difficulty adapted to his ability and stage of progress, and so constructed that ordinarily they can be mastered within a regular period. Since the units must be filed, it is desirable that they be of uniform size, and in such form that they are usable repeatedly. Since the work is to be pupil-administered, the marking of the units must be objective, and keys must be available for the marker. Any attempt to introduce the plan in a school will succeed according to the degree in which these fundamental principles of unit construction are followed. Once the teacher comprehends the underlying principles, it is a comparatively simple matter for her to produce work units covering the material needed for the class with which she is dealing. It is a laborious procedure only at the beginning. By looking through the old textbooks and workbooks for the several grades in spelling, reading, and arithmetic, and even in history and geography, abundant material will be found available.

Pupils can be trained to administer the program. Five processes, all pupil-managed, can be carried out simultaneously: (1) Requesting the unit. The pupil writes an order for the unit he requires. (2) Getting the unit into the hands of the pupil. A messenger assigned to this function collects the orders from time to time, has them filled by the file clerk in charge of the central file, and then delivers the units to the pupils. (3) The pupil's performance of the work. (4) Testing the pupil's mastery of a unit after he finished it. All testing is done rapidly and impersonally by assigned pupils. The credit is entered on an achievement record in the hands of the pupil,

which is at the same time his list of assigned units. It is not necessary for the teacher to keep a complete record as it is available on the pupil's desk. (5) Returning the unit to the central file. Material no longer needed is picked up from time to time by the messengers and returned to the file clerk.

The individualization of instruction is not only sound pedagogy but a most practical procedure for all levels of learning. This conception of school work means that the slow learner does the so-called minimum essentials, at least; the more able do much more, and the bright may range at large after they have mastered the essentials. Like the happiness in heaven, where each receives what he has the capacity to enjoy, each pupil carries a "learning-load" proportionate to his ability.

In addition to careful analysis with teachers of possible procedures to use in their classrooms, the supervisor spends some time visiting the classrooms. Those of us who have done much supervising know that entering the classroom for visiting is one of the most delicate tasks that we face. Undoubtedly the specific approach will depend upon the personality of the supervisor, and each will find her own best way of putting the teacher and children completely at ease. It is good to enter, greet the teacher, then the children, and become interested in the work going on at once. At the end of the visit bid adieu with a nod, possibly add some comment to the teacher and the class, and smiling take your leave. If the children happen to be doing individual study or a socialized lesson in which one group is working on individual materials, the supervisor may observe the success of the children with the exercise. Such a comment as "Fine work, Jimmy," reading the name from the heading on the paper, will let the children know that the visitor, too, is interested in them individually. These things may seem small matters but they make a tremendous difference in the ultimate influence of the supervisor on the schools.

What does the supervisor notice in the classroom? Since she is interested in all phases of the teaching-learning situation, the things she may observe are countless. She may observe not only the teacher's mastery of the subject matter, but her definite plan for teaching and her use of available equipment; what procedure is being used and how effectively; how motivation enters into the lesson; her skill in questioning; whether the assignments provide for individual differences or not; how effectively the teacher guides the pupils in thinking out their own specific difficulties; evidence of pupil growth in learning; and most of all, the teacher-pupil relationship. The supervisor will be aware of whether the class atmosphere is happy and stimulating or is confused, rigid, or dead. She will note the interest of the pupils in the work, their preparation for the class, and the effectiveness of their study habits, their cooperation or lack of it in group activities. All of these factors should be noted mentally by the supervisor during her classroom visit to be discussed later with the teacher.

The personal conference which ordinarily follows the supervisor's visit is the most important help which the teachers receive. In addition to the assistance which an alert and sympathetic principal may give, this service must today take the place of the in-service help which in less pressing times the sisters received from each other. Many sisters in religious congregations have received courses in methods in religion, arithmetic, English, and other subjects for which credit was never given. They received them quite informally, as they were launched upon their careers as religious teachers, in the helps given by older, more experienced members of their own congregation. The demands of today make it impossible for this in-service training to be effectively continued. Too, if the young religious has not earned her A.B. degree

before her first assignment to the classroom, she must spend subsequent summer sessions pursuing it. Thus what the beginning teacher has acquired in her supervised student-teaching experience must be supplemented by the in-service training given by the supervising principal and her supervisor. Possibly the individual conference results, too, in inspiring the young teacher to try various procedures.

Sister Mary Patrice's study of supervision, which we have already mentioned, noted that what teachers want most of all from supervision is constructive criticism. Therefore, the supervisor will do well to give less time to routine observation, and more to preparing for the conference with each teacher. On a brief visit the supervisor may look for some one good thing done by the teacher that can be commended and perhaps some less satisfactory thing that can be bettered. Not all factors noted need to be discussed in each conference. She may give a straightforward commendation for good work and suggest how some procedure could be still further developed. She may tactfully suggest some definite ways of bringing the less effective work to a higher level. She may interest the teacher in trying classroom procedures such as the panel discussion or inspire her to formulate a library of work units for individual instruction. She might help with the formal presentation of some problem. Such supervision is dynamic and cannot fail to result in definite improvement and higher morale.

Briefly to recapitulate: we have discussed somewhat sketchily the qualifications of a supervisor. We have indicated what general aids the supervisor may give to schools and teachers under her direction and what she can do specifically to assist the principals. We have at greater length examined her possible contribution to teacher-learning situations and have attempted to describe workable plans for socialized procedures and for individualizing instruction even in the crowded classrooms in which most of our sisters teach. Finally, we have laid special stress upon the supervisor's most important function, her classroom visiting and the resulting individual conferences with the teachers.

It is a gigantic task, this work of supervision, and, humanly speaking, often a thankless one. It is not personal achievement which makes any man great, but rather what he is able to effect through others, whose zeal his own has kindled. Glorious, then is the opportunity of the supervisor, who through teachers reaches and influences thousands of souls advancing daily in divine grace, that grace which alone, as we have noted, can accomplish the work of education. If she is to communicate inspiration, the supervisor must herself keep inspired by close contact with the Wellspring of grace. May she have the constant guidance of the Holy Spirit. May her frequent and fervent "Lord, that I may see" be answered with the fullness of His light and grace. Surely, she will know in eternity the rich reward He will reserve for those who, directly or indirectly, draw the "little ones" to His Sacred Heart.

## KINDERGARTEN MEETING

(Chairman: Sister M. Adelbert, S.N.D., Toledo, Ohio)

### CHRISTIAN SOCIAL GROWTH IN A CATHOLIC KINDERGARTEN

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Christian Social Growth in a Catholic Kindergarten. Does this seem an ambitious or extravagant title for a message from teachers of the five-year-olds? Let me ask another question . . . Do we kindergarten teachers bask in the sunshine of the "Children's Garden" whiling away the happy hours in an atmosphere said, by means of self-expression, to bring out the "creative genius" in the child, or do we claim to be educators in our own right? The latter is our claim, for, as with all Christian teachers, Christ is our Model, and the development of His Life in the small members of His Mystical Body is our aim. Producing Christian social growth is the true object of our endeavors.

The mention of small members reminds us that the concept of "littleness" best fits the elements of kindergarten education: little people, little lessons, little joys and sorrows, littleness in everything except the purpose for which the child is being educated. Here the kindergarten teacher is one with her fellow teachers at higher levels of learning, for she, too, looks always to the ultimate goals of Christian education.

Readiness is an important word in the mind of the kindergarten teacher, for it explains the scope of the teaching she plans to do. In educating the five-year-old her aim is to give him understandings and skills that are basic, that will ready him for future life experiences. It is not her task to teach formal subject matter, but rather to lay foundations for others to build upon. We speak of reading readiness and number readiness and we could as truly speak of religion readiness, social readiness, and emotional readiness. In each area in which child development is expected, the kindergarten teacher attempts to build up attitudes and to promote growth that will lead to a happy and successful school life, and ultimately, to a full adult life. A concrete example might be given in the teaching of religion. In our kindergarten the children begin the year with a study of the work of God the Father in creation. Following the liturgical year, the life of Our Lord is considered from the beginning of Advent until the Feast of Pentecost, and from Pentecost until the close of the year, the work of the Holy Ghost in the Church and in the souls of His children is taught. The teacher will consider that she has done a profitable piece of work if the children leave the kindergarten with three basic concepts gleaned from the entire period of instruction, namely, that God the Father made everything out of nothing; that God the Son came down from heaven to save us and show us the way to heaven; and that God the Holy Ghost keeps us holy. The growth in love of God that this knowledge would inspire in the children would be the basis on which their future supernatural life could be built.

In addition to the fact that kindergarten education is basic, a brief glance at the curriculum would reveal that Catholic kindergarten education is Christian in principle and in operation, through an enriched program of self-

activity on the part of the child under the competent direction and example of a teacher who is imbued with the principles of a full Christian life. Catholic kindergarten education is Christian in principle because we attempt to train the child to live with others according to Christlike norms of behavior, having respect for the person and property of others, and showing love, kindness, and consideration toward all because all as children of God possess the same rights. The Catholic kindergarten is Christian in operation since the activities of the year are so planned that, as the child participates, he learns to alter unfavorable character traits, to live harmoniously with his companions, to recognize his gifts of body and mind, and to grow in self-control, charity, respect and reverence.

With this initial step into school life, his entrance into kindergarten, the child for the first time becomes conscious of social obligations. Fundamentally he may be obedient, cooperative, loving, and responsive in the family circle, or he may be self-willed, stubborn, selfish, and difficult to manage. Johnny may have had advantages of travel or excursions, and many free hours in company with a mother and father who read to him, answered all his questions, and explained away his difficulties with a great deal of patience. He may have been free to invite his neighbors into play, have been encouraged to be unselfish with his toys, and have been taught that all children are not as fortunate in their families as he is. When Johnny is ready to register for kindergarten, his teacher will find in him good material on which to build her Christian society.

But what of Jerry? His mother and father may work, leaving him in the care of a neighbor during the day. His time may have been spent chiefly in rough and tumble play, and in attempting to stand on his own two feet in maintaining his rights with "the gang." He perhaps has picked up some objectionable language besides having had little training in good speech habits or social niceties. The free time in Jerry's family may be spent in catching up on washings and general work for the family leaving no time for family fun or excursions. It is obvious that Jerry could be a problem in school; but it is not impossible that he also will develop into good material for Christian social growth.

As that certain bright day in September dawns, we wonder what our new group will be like . . . and then they arrive. Mentally we attempt to size them up. Jim, Mary and Joe seem quiet and intelligent, and immediately become interested in materials in the room. Anne is wandering by herself from one center of interest to another, while Tommy is sitting in a chair looking quite forsaken. Timmy is standing just inside the door, cheeks still wet with tears, as he fiercely clutches his mother's coat and glowers at all signs of life in the room. Then, at that moment, perhaps, Mike makes his entrance, booming, "Hi, Sister, I came to school!" as he drags at the restraining hand of his embarrassed mother. Without further ado, Mike gallops off to pounce on some unsuspecting group, talks to no one in particular, seizing any toy that might be in the hand of another child, and making a general nuisance of himself. These are types that we know will appear in every group. We accept them into our little Christian society in the kindergarten as products of their homes. Within a few days the transformation will be, to say the least, remarkable, for in even so short a time the children will have begun to grow socially. Anne, Tommy and Timmy will have joined forces with Jim, Mary, and Joe because they will have learned that Sister and the boys and girls of their class are new friends. Mike will be trying to modulate his voice so that the others can be heard. He will be learning the art of taking turns with the toys and of asking permission to use what

another has in his possession. No one can hurry the process of adjustment, but the wise kindergarten teacher can make it one of assured success.

It may be concluded from the description given of the children with whom the kindergarten teacher will work that hers is a field fertile for good and worthy of any heights of zeal to which she will aspire. What must her qualifications be in order that Christ's work will be accomplished in the little ones? She must strive that her virtues be the virtues of the Great Teacher, Himself. Because of the imitative capacity of the five-year-olds, she will lead them more quickly by example than by words of exhortation of which they tire as easily as do adults. The teacher who is the essence of kindness to a disabled child in the group will inspire like behavior in the children. Infinite patience with one who is mentally retarded will spare him the stigma of the group. Kindly encouragement of the socially retiring child will solicit like responses from his classmates, giving him the assurance that he is a necessary part of his environment. A Christlike teacher will be the essence of courtesy. Her, "Thank you, Pat," or "If you please, Mary," will be echoed by the children in their contacts with one another. She will be just in her rewards and punishments, will be neither overly indulgent, nor overly harsh. She will be grave when the occasion demands it and will be ready to smile and laugh with the group in the many happy and humorous situations that fill a kindergarten session. Just the other day a little girl delighted her group with this piece of originality. Instead of responding to roll call with the usual, "I'm here, Sister," she answered, "I didn't come today."

In the kindergarten possibly to a greater degree than at any later grade level, the teacher is free to be counsellor and guide to the individual child. The kindergarten teacher, unhampered by a time element in her program of readiness instructions, is able to seize opportunities for advising the child in ways of correct behavior and to solve small social problems as the situations arise. Because she is steeped in child psychology, she understands that the problems of the small child are not *small* to him. Little Susan, who has never been separated from her mother until the day she arrives in school, cannot be expected immediately to overcome her fears when she is left in the company of strangers in the kindergarten. Larry, who has been trying hard to stop sucking his thumb since he has become a big boy in school, must not be made to suffer undue embarrassment over his problem. The child with obvious qualities of leadership may also need direction. When Joe assumes "boss" techniques, ordering some away from the group, issuing commands, selecting the chosen few to take part in the activity, it is time for Sister to step in and explain that all who like this particular type of play should be free to join the group, that everyone will have ideas about making the game more interesting and that everyone will enjoy himself as a consequence. Sometime later, Sister will explain to Joe that it is wonderful to have good ideas for the group, but that all the children will want to hear about them, that some will be unhappy at being left out of the fun. There will be time for talking things over and pointing out to Eddy, who has not been used to sharing with others, that he is violating the rule about "putting one thing away before taking another" when at the beginning of the free play period, he carefully chooses three favorite games as a little reserve. Christian motivation can be made perfectly clear to a small child if he is taught in school situations that he is pleasing God, and acting as the Christ Child did, when he is unselfish, kind, and thoughtful, when he is courteous, plays fair, and shows self-control.

How much can the five-year-old be expected to grow socially during the year in kindergarten? A great deal can be expected of him as shown by a rather accurate picture of the kindergarten child given in a current study guide. By paraphrasing the description of him, we might state his case this way:

1. Since it is difficult for him to adjust to new surroundings, it is necessary to instill in him a sense of independence and respect for his own God-given powers. We know that the best way to make a socially backward child feel at home is to give him a task to do. So the wise kindergarten teacher delegates all duties that it is possible for the children to fulfill. Little tasks like feeding the goldfish, dusting the library corner, watering the plants, and taking a message to the principal delight the five-year-olds. They help plan and execute the seasonal decorations and take pride in the orderly and attractive appearance of their classroom. In addition, the teacher provides an extended period every day in which the child is free to choose his own activity. During this time he may try his hand at many different types of activity and really test his own God-given powers.

2. The little child admires his heroes intensely and one of them, happily, is the sister who teaches him. He is adept at imitation and so the best example should be given by the adults in his social circle.

3. The kindergarten child is inherently selfish, but can readily be made to understand the rights of others in his society, can be taught to be generous and courteous. This is one of the finest sets of lessons taught in the kindergarten, and the little ones show the greatest social growth in the matter of learning to be unselfish. With the necessity of taking turns, opportunity is ever-present for self-control. How difficult it is for Janie to give up her side of the glider swing after a time just because she has had her turn and now Becky wants hers! How fine it is to see Larry refrain from snatching the top paper off the pile placed on the table for his group, as he *used to* do; to see Joe bringing to school his books and records for his friends to enjoy; or to watch another child spontaneously offer to help clean up a paint-spill, or scattered pegs. These examples multiplied a hundredfold would give a true picture of the occasions in a Catholic kindergarten session when the Christian teacher has evidence that her "seed is falling on good ground"!

4. A five-year-old takes good care of his personal property, but must be taught to respect that of others. Again, the kindergarten is rich in opportunities. For the first time the child is living outside the home. He becomes conscious of the care necessary to keep his locker in order, or the importance of putting the Judy puzzles away with all the pieces accounted for. His sense of values grows as he realizes the necessity of cooperation from everyone if school property is to remain beautiful and useful.

5. Again, the little child is not aware of the workings of the providence of God and so he must be shown that the successes and failures of everyday life are God's Will for him. He has little knowledge of his dependence on God for those things which are over and above the material advantage of home and school. Therefore, the Christian teacher will point out his dependence on God for his life, the powers of his soul and body, and the wonders in the world about him.

6. As yet, the little child is not able to form correct judgments, so he is to be encouraged to ask for advice when he needs it, and to accept the assistance kindly given by members of the family, by friends and by his teacher.

7. He resents correction and must be taught that only those who love him correct him, because they are the only ones who are concerned with his hap-

piness. Mother, Daddy, and others charged with his care, insist on obedience so that he, and others, will be kept safe from harm. By accepting correction, he will learn to live as God wishes him to live. The idea that misdemeanors merit a corresponding punishment in God's plan should be explained to him.

8. The five-year-old is self-willed at the expense of truth. How difficult it is for Johnny to answer "Yes" or "No" to the question, "Did you do it?" "Well he . . ." is the usual preface to the answer. Here is a golden opportunity for the child to learn one of his social obligations to the group. If he will tell the truth bravely, others will not remain under suspicion or be blamed for accidents for which he is responsible. He must be taught that God knows the truth and will bless the child who has God's truth in him.

In actual situations what opportunities does the Catholic kindergarten offer for growth in Christian social living? The opportunities for individual guidance have been mentioned previously, but here we will be more concerned with group situations in which the children work and live together. It is true that the child has been a part of a basic society for five years, but having never looked at it from a vantage point outside the family circle, he has accepted family living as he grew up in it. Now he enters the kindergarten, which is considered a co-foundation unit of society, supplementing the home, but not supplanting it. The teacher assumes the role of collaborator with the parents in the social development of the kindergarten child. She attempts to provide a school situation where the love and security known in the home will still be felt by the child. Respect for authority, cooperation, and recognition of personal duties toward members of his family will take on new meaning in the child's mind as his social environs broaden. If, as in the case of Jerry, mentioned before, the home has been remiss in social training, the teacher will use every opportunity to fill in the gaps so that Jerry, too, will develop into a happy, well adjusted child. She will do this in two ways, first by planning conferences with his parents in which Jerry's needs will be made known, and secondly by providing profitable experiences for Jerry in school.

These "profitable experiences," so casually mentioned, are the outgrowth of the work-type units that keep interest sky-high throughout the year. Work-type units are the means that the kindergarten teacher uses to bind her group into one that thinks constructively, works harmoniously, and advances mentally, spiritually, socially and physically. The work-type unit is her training and testing ground, for she studies the children as they participate, observing to what extent individuals enter wholeheartedly into the activities of the group, having learned to work with others, and to share materials. The teacher trains them to respect the efforts of others, to assume responsibility for the safety of others in the handling of tools, and to pool their efforts in collecting items needed for the unit. Knowledge is not the only objective, then, in planning work-type units for, if it were, the children having participated in them would know *about* life and living things, but would not know *how* to live.

One of the first possible units that would promote Christian social growth would be that of the home. This familiar setting appeals to all the children. The characters in their creative play are the people in their families. Their activities are repetitions of familiar scenes which occur within the family circle. Therefore, the home unit has splendid orientation value as a beginning of group activities in the kindergarten. The teacher will "set the stage" for such a unit by having a little play house corner set up in the kindergarten on the first day of school. In a few days, when a small group has established itself as a "Family," and is collecting into the play house corner

bits of furniture that Sister has set out to encourage this development, the time may be ripe to discuss their play and to suggest a real little house, some furniture that they might make, etc. Once this construction is under way and the collecting of materials has become interesting, school is a wonderful experience, life takes on new interests, and there is no thought of tears or of having aches that would keep them from school! Through the social study unit, the child views his own home and family objectively. He begins to know and to appreciate this society of which he is an important part. He learns that true family life is modelled on that of the Holy Family. As a little apostle he can inaugurate the family rosary, family prayer, the acquiring of religious furnishings for the home if they are not there. If Sister *said* there should be holy water, a crucifix and a blessed candle in the home, then they surely must be acquired!

To expand the child's social concepts he is first given an understanding and appreciation of his home and the contributions of the members of the family to one another and then is made aware of the family's dependence upon community helpers. Consequently, a study of the neighborhood helpers follows the unit on the home and provides another fertile field for Christian social living in the kindergarten. This study will stem from the home unit which branches out to include those members of the community who contribute so much to the welfare of the family. The child is made to realize that God in His goodness has planned these helpers for the family, and he is encouraged to thank God for all the gifts that come to him through his family and community. Thus Christ's commandment of love of God and neighbor is not left to incidental procedures in the kindergarten, but the teacher uses her knowledge of her particular type of community to guide the social studies unit so that the child will be given an understanding of the work of the parish priest, the doctor, the grocer, and helpers in transportation, communication, health and safety. This will be accomplished by planning for the child's participation in "real life" situations, involving the community helpers. The children may actually build a grocery store and in one corner play at being grocers and customers. Jim, whose Daddy is a pharmacist, may be operating an orange-crate drug store in another part of the room. Anne and Philip may be delivering milk from the dairy they have set up on a low windowsill stocked with a dozen empty milk cartons. This creative play is enriched through stories, picture study, excursions, and discussion periods. Through such a program it is hoped to give the child a knowledge of his place in society and a growing appreciation of those who contribute to his personal welfare.

I have known some teachers—and perhaps this is your method—who use the home unit and its various branchings to include the community helpers as the motivating force for the activities of the entire kindergarten year. The house is a permanent part of the classroom once it is completed and feast days and holidays are celebrated in connection with it. The little altar which is part of the furnishing is decorated for holy days. Windows are decorated for Hallowe'en and Christmas. All through the year additions are made until the whole community is established. In one kindergarten where this method was used, the Sister had the advantage of additional space where the little church, store, fire department, and clinic could be left permanently. Without this advantage it would be necessary to store all materials away each day, but this additional labor would seem worth while when we consider the profit that a child would derive from such activity.

Other kindergarten teachers use a variety of units which are shorter in duration than the home unit just mentioned, and which present a broader

field of knowledge and experiences. These incidental units are suggested in a variety of methods. Some are outgrowths of the religion period. For example, when discussing the different peoples in God's earthly family, a number of units will be suggested: Indian life, the Eskimo, the African Negro, Dutch children, or life in gay Mexico. As their knowledge grows, the kindergarteners learn the providence of God for His children in other parts of the world, and respect for peoples of all races. They get a graphic view of God's wonder-world and of His large and interesting family. Still other units may be the outgrowth of the religion lesson as the study of the animals that God made. The children may build a zoo, plan a circus, or visit a farm and then construct one in the sandtable. Incidental units may at times seem opportune. There may be train and boat transportation units, a Bunny Hat Shop at Easter, or a seed-house and flower store in the spring. The list seems inexhaustible and will vary with the needs of the particular kindergarten.

Finally, though we by no means claim to have exhausted the list of possible social units, we might explain in greater detail one very profitable religion unit which was used at St. Joseph Academy Kindergarten in Des Moines. Last year in early October we conducted a beautiful little unit on the Holy House of Nazareth, using as a starting point the stories that introduced Our Lady to the children. You can imagine how profitable was our research into the life and ways of the Holy Family when we actually reconstructed their home in our kindergarten classroom. Our little house was white with a flat yellow roof and was built against a rock hill, over which hung a very realistic grapevine executed in papier mache by the children. Everything in the house, too, was as the Holy Family would have had it, homemade! Table and chairs, and shelves were made from orange crates, a little cradle from a fruit box, dishes, candle holders, fruit and vegetables of papier mache. High lights of interest during the study of the unit were the various items of research tabulated and organized on charts. One contained pictures of different kinds of houses in the world, three were concerned with the members of the Holy Family and were designed to make the children conscious of the gifts which God had given them and had denied Himself. The charts were captioned, "Things That Mother Has That Blessed Mother Did Not Have," "Things That Daddy Has That Joseph Did Not Have," "Things That I Have That Little Jesus Did Not Have." The collection of pictures showed a real understanding on the part of the children and proved a perfect culminating lesson since the children were ready for Thanksgiving Day as the work of the unit ended. Another source of true Christ Childlike living was our individual hand charts. The outlines of the child's two hands were traced and mounted around a central chart that bore a picture of the Christ Child and the caption, "Little Jesus Had Hands Like Mine. I Will Use Mine As He Did." Every day a star was placed somewhere on the hands if the children did not forget and push in line, or mark another's paper. A gold star was put on the card for acts of kindness such as helping our little spastic girl without being asked, assisting someone who had fallen, and pulling off someone's tight boots. These activities with beautiful correlations of hymns in honor of the members of the Holy Family, poems about the childhood of Jesus and Mary, and the learning of the Hail Mary and aspirations in honor of the Holy Family, made the unit one that has lived in the minds of the children and from which it is hoped that they gained some lasting concepts of Christian behavior.

In this paper we have attempted to give a picture of the ideals and the methods by which it is possible to achieve a workable Christian society in the kindergarten. We are all working toward the ideals, and fine work is being done everywhere. At times circumstances outside our control prevent our

providing an enriched program for our children. Crowded classrooms and limited space seem, for example, to exclude the building of units. Some teachers fear the confusion falsely attributed to scenes of self-activity in the kindergarten. Some fail because community pedagogical procedures, or pastor's wishes, require that the kindergarten be a subdued group of busy youngsters, settled into a routine that keeps them in their chairs, coloring outlines, playing with clay, pegboards and beads, or worse, getting down to the formal beginnings of reading and arithmetic. This last description will find some excuse in the kindergarten combined with first grade, but never in one that is conducted exclusively as a kindergarten.

As a period of time is to be devoted to questions and discussions, I return you to our moderator with this last observation. It is indeed a signal honor to have been part of this forty-ninth annual convention of the National Catholic Educational Association. If this message from the kindergarten department, where the safe, happy and profitable transition is made between home and the beginnings of formal education in the primary grades, will help others understand the value of our teaching, this will have been a double honor. My earnest prayer is that God will bless you, Catholic teachers of the five-year-olds, as well as all the small people in our Kinder-World.

## THE CATHOLIC KINDERGARTEN IN THE COMMUNITY

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SISTER MARY DE PAZZI, C.S.J.  
MT. CARMEL HOSPITAL, PITTSBURG, KAN.

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The Catholic kindergarten is not a new agency in the community. It is ninety some years since the first kindergarten was opened in the United States. So this is not a sales talk but the presentation of a few issues intended to enhance interest in the further development of the kindergarten in Catholic communities. Educators do not need to be high pressured into the acceptance of the true worth of the kindergarten. You know it.

As kindergarten educators we are well acquainted with the term kindergarten, which literally translated means "children's garden," or a garden where children are growing as naturally as flowers. Thus the very name was intended to suggest growth, growth in the sunshine of God's love under the guidance of an intelligent, God-fearing and understanding gardener who cultivates only when the maximum growth of the plant demands pruning or transplanting to a more stimulating environment. It is from the social aspect that the kindergarten has been defined as a society engaged in play and in various forms of self-expression through which the child comes to learn something of the value and methods of social life without as yet being burdened by its technique.

In the ninety or more years that have passed since the first kindergarten was opened in the United States education has been transformed and the kindergarten has been one of the agencies in the transformation.

Kindergarten education is concerned with helping the child to meet, face, and solve problems at his own child level. We shall consider how this can be achieved spiritually, intellectually, socially and physically.

Catholic kindergarten education has one definite goal in accordance with the mind of Pope Pius XI, in his great encyclical on Christian education, who defines the purpose of Christian education, "that the child be formed to live a supernatural life in Christ . . . and display it in all his actions." Where can the foundation be more solidly laid than in our Catholic kindergartens? What a challenge for us kindergarten teachers! We by cooperating with God can help to lay this foundation, first of all, by a firm realization of the important role we play as members of the Mystical Body of Christ.

Just as God looked for a madonna for His Divine Son to cooperate with Him in His great work of redemption, so today He is looking for co-workers who will cooperate with Him in leading these little ones to know and love Him. We, as consecrated Spouses of Christ, have a tremendous and noble responsibility in directing these precious souls entrusted to our care and guidance.

Again may I refer to our Holy Father's encyclical on education when he wrote that those who are engaged in the work of education are cooperating with God to the fullest extent of their human capabilities in perfecting the individual and society.

These little ones are brought to you early in September. You register them as future members of your kindergarten class; and as you record the data given to you by the mother when she enrolled her child, you discover that little Johnny has never been baptized. Your knowledge of divine truths makes

you realize that, if this little one were to die suddenly, he would never enjoy or behold the face of his Maker. Probably the mother through lack of religious instruction or sheer neglect or for other reasons doesn't realize this fact. Now comes the beautiful part you are to play in the great drama of redemption. You, dear kindergarten teacher, may be the tiny instrument God wishes to use in securing for this child the living waters of holy baptism. You may be the one to hand him his first "ticket to heaven," and perhaps you may be the very instrument who will help him by your example and religious instruction to grow in the light of sanctifying grace, and persevere that "ticket to heaven."

All of us realize that the world is in chaos. We live in a dynamic period of history. As a result of World War II and its aftermath, social conditions are still in a turmoil. The dawn of the Atomic Age has brought about a quickening of an already too rapid pace of life, with a World War III almost inevitable, fear clutching at the heartstrings of parents, sons fighting in Korea, prices so high that father or mother or both are forced to work in order to meet the high cost of present-day living, thus depriving God's little ones of the mother's protecting care.

Unless his parents have maintained stability in their thinking and acting, the kindergarten child may reflect their worry. With these conditions existing, more and more of the responsibility of the religious instruction that was once carried on in the home must now be done in the kindergarten.

The kindergarten is not a substitute for the home, but serves as an educational experience supplementing home training. You and I learned to lisp the holy name of "Jesus," or pronounce our Heavenly Mother's name as early in life as we articulated the names of Mommie and Daddy. We were taught to make the sign of the Life-giving Cross, and knelt at our mother's knee for night prayers; and as we grew older and were permitted to remain up longer, we joined in the family rosary, but again you and I know this does not exist in all of the homes at the present time. Thank God the family rosary is being said in more homes within the last few years than in previous ones, but it is by no means a universal Catholic custom.

Since religion is the keystone of our Catholic kindergartens, we through talks, discussions, picture studies, stories and instructions try to bring out some concepts of Catholic dogma. Children learn that prayer is talking to God, and that God loves to have them talk to Him. Religion in the kindergarten is centered about the life of the Christ Child, especially His birth and early life at Nazareth. Children learn to love Jesus who is their Model. They become acquainted with the lives of the saints and learn something about their own patron saint.

They are introduced to the simple forms of external worship such as the folding of the hands, the use of Holy Water, visits to the Blessed Sacrament, statues, the stations of the Cross, the baptistry, the confessional, the sanctuary lamp, the rosary, the sacristy, and the sacred vestments. They are taught simple hymns as another means of raising their hearts to God in love, praise and petition.

They grow in a knowledge of God through the things He has made and learn to appreciate His loving care for them. They learn to live in the presence of God, and to recognize His work in the world about them. They are taught to have a reverence and love for their ever present guardian angel who lovingly watches over them.

The kindergarten child longs to live the truth as the Christ Child lived it, or to practice virtues as the little friend practiced them in the story of the

life of a particular saint. In other words, the kindergarten child lays the foundation that religion is not just something to be learned; it is a life to be lived.

I recall an incident that happened a number of years ago. The father of one of our kindergarten youngsters paid me an early morning call to inform me that he had forbidden his young son to go to church, particularly the daily school Mass until he was older. It seems that he had told his son that as yet he didn't know any prayers, and until he had learned some prayers he couldn't see any need of his going to church. Billy kept insisting that he go. He said, "But Daddy, you don't understand. I am saying my prayers. My Sister told me that I am praying when I talk to God, and that God loves to have me talk to Him."

The father said he questioned the child about his conversation with God and that he was quite abashed to discover that his child had been talking quite confidentially to God about himself. He told how Mommie had cried because Daddy wouldn't let baby sister be baptized, and why Mommie had to get up so early on Sunday morning and go to Mass so she could be at home when Daddy got up. He also mentioned a few other disagreements that had arisen between him and his wife that evidently the child had overheard; and he said, "Sister, do you know that my child has really set me to thinking. I am thoroughly ashamed of myself. I told my young son to keep right on praying for his Daddy because I believed his Daddy needed those prayers, and in the meantime I kept my mouth closed about anything that came up in regard to religion at our house."

Billy has learned to say grace before and after meals at kindergarten and now leads the prayer at home. Daddy said, "I have learned it too, though unbeknown to my family." He also told me that he had been reading the Catholic newspapers and magazines that he found about the house, that he listened to Bishop Sheen over the Catholic Hour, and that he had definitely made up his mind to become a Catholic. He asked me how he should go about it, as he didn't want Dorothy, his wife, to know of it just yet.

As usual God sends His instruments when they are most needed and I was just in the act of telling the young man how to go about seeing the pastor when the front door of the school opened and in walked the pastor himself. I introduced the gentleman to our Reverend Pastor and told him that he was very much interested in our religion, that his little boy was a member of our kindergarten class, and that his wife was a Catholic and now he wanted to become one.

Father talked with the young man and then made arrangements for him to take instructions. Today that young man is leading an exemplary Catholic life. He participates in many of his parish activities, and does a great deal of Catholic action.

This conversion was ample proof for me that kindergarten children are not too young to be trained in the Christopher Movement, and that each one can help to change the world and make it a better place in which to live.

You know from your meeting the parents how often they have remarked that little Jimmy or Mary made them realize their carelessness in regard to their religious duties. Ever mindful of the prophetic saying, "A little child shall lead them," we strive to teach these little ones to know and love God and hope that they will lead their parents closer to God.

Having considered the spiritual aspect of the kindergarten education, we shall now discuss how it contributes to the child's intellectual development. In many ways the kindergarten child is very mature intellectually. He is

curious and eager for facts. He is interested and enthusiastic about the world in which he lives. He is interested in simple answers to such questions as "Where does the rain come from?" or "Why do bees sting?" Although he is anxious to attack new things, his ability to solve the new problems is directly related to his past experiences.

Social living is another important phase of kindergarten education and closely allied to this is the physical. In reality, social living and science experiences are inseparable. Kindergarten children learn chiefly by doing, by experiencing, and by observing, rather than by being told about something. Each school and community will offer different kinds of experiences and it is always wise to choose those closely related to the daily living of the child. Children should be encouraged to make nature collections and share them with the group. Simple experiments may be worked out. They should be so planned that the children themselves participate. An example of a suitable experiment would be planting lima beans in three jars. Jar No. 1 is placed in a sunny spot and watered regularly. Jar No. 2 is placed in the sun but given no water. Jar No. 3 is watered but placed in a dark closet. Children will delight in watching the beans each day and the outcome will be readily observed in a short time. They will be happy to give simple little reports about these outcomes.

In helping the child to become a well adjusted social being the kindergarten should serve as a haven of security. Here the environment is happy and attractive. The kindergarten teacher tries to understand the child's problems, and shows sympathy and helpfulness. Teachers should always avoid making unjust accusations and decisions.

When trouble arises, the teacher reassures them of her confidence and tries to furnish love for the unwanted child. All kindergarten children should be made to feel it a joy to belong to the group. A few rules and regulations are necessary; but they should be enforced through many patient reminders, rather than by sharp reprimands. The kindergarten teacher should be careful to analyze any breach in the light of its true seriousness to the kindergarten children rather than as an inconvenience to herself. Then, when a child must be punished, he knows that he deserves it because his teacher is always fair.

I have merely touched upon some of the spiritual, intellectual, and physical values of the Catholic kindergarten to the community. Let us hope and pray for a greater appreciation and recognition of the kindergarten as an essential factor in the whole educational picture.

# CATHOLIC BLIND EDUCATION SECTION

## PROCEEDINGS

### FIRST SESSION

Thursday, April 17, 1952, 10:30 A.M.

The meeting opened on the fourth floor of the Xavier Society for the Blind, 154 East 23rd St., New York City, with a prayer by our Reverend Chairman, Rev. John H. Klocke, S.J. Since the minutes of last year's meeting were mimeographed and sent to all delegates, the reading of them was unnecessary.

The Secretary then read letters from the following: Rt. Rev. Msgr. Frederick G. Hochwalt, Secretary General of the NCEA, and Brother Emilian, F.S.C., his assistant, in charge of planning the NCEA convention; Rev. William Jenks, C.S.S.R., Director of Courses for the Blind and Sight Saving Classes at the Catholic University; Mother McCall, Kenwood Alumnae Braille Association. The following were present:

*Brooklyn:* Rev. Harold Martin, Director, Catholic Guild for the Blind, Brooklyn 2, N.Y.; Mr. William T. Johnson, Director of Recreation and Public Relations, Catholic Guild; Miss Marie Mahon (blind), Home Visitor, Catholic Guild; Miss Louise Hamrah (blind), Director of Social Service, Catholic Guild; Mrs. Lillian Zeller, guide to Miss Hamrah; Sister Mary Everard, O.P., Sister Regina Clare, O.P., Sister Paula Marie, O.P., Sister Muriel Agnes, O.P., transcribers for Xavier Society for the Blind.

*New York:* Lavelle School for the Blind: Sister M. Richarda, O.P., Principal, and Sister M. Benigna, O.P., Music Teacher.

*Englewood, New Jersey:* Very Rev. Mother Patricia, C.S.J., Provincial, St. Michael's Provincial and Novitiate House, and Sister M. Madeleine, C.S.J., Assistant.

*Jersey City:* St. Joseph's School for the Blind: Sister M. Gregory, C.S.J., Principal, and Sister M. Anthony Marie, C.S.J. Sister M. Eymard, C.S.J., St. Joseph's Home, York St., Jersey City, N.J., Editor of *Orphans' Messenger and Advocate for the Blind*, and Sister Benignus, C.S.J.

*St. Mary's Institute for the Blind, Lansdale, Pa.:* Sister M. Stephanie, C.S.J., Principal.

*Providence, R.I.:* Sister M. Assumpta, R.S.M., St. Xavier's Convent, and Sister Mary Teresa, R.S.M., St. Mary's Convent, Bayview, Riverside, R.I.

*Philadelphia:* Rev. Thomas J. Rilley, Director, Catholic Guild for the Blind; Mrs. Helen M. Botdorf, Ex-Chairman, Catholic Guild; Mr. Joseph F. Haly; Mrs. C. E. Hanson, Treasurer, Catholic Guild; Mrs. F. F. McCaffrey, Corresponding Secretary, Catholic Guild.

*Buffalo:* Miss Mabel Dimmers, N.Y. State Governor, I.F.C.A., Moderator, Buffalo Braille Group; Mrs. G. Skurka, Buffalo Braille Group; Miss Mary C. Hill, Home Visitor, Catholic Guild for the Blind, Buffalo Circle, I.F.C.A.

*Boston:* Rev. Thomas J. Carroll, Director, Catholic Guild for the Blind, and Mr. Robert F. Dole, Social Service Department, Catholic Guild.

*Pittsburgh:* Rev. Paul M. Lackner, Director, Catholic Guild for the Blind; Rev. Francis Lackner, District Director, Catholic Guild; Mr. Amol Iocca,

Home Teacher for the Beaver Branch, Pa., State Council for the Blind; Miss Mary Lou Johnston, Guild Secretary; Mr. John Dowling, Member Catholic Guild.

*DePaul Institute for the Deaf*: Sister M. Justina, S.C., and Sister M. Scholastica, S.C. Sister M. Basil, R.S.M., and Sister M. Thomasina, R.S.M., Teachers of Religious Instruction, St. Paul's High School.

*Chicago*: Mr. William Lynch, Executive Secretary, Catholic Blind Administration, and Mrs. William Lynch, Chicago, Ill.

*Stamford, Conn.*: Miss Genevieve D. Kondrasky (blind), Conn. State Employment Service, and Miss Rose A. Lee, Librarian, Stamford Catholic Library.

*Others*: Rev. John H. Klocke, S.J., National Director, Xavier Society for the Blind, New York City; Rev. Edward D. Head, Family Care, Catholic Charities, New York City; Rev. Joseph O'Donovan, S.J., Provincial's Residence, Bronx, N.Y.; Mrs. Marion Boyle, R.N., Health Consultant, Specialized Institutions, Division of Child Care, Catholic Charities, New York City; Miss Margaret McNamara, Division of Child Care, Specialized Institutions, Catholic Charities, New York City; Miss Marion R. Hansberry, Chairman, Activities for the Blind, I.F.C.A.; Mrs. Edward P. Mullin, I.F.C.A. and Xavier Transcriber.

The Reverend Chairman extended a cordial welcome to all, particularly to those attending for the first time. The following remarks were made by Father Klocke before the reading of Sister Madeleine's paper. "The reason for meeting here in New York was in view of the fact that the activities for the blind are varied, and since some of you are engaged in educational work, while others devote their time and efforts to the social service phase of the work for the blind, it was thought well to devote this morning session to those topics which concern the education of the sightless. This afternoon will be given over to the guilds and other organizations for the blind.

"This is the one hundredth anniversary of the death of Louis Braille (1809-1852). An account is published in the March issue of *New Outlook for Blind*. He was the blind, French Catholic who invented the Braille system. Were he to know of our gathering here today, I am sure he would be more than pleased over the fact that the Catholics of the United States are taking a very active interest in the education and welfare of the blind. Thank God, as the years pass, there is more and more interest shown by the Catholic Church and her officials in the problems of God's handicapped who are sightless.

"As chairman, I wish to express our sincere appreciation of the time and effort which you spent in making the necessary arrangements to come here today, and I also wish to thank, in particular, our two speakers, Sister Madeleine, who will talk this morning, and Mr. Robert Dole, of the Catholic Guild for the Blind, Boston, who will address us this afternoon.

"This meeting should afford us an excellent opportunity to express our views and exchange ideas, and I want all to feel perfectly at ease in expressing their opinions.

"I believe it will be of interest to all to know that the Library of Congress, Division for the Blind, held its first national conference for librarians in Washington on last Nov. 19-20. Mr. Donald G. Papperson, Chief, Division for the Blind, and his assistant, Mr. John Gunther, deserve great praise in planning this get-together of all the librarians and I assure you it was profitable for those who were privileged to attend."

Father then introduced the first speaker of the day, Sister Madeleine, C.S.J.: "As we all know, the Sisters of St. Joseph of Newark have been pioneers

in the work for the Catholic blind in this country. St. Joseph's Home for the Blind in Jersey City, founded in 1890, was the first of its kind. Of the three Catholic schools for the blind here in the United States, this community conducts two: St. Joseph's, Jersey City, and St. Mary's Institute, Lansdale, Pa. Six Sisters of St. Joseph of Newark have attended the newly formed Braille Institute at Catholic University for the past two years, and have received certificates. Their cooperation aided in the launching of this educational program.

"His Eminence Cardinal Stritch of Chicago invited a member of this congregation, Sister M. Dolorosa, to be a discussion leader at the session for the blind at the Ninth National Congress of the Confraternity of Christian Doctrine held in Chicago from Nov. 7 to 11 last year. Sister Dolorosa was for years a teacher at St. Joseph's for the Blind, and for the past two years has given courses at Catholic University on the teaching of the physically handicapped. Due to illness Sister Dolorosa was unable to attend the convention, and Sister M. Madeleine was appointed as substitute.

"Sister Madeleine, before entering the Congregation of the Sisters of St. Joseph of Newark, was a volunteer worker with the blind, at St. Joseph's Home and School. Since her entry into religion Sister has been engaged in instructing at the Novitiate in Englewood, where the Sisters are trained for their specialized work. Sister Madeleine does feature articles for the community magazine, the *Orphans' Messenger and Advocate of the Blind*, which is the main support of this work. Sister is also engaged in vocational recruiting work, which provides an opportunity for acquainting young ladies with the congregation's activities for the blind."

Following the reading of the paper, discussion was opened by Sister Richarda. She stated that a plea was made at the NCEA convention in 1951, in a paper written by her, "Sight Conservation Classes in Parochial Schools," and that very little resulted from the same. Father Martin voiced the same opinion and Mr. Johnson made a motion that a committee be formed to look into this matter.

Father Thomas J. Carroll told how the *Catholic Messenger* could be obtained in Braille for a small fee, for blind children. The residential schools for the blind vs. classes in parochial schools was discussed at length by the delegates. Need for volunteer transcribers in the New York area for students in Catholic high schools was voiced. Miss Mabel Dimmers outlined the work done by volunteers in Buffalo.

Miss Hansberry voiced a plea in behalf of the Xavier Society to send donations to the Rev. Director to enable him to continue the excellent work that is progressing splendidly under his direction.

Mr. Lynch told of the progress of religious instruction in the public schools of Chicago. Miss McNamara recommended the reading of the pamphlet *The Blind Child Too Can Go to Nursery School*, published by National Association for Nursery Education, Vol. 7-1, Fall, 1951, Roosevelt College, Chicago, Ill.

The meeting adjourned at 12:30. Luncheon followed in the Xavier building.

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## SECOND SESSION

Thursday, April 17, 1952, 1:30 P.M.

The meeting convened at 1:30 P.M. Our Reverend Chairman, John Klocke, S.J., opened the meeting with a prayer to the Holy Ghost and St. Lucy, Patroness of the Blind. Father Klocke then introduced Mr. Dole as follows:

"We all know that the Catholic Guild for the Blind in Boston has and is rendering excellent services to the blind in the Archdiocese of Boston. Under the capable direction of Father Carroll, and supported by an excellent staff of trained workers, this Guild, one of the very first to be founded, has been a shining light to God's handicapped who are deprived of vision. I shall not delay on this subject as one far more qualified than I am will speak to you this afternoon. I am sure he will give you a very clear and complete description of the part which the Catholic Guild plays in the nation-wide welfare of the sightless. Mr. Robert F. Dole comes from Lynn, Mass. He received his degree, B.A., from Boston College in 1941 and then was in service with the Marine Corps over in the Pacific during the last war. I might also add here that Major Dole was recalled to active duty with the Second Division back in August, 1950, and served with this Division until January of this year. When Major Dole was separated from military service the first time in 1946, he took up advanced study in the Boston College School of Social Work and was awarded his degree, M.S.W., in 1948. He became actively engaged in work with the Boys' Clubs of Boston until April, 1949, when he joined the staff of the Catholic Guild for the Blind. It is my pleasure, now, to present to you Major Dole."

Mr. Dole's paper was entitled "The Work and Functioning of the Catholic Guild for the Blind, Archdiocese of Boston."

Following presentation of the paper, a lively discussion took place in which many of the delegates participated, principally Father Rilley and Father Carroll. The main theme of the discussion was "whether only the blind should take part in the activities of the guilds or should the guilds encourage and assist the blind to enter religious, social, educational, cultural circles with the sighted." From the definition of the Catholic Guild for the Blind we came to the climax of our session namely, "A Catholic Guild should assist the blind in the fulfillment of their spiritual, material, educational and recreational needs."

Rev. Thomas J. Carroll of the Catholic Guild for the Blind of Boston, was elected Chairman to replace Rev. John H. Klocke, S.J., Chairman for the past six years.

Sister Dolorosa, St. Joseph's School for the Blind, Jersey City, succeeded Sister M. Richarda, O.P., Principal of Lavelle School for the Blind, New York City, Secretary for the past three years.

After a vote of thanks was extended to Father Klocke for his hospitality by Sister Richarda, O.P., the meeting was adjourned.

SISTER M. RICHARDA, O.P.,  
*Secretary*

## PAPERS

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### SUMMARY OF PROCEEDINGS AT THE SESSION FOR THE BLIND NINTH NATIONAL CONGRESS OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE, CHICAGO, NOVEMBER 7-11, 1951

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SISTER M. MADELEINE, C.S.J.  
ST. MICHAEL'S NOVITIATE, ENGLEWOOD, N. J.

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At the Ninth National Congress of the Confraternity of Christian Doctrine held in Chicago from November 7th to 11th, two sessions were conducted on the religious instruction of the blind and partially seeing. On Thursday, November 8, at the Sheraton Hotel, in the session presided over by Most Rev. John P. Treacy, D.D., Rev. William Jenks, C.S.S.R., spoke on his institute for sight-saving and Braille classes at Catholic University in Washington. Father Jenks urged that many more sisters in the parochial system be instructed in methods for teaching the blind, so that the visually handicapped may be integrated in the regular school system. The Braille pupils from the Chicago public schools with their teachers gave demonstration lessons illustrating the feasibility of incorporating these pupils in the regular classes with sighted children.

Father Jenks noted that there were only three Catholic schools for the blind in the country, all east of the Mississippi. He pointed out that between three and four hundred religious teachers are needed and that their training could be taken care of in the summer sessions at Catholic University, where twenty religious orders have been represented in the Institute commenced by him.

Four lay teachers of the Chicago public school system demonstrated methods on the pre-school and elementary school level with blind children. The special classes in arithmetic, typing, spelling and reading were described by the pupils. Under the system employed in Chicago, blind pupils take all other subjects in the regular classes.

Sister Jane, C.S.J., of Troy, N. Y., described the methods used in the sight-saving classes held at St. Anne's School in Albany. Only two classes of this kind exist in our parochial schools. Large print books and special lighting effects are employed. This éndeavor has been inaugurated and supported by Mother McCall of the Religious of the Sacred Heart.

Of particular interest at the Thursday session was the talk by Miss Ann Teresa Snyder of Pennsylvania, a blind student at Marywood College, who had formerly been educated at a state institution for the blind, and who described the great need for religious instruction at these state schools, where Catholic pupils often receive either no catechetical instruction or a bare minimum.

Miss Snyder made an eloquent plea for a real effort to help the blind in their spiritual life, because they are often indoctrinated with secular and materialistic notions. Yet because of their very handicap, the blind can be led to the contemplative life, and can know God more truly because of fewer distractions. Miss Snyder suggested that, if religious communities accepted blind subjects, the latter could handle instruction for the blind in parochial schools.

Rev. Paul Lackner, Director of the Catholic Guild for the Blind in Pittsburgh, described the various methods employed by the Guild in caring for the spiritual needs of the visually handicapped in his diocese. Father Lackner said it was decided in 1947 that a special guild was needed to provide organized services in place of the spasmodic efforts of various societies. With a diocesan board, three county units, Lucian clubs, and a Woman's Auxiliary, the Guild is in a flourishing condition. Before its activities were begun, it was found that at state institutions officials took as an act of insubordination the failure to attend services in the Protestant chapel. A better understanding has been built up, retreats have been organized, an annual Communion breakfast is held, and guides are provided for operas and lectures, to ensure wholesome recreational activities.

On Friday, November 9, the session for the blind presided over by Most Rev. Lawrence J. Shehan, D.D., featured a discussion by Sister M. Paschalita on the program for instructing the Catholic blind children who attend the state institution in Massachusetts. Sister Paschalita made the point that state authorities will be ready and willing to give us assistance if we use the right approach. At Perkins Institute relations are most satisfactory, and to supplement their religious instructions the sisters have obtained a Braille edition of the *Young Catholic Messenger*, which is an invaluable aid in imparting religious information in an entertaining way.

Mr. Patrick Morrisey of Coggon, Iowa, spoke of the Braille and Talking Books literature of a Catholic nature available through the services of Xavier Library and of the Library of Congress. Mr. Morrisey acknowledged his debt to Xavier and stressed the fact that the authorities in charge of appropriations for Library of Congress depend for their choice on the expressed wishes of their blind readers. Many have expressed preference for popular recent fiction, which of course is not always in Class A according to our standards. If enough readers asked for the better type of book, these would be chosen for Braille or Talking Book issue. The officials are men of good will who, confronted by a large array of books to choose from, can only be guided by the inclinations of their readers.

Mr. Charles O'Neill of the St. Vincent de Paul Society of Milwaukee, Wis., described the organization of retreats for adult blind by the members of the Society. Mr. O'Neill made it clear that the Catholic layman can play an important role in helping the handicapped to a deeper spiritual life.

Mrs. Robert Schlossman of Chicago gave a demonstration of Braille and tactual devices used by the blind. This talk was very enlightening for those in the audience not acquainted with the work.

The following are some general conclusions evident from the papers read and the discussions held at both sessions:

1. The small number who attend any session pertaining to the blind is an indication of the fact that the general public are not yet awakened to their responsibility in regard to the care of the blind. They mistakenly suppose that the situation is being adequately handled by a group of specialized workers, with whom they have no possible connection, because this is a strange field to the ordinary layman. However, when considering the thousands of zealous catechists who travelled from all parts of the country for this convention, and who evidenced the greatest possible devotion to the work of catechizing, we know that, if they were once awakened to the need for the religious instruction of Catholic blind children and adults, and the possibility of their joining the crusade, we would not want for very willing helpers in our task. What would be advisable is the presentation of a paper at the

general session, attended by all the convention, where the problem may be brought to the attention of all instead of the select few who attend the session year after year. Once the problem is understood we need have no fear, because there is certainly a wealth of devoted souls who are ready to expend all their efforts wherever a need exists.

2. The second point we might make is the fact that up to the present time the maintenance of residential schools has seemed the more workable idea. Five thousand blind children attend residential schools and only five hundred the public day school. In the parochial school field, where already pastors are confronted with overcrowded classrooms, an acute shortage of teachers, and an overtaxed budget, special services for the few blind children in a given area are very difficult to obtain. All the tactful devices, embossed maps, arithmetic slates, Braille books, etc., are expensive. Centrally located schools serving many parishes might be more practical. Those in the field have found it very difficult to place blind children in both elementary and secondary parochial schools. However, the hope was advanced that the Chicago system might be employed in the future.

3. More lay Catholics should be enlisted to give of their talents and energies for the service of the blind. The possibility of learning Braille through correspondence with the Xavier Society, and of becoming a volunteer transcriber, should be made known to a larger number.

4. All existing agencies for the service of the Catholic blind should aim to coordinate efforts so that maximum results will be obtained. Independent efforts will never achieve what organized units can.

5. The formation of a Catholic Guild for the blind in every diocese should be an aim.

6. Those interested in instructing the blind in state institutions should remember that it is possible to teach catechism even before learning Braille, as the need is urgent and no delay should be admitted.

7. There should be a greater acquaintance with the Catholic reading material available through Xavier library and the branch libraries served by Library of Congress. Catholic lay workers should be able to direct the blind who are not aware of the facilities that exist.

8. The Institute of Sight Saving and Braille Classes at the Catholic University of America in Washington, D.C., should be made known so that those interested may enter the field.

9. Catholic blind should try to make known to the proper authorities their reading preferences, so that the Library of Congress may know their wishes in the matter.

10. The place of blind subjects in religious communities should be considered.

The session closed on an optimistic note in view of the increased activities for the blind and the general progress evident. Where matters are not yet adequately dealt with, at least there is a more acute realization of our shortcomings. With God's help this portion of our Catholic population will soon "journey into light."

## THE CATHOLIC GUILD FOR THE BLIND—BOSTON

ROBERT F. DOLE, SOCIAL SERVICE DEPARTMENT  
CATHOLIC GUILD FOR THE BLIND, BOSTON, MASS.

The Catholic Guild for the Blind, Archdiocese of Boston, was founded in 1937, for the spiritual and material aid of the 4,000 blind within the diocesan area—roughly the five eastern counties of Massachusetts.

The Guild is an organization separate from other diocesan charities, headed by a priest-director, with a staff of one social worker, two home visitors, and six clerical workers. St. Raphael's Hall, our home for aged blind women on the outskirts of Boston, is staffed by a priest-chaplain, six Sisters of St. Joseph, a nurse, and two non-professional workers.

Activities of the Guild in the spiritual area include: retreats; religious instruction for blind children, which includes bus service to church and a special edition of the *Catholic Messenger* in Braille; pastoral counseling and guidance; religious information and news for the adult-blind, which includes transportation and guide service to church.

Those activities of the Guild within the material area include: case work services; financial aid; clothing center; *Listen*, our newspaper—to all blind of State; recreation; aid in higher education via scholarship; furnishing of special devices; guide, reader and transportation service; home visiting; arranging of various services, such as medical and hospital care either directly or via referral to another agency.

I come here today to tell of the work of the Boston Guild. However, I feel that I cannot adequately describe the activities of our agency without at the same time telling you of our philosophy.

Without a philosophy, a guide, our thinking would be, at best, aimless. Agency planning must be related directly to the need that exists for its services, tempered by considerations of staff, finances, plant, and limited by that portion of the need that is being met by other agencies or programs.

A basic part of our philosophy in this work is that concerned with "need." The question arises, "What is 'need'?" Finding out what a true "need" is has caused us to inquire into the fields of medicine, social service, psychology, and psychiatry, with a bit of experience in common sense for leavening. Just as an agency must know whether it will work for 100 or 1,000 clients, so must one know not only the statistics but the true needs. As we plan, formulate policy, initiate a new program, we must constantly test these against the sounding board of our established needs. As each echo bounces back, it must have a convincing tone.

Before discussing these needs and our thinking and work regarding them, there is one important consideration that must be taken up: our relationship with other social service agencies, both those who specialize in work for the blind and the other agencies such as one might find in any representative group of social agencies.

It is believed we represent a very special type of problem and disability. To meet these special needs adequately a special agency is indicated.

This does not mean, however, that an agency such as ours, working with the blind, should attempt to take on all phases of problems presented by the

clients; nor does it mean that an agency has fulfilled its mission by merely an intake type interview and a quick referral to a non-blind agency which specializes in that particular difficulty presented.

The Guild's course in this has been to determine the particular need, meet it as adequately as possible. When facilities or staff are not available for this, we refer it either to another agency within the field or to a non-blind agency. For instance, a situation where a doctor had referred a person who would not follow prescribed medication might be referred to the social service department of our local Eye and Ear Clinic. We would feel that a better interpretation could be made in that setting. While we might partially explore the extent of the emotional breakdown of a newly blinded person, if it appeared that the panic of new blindness did not show signs of alleviating or at least shifting to a stage of bitterness or one of the other temporary phases toward adjustment, we would enlist the aid of psychiatric services. This would be either from the consultant psychiatrist on the Guild staff, from a private psychiatrist, or by referral to a non-blind agency of the mental hygiene clinic type.

Our specialization becomes important when we refer a client to a non-blind agency. The latter must be acquainted with the special factors and needs involved. Close liaison must be maintained with the worker handling the case to insure that this specialized knowledge will be available.

What of our relationships with other agencies in our field? Cooperation—we know we both give and receive this. Coordination—this is a different story. While we carry on our present program and as we plan new ones, we try to plan and change our service so that it will not overlap with other agencies. Agencies for the blind must realize that the problems of the pre-school child, the young adult seeking employment, and the aged blind, are so different and call for such different type of program, that while the agency should know the whole field, it should carefully restrict itself to the area where it can function successfully. In those areas where it is known another agency is concentrating, the blind person should be referred to that agency rather than be jealously protected with the notion that, "He is our client and we should take care of him." Agencies should go even farther, should encourage other agencies to evaluate their weak and strong points so that those agencies in turn may coordinate with others either to strengthen their own weaknesses or to give up this weak service to an agency that is strong in it.

Why, for example, and a pertinent one today since we are guests of the Xavier Society, should the Guild maintain a library of Braille religious material? This library would be incomplete, would require a special program to attempt effective circulation. With our limited staff it would detract from our other services. Also, it would be expensive for us to maintain. This is the example where we see a thing as our weak point mentioned above and see it as the strong point of the Xavier Society. Hence, requests along this line are referred there.

While the following does not, by any means list all the needs, it outlines some of the more important ones, telling what the Guild does or does not do in meeting them. By telling of them we hope to convince you that these needs are not simple, cannot be adequately expressed in such as a "help them to help themselves" phrase. We find that we need to go beneath such a cliché, really find what is required—finding the true need is important so that each agency does not go too far away as it makes its own particular interpretation of what its services should be.

The first need I would like to bring up is the religious need.

The Guild stands for the need of religion in the life of the blind person. This need may be met merely by providing guides or transportation so that a person may attend church, by arranging for religious instruction for children of the local school for the blind, or by sponsoring retreats where the religious theme may include help as positive points of the handicap are stressed or the person may be helped to accept this new limitation from a religious basis. An added need in area of help is seen in a situation where pastoral counseling may alleviate and redirect the ideas of some, particularly a recently blinded person, who may be rebelling at God because of his feelings that his blindness is an unjust punishment and who appears bewildered and depressed by this.

The Guild provides for all these needs mentioned above, but always realizing that the parish and pastor should be the center of the person's religious life—our part being to assist with a problem concerning blindness where requested by the parish or, in a case where the person might come directly to the agency, to guide him to his pastor or parish activity when the problem is primarily one of religion.

A second need is that of financial aid. We all know that for most people blindness has its concomitant, the loss of earning power. What we sometimes do not realize is that, while income is reduced, financial need to maintain this blind person is actually increased. This is due to additional expenses, other than medical, that arise. Telephones, errand boys, dry cleaning and laundry facilities, once considered as luxuries, must now be classed as necessities. Increased needs for transportation also enter. So, too, do reader and guide services. With loss of sight goes that ability to keep up with the sales advertised in the newspapers and to compare products visually at a store as one tries to buy at bargain prices.

The Guild's activity in the financial area has been restricted to that of a temporary and emergency nature. It is felt that a long term financial need must be met by such programs as the federal-state Aid to the Blind, Aid to the Totally and Permanently Disabled and Old Age Assistance.

Occasionally when a person is receiving aid from an agency or program, it does not see these special needs. The Guild may provide a supplementary budget to provide for some of the things we class as necessities. However, we very actively try to acquaint the agencies with these needs.

A third need, and one less tangible than the first two mentioned, is that of the prevention of generalization, a problem that faces all minority groups. The enemy of generalization is information. *Listen*, our ink-print newspaper for the 7,000 blind of Massachusetts, has become a very powerful medium, since its circulation of approximately 13,000 reaches priests and convents within the diocese, hospitals, social service agencies, ophthalmologists, workers for the blind, families of the blind, newspapers, libraries, and many others who may be interested.

The generalization we fight is the attitude of the sighted that the earning ability of a blind man is limited only by the number of coins he can persuade into his traditional tin cup; that all blind have special gifts or compensatory powers, unavailable to the sighted, for the blind man's sole use; that every blind person can play a musical instrument; that every one of them lives in a colony, somewhat like ants; that loss of hearing accompanies loss of sight—that is why the sighted often yell when speaking to the blind; that the blind have lost the ability to make their own decisions—that is why the waitress will ask the companion, "What vegetable would he like?"; that the blind have a different spiritual outlook—as if blindness automatically brought sanctity.

*Listen* attacks this generalization by showing that the blind are both good and bad. Successes and failures are both noted. The man who uses his blindness in order to further "grab" legislation gets equal space with the one who has overcome many obstacles on his way to a successful life. Columns by a golfer and a housewife, both blind, indicate that their interests, aptitudes, and in fact their whole life is much the same as your next-door neighbor.

Generalization may be a two-edged problem, for many of the blind themselves have come to the place where they accept this, and, when this acceptance has been complete, can relax within this atmosphere where they would not be expected to accomplish much and where any effort would be looked upon with astonishment and exclamations at the dexterity shown in belt making or other crafts.

Generalization is a pitfall for any worker or agency in that, once the theme has been established that blind people are for the most part alike and have the same problems, the agency will without realizing it base programs on this thesis.

Because a person has lost his sight it does not mean that his religion, interests, friends, hobbies, educational pursuits, vocational tendencies or aptitudes, all the accumulations of a lifetime, have been changed or replaced by a common denominator of blindness which requires that he seek the company of other blind. Were we to see this, we would be planning along the "friendly circle" line where refreshments, entertainment and crafts would be the program. A "center" or a "circle" does have some value and is tempting in that it does give a blind person some knowledge of others who have the same handicap and this sharing of a common experience may have some supportive value. Another value may be the stimulation it offers when a person has permitted his loss of sight gradually to bring about a regressive pattern where his daily activities lie in the direction of introversion. The dangers lie in the areas of substituting this new "center" for the usual haunts or in introducing the truck driver's assistant into a circle of professional blind persons in an effort to encourage or inspire—even with sight he would not be too comfortable with this group. Likewise, the active young lawyer who has lost sight would not find a great deal in common with the now complacent older blind.

A fourth need, closely allied with generalization, is a need fully to understand segregation, for it is only with this understanding that this problem can be solved. Segregation not only involves a physical separation but connotes the idea of something different or strange.

If the Guild is against segregation, what about the former rehabilitative recreation program started in 1949? Did not this provide for a segregated group on a circle basis? What about our home for aged blind women? Is this not segregation? What about the annual outing where a thousand blind come together for field day?

Our rehabilitative recreation program which has been temporarily discontinued because of lack of staff, had as its basis the getting together of small groups in the older categories, organized on a local basis. The reason for this was that they might benefit from whatever support could be derived in the way of stimulation and a sense of security in knowing others with the same handicap. The goal, however, was not a permanent segregated group. As a matter of fact, we always referred to it as a self-dissolving group. Our purpose was to use the support of this group to encourage the person to take up again many of his former activities, renew friendships, regain interests that were usual prior to blindness. The success of the group was measured in the number of people who left it.

St. Raphael's Hall, our home for blind women, does have segregation, but it must be realized that one of the requirements for entrance is a handicap in addition to blindness. In most cases this additional handicap is old age—the ladies at St. Raphael's having as their youngest member a 67-year-old and the oldest 96. Furthermore, the Guild encourages these older women to live in their own homes wherever possible.

The outings, while of a segregating nature, take place only once a year and are of one day's duration. They are as much an educational process as entertainment, the whole tendency of the education being to integrate. As an example, a panel discussion at a recent field day centered about segregation versus integration.

Insight regarding segregation would reveal not only the push that the sighted majority give this minority group toward separate housing, schools, and other facilities because they do not understand them or their problems, but would also show the pull that the unadjusted blind person has toward a sheltered environment—yet all the while bitter because he has been rebuffed by a sighted public that does not know or understand him because it so seldom sees him outside of his sheltered environment.

Another need, the fifth, is the necessity for some protection against certain volunteer and professional sighted workers who as part of their daily job appear to be trying to meet the needs of the blind but in reality are meeting their own emotional needs in working with people who have this most severe handicap—blindness.

Were I to list the four freedoms in relation to the blind, I would list one of them as "freedom from the mothering (smothering) volunteer."

Since most agencies use volunteers for transportation, reader, and guide service and these services entail direct contact with the blind person, we find a very real problem in that this work tends to attract among its volunteers some who by nature are over-sympathetic and who, because of the emotional impact of blindness as they see the severe loss, tend to protect and gradually overprotect and finally take care of the blind person so completely that there is a danger of his becoming totally dependent.

We can easily see that the professional worker who may be of the same personality pattern will have a great deal of difficulty in helping the blind in a warmly objective way as he tries to work out solutions for other people when his own problems are not only unsolved but unrecognized.

The Guild has not been able to screen all volunteers and weed out those who would be obviously harmful to our clients. However, when it is known that a volunteer will have direct and continued contact with the client, a member of the staff interviews the volunteer to see if the motive in helping is a healthy one, to be sure the volunteer understands the limits of the help—doesn't, for instance, start as a reader and end up giving financial aid or trying to solve personal problems.

Be grateful to but suspicious of the volunteer who wants to do something for the blind because "the poor souls have such a hard life." Some of these may be your best workers—the others, well—their opportunities for doing a real service may be extremely limited.

The sixth need centers about the need of the blind to have agencies aware of and evaluate the multiple losses incurred with loss of sight. I would like to outline a few:

**Loss of Mobility**—this is the loss of the ability to travel without outside assistance.

Loss of Techniques of Daily Living—these are the losses involved in the ability to perform normal functions around the house such as cooking, writing, shaving, use of any household gadgets that require sight.

Loss of Ease of Written Communication—the printed word, an important media of communication, is completely lost, except for reader service. While Braille and recording devices alleviate this loss, the ease with which this may be done is much less than when sight was present. This loss also extends to the difficulty in receiving or sending handwritten communication.

Loss of Ease of Spoken Communication—the sighted person within a group, will, if he wishes to enter the conversation, wait for the person presently speaking to pause or stop. He can then speak his viewpoint. He has not only used his ears to judge the opportune moment to speak but has used his eyes for indications that the speaker was pausing. The eyes are also used to watch who has a word at his lips and is about to speak. Since the blind man cannot anticipate these moves, he must take the chance of interrupting, being beaten to the word, and thus situations like this increase difficulty in spoken communication. A great loss in this area involves the inability of the blind person to know what reaction his words have on the group. Unless he can hear this reaction, he cannot know exactly how his words may have been taken. Also he cannot sometimes fully understand the overtones to a conversation when facial expressions or other visual means are used to modify the meaning of the word that has been spoken.

The description of a few of the losses above is merely meant to point out that there may be some losses in the other areas that we have not recognized. The more intangible losses that we do not directly see should be investigated, categorized and evaluated. When this is done, only then, will we have a more complete picture of what blindness is.

These losses cover a wide area. Agencies must establish programs to restore them, but how can you plan this if you are still at the stage where you think the blind person's loss is vision only.

A program that will start this summer is our mobility orientation program. This, we feel, will afford restoration in the area of mobility. The purpose of this will be to teach blind persons of all ages how to move about with relative ease and grace and with a minimum of danger to themselves. This will include orientation within the home, in the neighborhood, and larger areas. It will include movement within the house and use of normal household facilities; direction and travel on immediate property and to neighborhood facilities; use of public transportation to include entering and leaving automobiles and other conveyances; methods of using assistance on the street, recognizing flow of traffic, traffic light changes, differences in travel with and without guides. Will also include training of the senses of hearing, smell, touch, muscle memory, kinesthesia and obstacle perception, with great emphasis on the teaching of "cane technique" in accordance with the Valley Forge system as further developed at the Veterans Administration Center at Hines, Illinois.

The seventh need is that which calls for an understanding of the emotional factors in blindness. This need is important since, from experience, we know that the loss of sight and the adjustments that must be made to this can be very strenuous on the emotions of the person concerned. Since the person will bring this emotional background to an agency as he comes for help, a lack of understanding could hinder the adjustment that should finally be made.

The emotional factors must be understood when working with the mother of a blind child who is having difficulty in the training in the pre-school education areas. Supportive therapy might be required to help a teen-ager break away from over-solicitous parents to the extent of travelling around the neighborhood on his own. It may be the "panic," the "bitter," or the "unconcerned" stage that must be worked out.

The Guild case work program has a trained worker who has been, at least partially, meeting this need. Due to the fact that many clients with emotional problems are being referred to the agency because it is the only one with personnel who have a psychiatric background, we have had to limit intensive casework to those whose problems seemed most serious.

The eighth need, the last one to be mentioned here, and one that has an indirect but important effect on the blind person, is the need to integrate the policies followed in your program with your principles of fund raising.

We all know the importance of having adequate financial support for our agencies. Sometimes the pressure of our desires to better our services tempts us to pull out the stops for the dramatic effect.

The emotional words will facilitate contributions—they will also facilitate the tendency toward generalization. How can you approach a business establishment on Tuesday with a plea for funds to "bring light into the darkness" and on Wednesday afternoon visit the foreman there to talk with him about placing a blind man to operate one of his machines.

Remember, as you do any phase of your work, to keep at hand the true needs.

# APPENDIX

# OFFICIAL PROGRAM

## 1952

The National Catholic Educational Association

### OPENING PONTIFICAL MASS

TUESDAY, APRIL 15—10:00 A.M.

Cathedral of the Immaculate Conception  
11th and Broadway

#### SOLEMN PONTIFICAL MASS

Celebrant: His Excellency, Most Rev. Joseph E. Ritter, S.T.D., Archbishop of St. Louis

#### SERMON AT THE MASS

His Excellency, Most Rev. Francis P. Keough, D.D., Archbishop of Baltimore, President General, NCEA

#### OFFICERS OF THE MASS

Archpriest: Rt. Rev. Msgr. J. N. V. McKay, P.A.

Deacons of Honor: Rt. Rev. Msgr. James J. Keegan, F.G.

Rt. Rev. Msgr. Francis E. Hagedorn, J.C.D.

Deacon: Rev. Joseph Brophy

Subdeacon: Rev. James P. Lyons

Master of Ceremonies: Rev. Thomas J. Crowell

Chaplains to Most Rev. Francis P. Keough, D.D.:

Rt. Rev. Msgr. John J. Downey

Very Rev. Msgr. P. R. Kennedy

Chaplains to Most Rev. Edwin V. O'Hara, D.D.:

Rt. Rev. Msgr. T. B. McDonald, V.F.

Rt. Rev. Msgr. Henry Schilling

Chaplains to Most Rev. Hubert LeBlond, D.D.:

Very Rev. Francis Fagen, C.S.S.R.

Rev. Daniel T. Murphy, J.C.B.

Chaplains to Most Rev. Matthew Brady, D.D.:

Very Rev. Paul Dunn, M.A.

Very Rev. Charles Dibbins

Chaplains to Most Rev. Frank A. Thill, D.D.:

Rev. Alvin Deem, O.F.M.

Rev. John E. Taylor, O.M.I.

Chaplains to Most Rev. Edward J. Hunkeler, D.D.:

Very Rev. Maurice E. Van Ackeren, S.J.

Very Rev. Philip J. Le Fevre, C.M.

Chaplains to Most Rev. Mark K. Carroll, D.D.:

Rev. William Conrad

Rev. Robert Walton

Chaplains to Most Rev. John F. Franz, D.D.:

Rev. Raymond Jackson

Rev. David Montane

Chaplains to Most Rev. Joseph M. Marling, C.P.P.S., S.T.L., Ph.D.:  
 Rev. James W. Conway, O.P.  
 Rev. William Baskett

## FORMAL OPENING OF CONVENTION

TUESDAY, APRIL 15—2:00 P.M.  
 Music Hall, Municipal Auditorium

PROCESSIONAL—ORGAN.....*Fourth Degree Knights of Columbus*  
 OPENING PRAYER: His Excellency, Most Rev. Joseph E. Ritter, S.T.D., Archbishop of St. Louis

THE STAR-SPANGLED BANNER.....*Traditional*  
 CHAIRMAN: Rev. John J. Murphy, M.A., Diocesan Superintendent of Schools, Kansas City, Mo.

### WELCOME TO THE ASSOCIATION:

Rev. John J. Murphy, Chairman

Mr. Hunt C. Moore, President, Kansas City Public School Board

ADDRESS: Mr. James M. O'Neill, Brooklyn College, Brooklyn, N. Y.

ADDRESS: His Excellency, Most Rev. Edwin V. O'Hara, D.D., Bishop of Kansas City, Mo.

### RECESSIONAL—ORGAN

### OTHER DIGNITARIES PRESENT

His Excellency, Most Rev. Francis P. Keough, D.D., Archbishop of Baltimore, President General, NCEA

His Excellency, Most Rev. Matthew F. Brady, D.D., Bishop of Manchester, Episcopal Chairman, Department of Education, NCWC

### BISHOPS OF THE PROVINCE

His Excellency, Most Rev. Hubert LeBlond, D.D., Bishop of St. Joseph, Mo.

His Excellency, Most Rev. Frank A. Thill, D.D., Bishop of Salina, Kan.

His Excellency, Most Rev. Edward J. Hunkeler, D.D., Bishop of Kansas City, Kan.

His Excellency, Most Rev. Mark K. Carroll, D.D., Bishop of Wichita, Kan.

His Excellency, Most Rev. John F. Franz, D.D., Bishop of Dodge City, Kan.

His Excellency, Most Rev. Joseph M. Marling, C.P.P.S., S.T.L., Ph.D., Auxiliary Bishop of Kansas City, Mo.

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Rt. Rev. Msgr. Frederick G. Hochwalt, Ph.D., Washington, D. C., Secretary General, NCEA

Very Rev. John J. Clifford, S.J., Mundelein, Ill., Vice President, NCEA

Rt. Rev. Msgr. Richard J. Quinlan, Winthrop, Mass., Treasurer General, NCEA

Very Rev. James A. Laubacher, S.S., Baltimore, Md., President, Major Seminary Department

Very Rev. George M. Murphy, S.J., M.A., Haverhill, Mass., President, Minor Seminary Department

Very Rev. William J. Dunne, S.J., S.T.D., San Francisco, Calif., President, College and University Department  
Brother Alexis Klee, S.C., M.A., Springhill, Ala., President, Secondary School Department  
Rev. James N. Brown, Ph.D., San Francisco, Calif., President, School Superintendents' Department  
Rev. Leo J. McCormick, Ph.D., Baltimore, Md., President, Elementary School Department  
Rev. Joseph V. Sullivan, S.T.D., Kansas City, Mo., Assistant Diocesan Superintendent of Schools  
Mr. Thomas A. Brady, Ph.D., Columbia, Mo., Vice President, University of Missouri  
Mr. A. W. Gilbert, Kansas City, Mo., Assistant Superintendent of Public Schools

### SPECIAL MEETINGS

#### TUESDAY, APRIL 15

10:00 A.M. — COMMITTEE ON ACCREDITATION, COLLEGE AND UNIVERSITY DEPARTMENT (Room 502)  
3:00 P.M. — COMMITTEE ON MEMBERSHIP, COLLEGE AND UNIVERSITY DEPARTMENT (Room 502)  
4:00 P.M. — EXECUTIVE COMMITTEE, COLLEGE AND UNIVERSITY DEPARTMENT (Room 502)  
4:00 P.M. — EXECUTIVE COMMITTEE, SECONDARY SCHOOL DEPARTMENT (Room 403)  
4:00 P.M. — EXECUTIVE COMMITTEE, SCHOOL SUPERINTENDENTS' DEPARTMENT (Room 503)  
8:00 P.M. — GENERAL EXECUTIVE BOARD OF THE ASSOCIATION (Room 217, Hotel President)

#### WEDNESDAY, APRIL 16

12:30 P.M. — LUNCHEON MEETING, KAPPA GAMMA PI (Trianon Room, Hotel Muehlebach)  
2:00 P.M. — EXECUTIVE COMMITTEE, ELEMENTARY SCHOOL DEPARTMENT (Room 204)

2:30 P.M. — PANEL ON SPECIAL EDUCATION (Aztec Room, Hotel President)

2:30 P.M. — PANEL ON READING (Room 400)

2:30 P.M. — ROUNDTABLE ON CURRENT CURRICULUM TRENDS  
Sister Mary Janet, S.C., Chairman  
(Room 203)

4:00 P.M. — CATHOLIC SCHOOL SUPERVISORS  
(Hotel Phillips)

4:00 P.M. — KINDERGARTEN MEETING  
(English Room, Hotel Phillips)

**7:00 P.M. —DINNER MEETING, SCHOOL SUPERINTENDENTS' DEPARTMENT  
(St. John's Seminary)**

**THURSDAY, APRIL 17**

**9:30 A.M.—PANEL ON AREA STUDIES  
(Room 400)**

**9:30 A.M.—JOINT MEETING ON GRADUATE AND UNDERGRADUATE STUDY  
(Room 500)**

**9:30 A.M.—INITIATING A COOPERATIVE STUDY AMONG CATHOLIC WOMEN'S  
COLLEGES  
(Room 404)**

**10:30 A.M.—EXECUTIVE COMMITTEE MEETING, DELTA EPSILON SIGMA  
(Pioneer Room, Hotel Phillips)**

**11:00 A.M.—GENERAL MEETING, DELTA EPSILON SIGMA  
(Pioneer Room, Hotel Phillips)**

**12:00 Noon—LUNCHEON MEETING, DELTA EPSILON SIGMA  
(Pioneer Room, Hotel Phillips)**

**12:00 Noon—LUNCHEON MEETING, MAJOR AND MINOR SEMINARY DEPART-  
MENTS  
(St. John's Seminary)**

**2:30 P.M.—PANEL ON VOCATIONS  
(Room 500)**

**5:00 P.M.—RECEPTION FOR ALUMNI AND FRIENDS OF CATHOLIC UNIVERSITY  
(Reception Room, Hotel Continental)**

**FRIDAY, APRIL 18**

**11:00 A.M.—EXECUTIVE COMMITTEE, COLLEGE AND UNIVERSITY DEPARTMENT  
(Room 502)**

### **MAJOR SEMINARY DEPARTMENT**

Chairman: Very Rev. James A. Laubacher, S.S., Rector, St. Mary's Seminary, Baltimore, Md.

Summarizer: Rt. Rev. Msgr. James E. O'Connell, St. John's Seminary, Little Rock, Ark.

**WEDNESDAY, APRIL 16—9:30 A.M.  
Room 600**

#### **APPOINTMENT OF COMMITTEES ON RESOLUTIONS AND NOMINATIONS**

Paper: INSTRUCTIONS IN PASTORAL MEDICINE FOR SEMINARIANS  
Very Rev. Marcellus Scheuer, O. Carm., Prior, Hamilton Carmel,  
Hamilton, Mass.

Paper: A CORRECTIVE READING PROGRAM IN THE MAJOR SEMINARY  
Rev. Marion L. Gibbons, C.M., Vice Rector, St. Mary's University,  
La Porte, Tex.

**WEDNESDAY, APRIL 16—2:00 P.M.  
Room 600**

***Of Special Interest to Spiritual Directors***

Paper: THE AIMS AND METHODS OF THE SPIRITUAL DIRECTOR IN MAJOR  
SEMINARIES

Rt. Rev. Msgr. Joseph C. Fenton, S.T.D., Professor of Theology, The Catholic University of America, Washington, D. C.

Paper: TRAINING THE SEMINARIANS IN OBEDIENCE

Very Rev. John P. McCormick, S.S., Rector, Theological College, The Catholic University of America, Washington, D. C.

THURSDAY, APRIL 17—9:30 A.M.

St. John's Seminary

Address: His Excellency, Most Rev. Edwin V. O'Hara, D.D., Bishop of Kansas City, Mo.

Paper: A THEOLOGICAL ANALYSIS OF MR. PAUL BLANSHARD'S ATTITUDE TOWARDS THE CHURCH AND CATHOLIC EDUCATION

Rev. Clarence McAuliffe, S.J., St. Mary's College, St. Mary's, Kan.

THURSDAY, APRIL 17—2:00 P.M.

No Meeting Scheduled

FRIDAY, APRIL 18—9:00 A.M.

Room 600

OPEN FORUM: DISCUSSION OF SEMINARY PROBLEMS

REPORTS OF COMMITTEES ON RESOLUTIONS AND NOMINATIONS

ELECTION OF OFFICERS

ADJOURNMENT

### MINOR SEMINARY DEPARTMENT

Chairman: Very Rev. George M. Murphy, S.J., St. Philip Neri School, Haverhill, Mass.

Summarizer: Very Rev. Herman Romoser, O.S.B., St. Meinrad Minor Seminary, St. Meinrad, Ind.

WEDNESDAY, APRIL 16—9:30 A.M.

Room 500

Paper: RECOMMENDED SPIRITUAL READING FOR MINOR SEMINARIANS

Rev. Bartholomew Fuerst, O.S.B., Assistant Spiritual Director, St. Meinrad Minor Seminary, St. Meinrad, Ind.

Paper: OBLIGATIONS OF THE MINOR SEMINARIAN'S CONFESSOR

Rev. Gerald A. Kelly, S.J., St. Mary's College, St. Mary's, Kan.

WEDNESDAY, APRIL 16—2:00 P.M.

Room 500

Paper: NORMS FOR FACULTY APPRAISAL OF MINOR SEMINARIANS

Very Rev. Kyran O'Connor, C.P., Rector, Passionist Preparatory Seminary, St. Louis, Mo.

Paper: SPIRITUAL GUIDANCE OF MINOR SEMINARIANS

Rt. Rev. Msgr. Edmund F. Falicki, Rector, St. Joseph's Seminary, Grand Rapids, Mich.

THURSDAY, APRIL 17—9:30 A.M.

St. John's Seminary

JOINT MEETING WITH THE MAJOR SEMINARY DEPARTMENT

Note—For this joint meeting, please refer to the program of the Major Seminary Department.

**THURSDAY, APRIL 17—2:00 P.M.**  
**No Meeting Scheduled**

**FRIDAY, APRIL 18—9:30 A.M.**  
**Room 500**

**OPEN DISCUSSION OF SEMINARY PROBLEMS**

**REPORTS OF COMMITTEES ON NOMINATIONS AND RESOLUTIONS**

**ELECTION AND INSTALLATION OF OFFICERS**

**ADJOURNMENT**

**COLLEGE AND UNIVERSITY DEPARTMENT**

**WEDNESDAY, APRIL 16—9:30 A.M.**  
**Little Theatre**

Chairman: Very Rev. William J. Dunne, S.J., President, University of San Francisco, San Francisco, Calif.

Address: THE CATHOLIC COLLEGE AND THE IMPACT OF RELIGION ON THE AMERICAN COMMUNITY

Sister M. Madeleva, C.S.C., President, St. Mary's College, Holy Cross, Ind.

Address: THE CATHOLIC COLLEGE AND THE AMERICAN COMMUNITY

Very Rev. John J. Cavanaugh, C.S.C., President, University of Notre Dame, Notre Dame, Ind.

Report: REPORT OF THE COMMITTEE ON ACCREDITATION AND RELATED TOPICS  
 Very Rev. Paul C. Reinert, S.J., President, St. Louis University, St. Louis, Mo.

**WEDNESDAY, APRIL 16—12:30 P.M.**  
**Trianon Room, Hotel Muehlebach**

**KAPPA GAMMA PI—Luncheon Meeting**

Address: His Excellency, Most Rev. Matthew F. Brady, D.D., Bishop of Manchester

**WEDNESDAY, APRIL 16—2:00 P.M.**  
**Little Theatre**

**COMMITTEE REPORTS**

**FACULTY WELFARE:** Very Rev. Francis L. Meade, C.M., Niagara University, N. Y.

**NURSING EDUCATION:** Sister M. Emmanuel, O.S.F., College of St. Teresa, Winona, Minn.

**WEDNESDAY, APRIL 16—3:00 P.M.**  
**Little Theatre**

Chairman: Very Rev. William J. Dunne, S.J., President, University of San Francisco, San Francisco, Calif.

Address: THE CATHOLIC COLLEGE AND NURSING EDUCATION

Rev. John Flanagan, S.J., St. Louis University, St. Louis, Mo.

Address: THE CATHOLIC COLLEGE AND LATIN-AMERICAN STUDENTS IN NORTH AMERICA

Rev. Jose A. Sobrino, S.J., Spanish Embassy, Washington, D. C.  
Address: THE INFLUENCE OF THE CATHOLIC COLLEGE ON SECULAR HIGHER  
EDUCATION  
Dr. Thomas Allen Brady, Vice President, University of Missouri,  
Columbia, Mo.

**WEDNESDAY, APRIL 16—4:00 P.M.**

Room 503

### MEETING OF THE COMMITTEE ON INTER-AMERICAN AFFAIRS

Chairman: Sister Margaret Gertrude, Dean, Nazareth College, Nazareth, Ky.

**THURSDAY, APRIL 17—9:30 A.M.**

### THE SPECIFICATION AND INTER-RELATIONSHIP OF UNDERGRADU- ATE AND GRADUATE EDUCATION (Room 500)

Chairman: Rev. Philip S. Moore, C.S.C., University of Notre Dame, Notre Dame, Ind.

#### WHAT IS UNDERGRADUATE EDUCATION?

Rev. William F. Cunningham, C.S.C., University of Notre Dame, Notre Dame, Ind.

#### WHAT IS GRADUATE EDUCATION?

Rev. Robert J. Henle, S.J., St. Louis University, St. Louis, Mo.

**THURSDAY, APRIL 17—10:30 and 11:00 A.M. and 12:00 Noon**

Pioneer Room, Hotel Phillips

### DELTA EPSILON SIGMA

Executive Committee Meeting (10:30 A.M.)

General Meeting (11:00 A.M.)

Luncheon Meeting (12:00 Noon)

**THURSDAY, APRIL 17—2:00 P.M.**

Little Theatre

### COMMITTEE REPORTS

MEMBERSHIP: Rev. James F. Whelan, S.J., Loyola University, New Orleans, La.

GRADUATE STUDIES: Rev. Philip S. Moore, C.S.C., University of Notre Dame, Notre Dame, Ind.

**THURSDAY, APRIL 17—3:00 P.M.**

### SECTIONAL MEETINGS

#### PRESIDENTS' MEETING (Restricted to Presidents) (Little Theatre)

Chairman: Very Rev. John A. Flynn, C.M., President, St. John's University, Brooklyn, N. Y.

#### COMMUNITY SERVICES

Very Rev. Edward G. Jacklin, S.J., President, St. Joseph's College, Philadelphia, Pa.

#### FACULTY PROBLEMS

Very Rev. Comerford J. O'Malley, C.M., President, DePaul University, Chicago, Ill.

**FINANCES**

Very Rev. Paul C. Reinert, S.J., President, St. Louis University, St. Louis, Mo.

**STUDENT SERVICES**

Rev. Brother B. Thomas, F.S.C., President, Manhattan College, New York, N. Y.

**UMT AND THE DRAFT**

Very Rev. James J. Shanahan, S.J., President, St. Peter's College, Jersey City, N. J.

**JOINT MEETING OF DEANS AND REGISTRARS (Music Hall)**

Co-Chairmen: Rev. Thurston N. Davis, S.J., Dean, College of Arts and Sciences, Fordham University, New York, N. Y.

Miss Catherine R. Rich, Registrar, The Catholic University of America, Washington, D. C.

Discussants: Rev. Edmund R. Cuneo, O.S.B., Dean, St. Vincent's College, Latrobe, Pa.

Mr. Alfred Donovan, Vice President in Charge of Student Personnel, Seton Hall University, South Orange, N. J.

Preliminary Discussion: **THE DEAN AND THE REGISTRAR: THEIR PLACE IN COLLEGE ADMINISTRATION**

Consultants: Sister Jerome Keeler, O.S.B., Dean, Donnelly College, Kansas City, Kan.

Mr. Thomas Garrett, Registrar, St. Michael's College, Winooski, Vt.

Rev. Leo C. Sterck, Dean, St. Ambrose College, Davenport, Iowa

Mr. Joseph G. Connor, Registrar, College of Arts and Sciences, Georgetown University, Washington, D. C.

**EXECUTIVE MEETING OF DEANS OF GRADUATE SCHOOLS (Room 502)**

Chairman: Rev. Philip S. Moore, C.S.C., University of Notre Dame, Notre Dame, Ind.

**SECTION ON TEACHER EDUCATION (Room 600)**

**POPE PIUS XII'S COUNSEL TO TEACHING SISTERS AND ITS IMPLICATIONS FOR THE PREPARATION OF RELIGIOUS TEACHERS**

Chairman: Sister M. Augustine, O.S.F., Alverno College, Milwaukee, Wis.

Discussion Leader: Rev. William E. McManus, Department of Education, NCWC, Washington, D. C.

Participants: Sister M. Nona, O.P., Edgewood College, Madison, Wis.

Sister M. Josetta, R.S.M., St. Francis Xavier College, Chicago, Ill.

Sister M. Emil, I.H.M., St. Mary's College, Monroe, Mich.

Sister M. Gerard, O.S.F., Alverno College, Milwaukee, Wis.

**FRIDAY, APRIL 18—9:30 A.M.**  
**Little Theatre**

Chairman: Very Rev. William J. Dunne, S.J., President, University of San Francisco, San Francisco, Calif.

**REPORT ON RECENT EDUCATIONAL LEGISLATION**

Rev. William E. McManus, Department of Education, NCWC, Washington, D. C.

**REPORT OF THE COMMITTEE ON GRADUATE EDUCATION**

Rev. Philip S. Moore, C.S.C., University of Notre Dame, Notre Dame, Ind.

**SPECIAL SESSIONS**

**WEDNESDAY, APRIL 16—2:30 P.M.**

**Aztec Room, Hotel President**

**PANEL DISCUSSION ON SPECIAL EDUCATION IN CATHOLIC SCHOOLS**

Chairman: Dr. Bernard J. Kohlbrenner, Head, Department of Education, University of Notre Dame, Notre Dame, Ind.

**THE DEVELOPMENT, NECESSITY FOR, AND SOME IMPLICATIONS IN PROGRAMS OF SPECIAL EDUCATION**

Dr. John J. Lee, Dean, Graduate School, Wayne University, Detroit, Mich.

**SPECIAL EDUCATION AS A PART OF THE DIOCESAN EDUCATIONAL PROGRAM**

Rev. E. H. Behrmann, Director, Catholic Guidance Center, Department of Special Education, Archdiocese of St. Louis

**VISUALLY HANDICAPPED CHILDREN—THE PARTIALLY SEEING AND THE BLIND**

Rev. William F. Jenks, C.S.S.R., Director, Visually Handicapped Institute, The Catholic University of America, Washington, D. C.

**EDUCATION OF CEREBRAL PALSID CHILDREN**

Rt. Rev. Msgr. Felix N. Pitt, Secretary, Catholic School Board, Archdiocese of Louisville

**THE SPIRITUAL POTENTIAL OF THE RETARDED CHILD**

Rt. Rev. Msgr. J. W. Feider, Chaplain, St. Coletta School, Jefferson, Wis.

**WEDNESDAY, APRIL 16—2:30 P.M.**

**Room 400, Municipal Auditorium**

**PANEL ON TECHNIQUES OF READING**

Chairman: Dr. Katherine G. Keneally, Director, Remedial Reading Clinic, Child Center, The Catholic University of America, Washington, D. C.

Panelists: Miss Dorothy I. Andrews, Geo. A. Pflaum Publishing Co., Dayton Ohio

Sister St. Hugh, C.S.J., Kansas City, Mo.

Sister Rose Norine, O.P., Ypsilanti, Mich.

Sister M. Marguerite, S.N.D., Cleveland, Ohio

**THURSDAY, APRIL 17—9:30 A.M.**

**Room 400, Municipal Auditorium**

**AREA STUDIES IN CATHOLIC COLLEGES**

Chairman: Dr. William H. Conley, Vice President, Seton Hall University, South Orange, N. J.

Panelists: Rev. Bernard J. Dempsey, S.J., Nirmala College, New Delhi, India  
Mother F. Weston, R.S.C.J., Dean, Manhattanville College of the Sacred Heart, New York, N. Y.

Rev. Michael J. McKeough, O.Praem., St. Norbert College, West De Pere, Wis.

Rev. Frederick McGuire, C.M., Mission Secretariate, NCWC, Washington, D. C.

THURSDAY, APRIL 17—9:30 A.M.

Room 404, Municipal Auditorium

### INITIATING A COOPERATIVE STUDY AMONG CATHOLIC WOMEN'S COLLEGES

Chairman: Rev. William Kelley, S.J., Dean, Creighton University, Omaha, Neb.

Recorder: Sister Hildegarde Marie, S.C., College of St. Elizabeth, Convent Station, N. J.

Panelists: Sister Albertus Magnus, O.P., Rosary College, River Forest, Ill.  
 Sister Mary Benedict, B.V.M., Mundelein College, Chicago, Ill.  
 Sister Frances Marie, Loretto Heights College, Denver, Colo.  
 Sister Marie Therese, St. Francis Xavier College for Women, Chicago, Ill.  
 Sister Annette, S.S.J., College of St. Catherine, St. Paul, Minn.  
 Sister M. Digna, O.S.B., College of St. Scholastica, Duluth, Minn.

THURSDAY, APRIL 17—2:30 P.M.

Room 500, Municipal Auditorium

### PANEL ON VOCATIONS

Chairman: Rev. John H. Wilson, C.S.C., Director of Vocations, Holy Cross Seminary, Director of the Vocation Institute, Notre Dame, Ind.

Summarizer: Rev. Thomas Culhane, Diocesan Director of Vocations, Kansas City, Kan.

### EVALUATING VOCATION EFFORTS

Rev. Godfrey Poage, C.P., National Moderator, St. John Bosco and Good Counsel Vocational Clubs, Chicago, Ill.

### FOSTERING VOCATIONS IN HIGH SCHOOLS

Brother Frederick, F.S.C., Director of Vocations, La Salle Institute, Glen-coe, Mo.

### A PLAN FOR FOSTERING VOCATIONS IN THE ELEMENTARY SCHOOL

Sister Mary Isabel, S.S.J., Community Supervisor, Sisters of St. Joseph, Diocese of Pittsburgh, Pa.

## SECONDARY SCHOOL DEPARTMENT

WEDNESDAY, APRIL 16—9:30 A.M.

Music Hall

Presiding Brother Alexis Klee, S.C., President, Secondary School Department, Springhill, Ala.

Address: THE IMPACT OF PRESENT WORLD CONDITIONS ON THE AMERICAN COMMUNITY

Hon. Frank C. Nash, Assistant Secretary of Defense for International Security, Office of the Secretary of Defense, Washington, D. C.

Address: THE FUNCTION OF THE SECONDARY SCHOOL IN THE AMERICAN COMMUNITY

Dr. Buell G. Gallagher, Assistant Commissioner of Education, U. S. Office of Education, Washington, D. C.

#### DISCUSSION

#### APPOINTMENT OF COMMITTEES ON NOMINATIONS AND RESOLUTIONS

WEDNESDAY, APRIL 16—2:00 P.M.

#### SECTIONAL MEETINGS

#### THE CATHOLIC HIGH SCHOOL AND PARISH ACTIVITIES (Music Hall)

Chairman: Very Rev. Msgr. Edmund J. Goebel, Archdiocesan Superintendent of Schools, Milwaukee, Wis.

##### PREPARING GIRLS FOR PARISH LIFE

Sister M. Elaine, S.S.N.D., Sacred Heart of Jesus School, New Orleans, La.

##### HOW THE CATHOLIC HIGH SCHOOL PREPARES FOR PARISH ACTIVITIES

Miss Shirley Stapleton, St. Aloysius Academy, Kansas City, Mo.

##### THE CATHOLIC HIGH SCHOOL AND PARISH ACTIVITIES

Rev. Arthur M. Tighe, St. Mary's Church, Joplin, Mo.

##### PREPARING BOYS FOR PARISH LIFE

Rev. Adolph J. Baum, Rector, St. James Catholic High School for Boys, Chester, Pa.

#### SPEECH ACTIVITY AS A MEANS OF DEVELOPING ARTICULATE LEADERS IN THE COMMUNITY (Room 403)

Chairman: Rev. John P. Cotter, C.M., St. John's Preparatory School, Brooklyn, N. Y.

##### SPEECH PROBLEMS ON THE SECONDARY LEVEL

Mr. Walter Mullen, President, Catholic Forensic League of New York, New York, N. Y.

##### SPEECH COURSES—AN INTEGRAL PART OF THE SECONDARY SCHOOL CURRICULUM

Brother Ivo Regan, C.S.C., Principal, Gilmour Academy, Gates Mills, Ohio

##### CO-CURRICULAR SPEECH ACTIVITY—A NECESSARY ADJUNCT OF THE SPEECH COURSES

Sister M. Zoe, Sacred Heart School, Pittsburgh, Pa.

#### CATHOLIC SOCIAL CONDUCT OF HIGH SCHOOL STUDENTS IN THE COMMUNITY (Arena)

Chairman: Very Rev. Thomas A. Lawless, O.S.F.S., Vice President, Secondary School Department, Salesianum School for Boys, Wilmington, Del.

##### A CATHOLIC SOCIAL CONSCIENCE FOR COMMUNITY LIVING

Rev. Thomas Donlan, O.P., Fenwick High School, Chicago, Ill.

##### THE PROMOTION OF THE CARDINAL VIRTUES IN STUDENT COMMUNITY CONDUCT

Rev. Andrew C. Smith, S.J., Dean, Spring Hill College, Mobile, Ala.

THURSDAY, APRIL 17—9:30 A.M.

#### SECTIONAL MEETINGS

#### AN ORGANIZED GUIDANCE PROGRAM IN THE CATHOLIC HIGH SCHOOLS OF THE DIOCESE OF KANSAS CITY (Music Hall)

Chairman: Miss Mary Belle Welsh, Guidance Director, Diocese of Kansas City, Mo.

A Presentation of those *MECHANICS*, *METHODS*, and *TECHNIQUES* of FORMAL GUIDANCE which have been employed despite the three major problems faced by most Catholic high schools, viz.,

1. Economic and financial situation
2. Understaffed faculty
3. Specialized training

and the submission of a plan to utilize material on hand and to offer something of an in-service training program.

This material will be presented through the medium of a Panel of Inquiry with the Chairman acting as Moderator. The members of the Panel will handle prepared questions, the answers to which will give a comprehensive picture of what has been attempted and accomplished so far.

The members of the Panel of Inquiry will consist of:

Faculty Panel: Sister Constance, C.S.J., St. Teresa's Academy  
 Sister Mary Walter, B.V.M., St. Aloysius Academy  
 Sister Lillian Clare, Loretto Academy  
 Sister Francetta, Bishop Hogan High School  
 Sister Mary David, Lillis High School  
 Sister Mary Eleanor, Glennon High School

Parent Panel: Mrs. S. E. Haynes                    Mrs. F. Koenig                    Mrs. L. J. Giblin  
 Mr. P. A. Lynch    Mr. N. Gordon                            Mr. P. J. Warner  
 Mrs. E. Charleston

Student Panel: Thomas Taft                            Marilyn Lonergan                            Ronald Hedge  
 Mary A. Guilfoil    Rose Marie Monteleon                            Ann Parscale

#### THE HIGH SCHOOL PRINCIPAL AND PROBLEMS OF SCHOOL AND COMMUNITY (Little Theatre)

Chairman: Rev. Julian L. Maline, S.J., Regional Director of Education, Jesuit Educational Association, West Baden Springs, Ind.

Consultants: Rev. Thomas Reidy, O.S.F.S., Philadelphia, Pa.

Rev. C. A. Carosella, O.P., Jackson, Miss.  
 Rev. Lorenzo Reed, S.J., New York, N. Y.  
 Brother Julius Edgar, F.S.C., St. Louis, Mo.  
 Brother Paul Sibbing, S.M., Dayton, Ohio  
 Brother John Baptist Titzer, C.S.C., Notre Dame, Ind.  
 Sister M. Leontine, S.S.N.D., Jefferson City, Mo.  
 Sister M. Hyacinth, O.S.F., Chicago, Ill.

There will be no set addresses in this meeting. Instead, there will be a list of practical problems thrown open to general discussion from the floor. Not all topics will necessarily be discussed, and others may be introduced by anyone in the audience. The choice of topics will be left entirely to the members of the group. Topics to be discussed will include those relating to Faculty, Curriculum, Failures and Drop-outs, Discipline, School and Community Relations, Grouping, etc.

**PRE-INDUCTION RELIGIOUS TRAINING FOR STUDENTS ENTERING  
THE ARMED FORCES (Room 403)**

Chairman: Brother John Joseph, C.F.X., St. Xavier High School, Louisville, Ky.

**THE NECESSITY FOR PRE-INDUCTION RELIGIOUS TRAINING**

Chaplain Paul J. Cuddy, Major, USAF, Lackland Air Base, San Antonio, Tex.

**A SYLLABUS FOR PRE-INDUCTION RELIGIOUS TRAINING**

Rev. Paul L. O'Connor, S.J., Dean, College of Liberal Arts, Xavier University, Cincinnati, Ohio

**THURSDAY, APRIL 17—2:00 P.M.**

**Room 400**

**Closed Session for Administrators**

**THE EVALUATIVE CRITERIA**

Chairman: Rev. Joseph G. Cox, J.C.D., LL.D., St. Thomas More High School, Philadelphia, Pa.

Speakers: Rev. Lorenzo K. Reed, S.J., Fordham University, New York, N. Y.  
Rev. Claude J. Stallworth, S.J., Jesuit High School, New Orleans, La.  
Others to be announced

**DISCUSSIONS AND RESOLUTIONS**

**FRIDAY, APRIL 18—9:00 A.M.**

**Music Hall**

**THE LIFE ADJUSTMENT PROGRAM**

Chairman: Sister Mary Xavier, O.P., Supervisor, Sinsinawa Secondary Schools, Chicago, Ill.

**THE LIFE ADJUSTMENT PROGRAM**

Mr. J. Dan Hull, U. S. Office of Education, Washington, D. C.

**THE CATHOLIC SCHOOLS AND LIFE ADJUSTMENT**

Sister Mary Janet, S.C., Commission on American Citizenship, The Catholic University of America, Washington, D. C.

**MEETING THE NEEDS OF MODERN YOUTH**

Rev. Brother Bertram, F.S.C., Christian Brothers School, Sacramento, Calif.

**THE CHRISTIAN PHILOSOPHY OF THE LIFE ADJUSTMENT PROGRAM**

Very Rev. Edmund J. Goebel, Archdiocesan Superintendent of Schools, Milwaukee, Wis.

**REPORTS OF COMMITTEES ON RESOLUTIONS AND NOMINATIONS****NEW BUSINESS****ADJOURNMENT****SCHOOL SUPERINTENDENTS' DEPARTMENT**

**WEDNESDAY, APRIL 16—7:00 P.M.**

**St. John's Seminary**

**DINNER MEETING**

Presiding: His Excellency, Most Rev. Edwin V. O'Hara, D.D., Bishop of Kansas City, Mo.

Chairman: Rev. James N. Brown, Archdiocesan Superintendent of Schools, San Francisco, Calif.

Address: His Excellency, Most Rev. Matthew F. Brady, D.D., Bishop of Manchester

Address: His Excellency, Most Rev. Joseph M. Marling, C.P.P.S., S.T.L., Auxiliary Bishop of Kansas City, Mo.

### **ELEMENTARY SCHOOL DEPARTMENT**

**WEDNESDAY, APRIL 16—9:30 A.M.**

**Arena**

Chairman: Rev. Edward A. Leyden, Archdiocesan Superintendent of Schools, Denver, Colo.

Address: **THE CATHOLIC SCHOOL AND ITS ROLE IN AMERICAN LIFE**  
Dr. Francis M. Crowley, Fordham University, New York, N. Y.

Address: **THE EFFECT OF THE CATHOLIC CURRICULUM ON THE AMERICAN COMMUNITY**

Sister M. Marcelitta, Mishawaka, Ind.

**WEDNESDAY, APRIL 16—2:00 P.M.**

Executive Committee Meeting—Room 204

**WEDNESDAY, APRIL 16—4:00 P.M.**

**Hotel Phillips**

### **CATHOLIC SCHOOL SUPERVISORS' MEETING**

Chairman: Rev. Leo J. McCormick, Archdiocesan Superintendent of Schools, Baltimore, Md.

#### **WHAT DOES THE TEACHER EXPECT FROM THE SUPERVISOR?**

Very Rev. Msgr. Edmund J. Goebel, Archdiocesan Superintendent of Schools, Milwaukee, Wis.

#### **PRACTICAL HELPS FOR SUPERVISION**

Sister M. Teresa Francis, B.V.M., St. Joseph Convent, Dubuque, Iowa

**WEDNESDAY, APRIL 16—4:00 P.M.**

**English Room, Hotel Phillips**

### **KINDERGARTEN MEETING**

Chairman: Sister M. Adelbert, S.N.D., Toledo, Ohio

#### **CHRISTIAN SOCIAL GROWTH IN THE CATHOLIC KINDERGARTEN**

Sister Mary Hortense, B.V.M., St. Joseph's Academy, Des Moines, Iowa

#### **THE CATHOLIC KINDERGARTEN IN THE COMMUNITY**

Sister Mary de Pazzi, C.S.J., Mt. Carmel Hospital, Pittsburgh, Kan.

**THURSDAY, APRIL 17—9:30 A.M.**

**Arena**

Chairman: Rev. Patrick J. Roche, Assistant Archdiocesan Superintendent of Schools, Los Angeles, Calif.

#### **BRIDGING THE GAP BETWEEN THE HOME AND THE SCHOOL**

##### **1. THE PARENT LOOKS AT THE SCHOOL**

Mrs. Robert Doherty, Federation of Catholic Parent-Teacher Association, Kansas City, Mo.

2. THE TEACHER LOOKS AT THE HOME  
Sister M. Bernadetta, Chicago, Ill.

THURSDAY, APRIL 17—2:30 P.M.

Arena

Chairman: Rev. Jerome V. MacEachin, Diocesan Superintendent of Schools,  
Lansing, Mich.

Address: CIVIC RESPONSIBILITY OF THE RELIGIOUS ELEMENTARY SCHOOL  
TEACHER

Dr. James Fitzgerald, Fordham University, New York, N. Y.

Address: HOW TO INTERPRET CIVIC RESPONSIBILITY OF PUPILS—SOCIAL STUDIES  
—CURRENT EVENTS

Brother Augustine Cyril, F.S.C., New York, N. Y.

FRIDAY, APRIL 18—9:30 A.M.

Arena

Chairman: Rev. John Paul Haverty, Associate Archdiocesan Superintendent of  
Schools, New York, N. Y.

Address: PROBLEMS OF PUPIL IN ACQUIRING CHRISTIAN SOCIAL ATTITUDES  
Miss Mary Synon, Commission on American Citizenship, The Catholic  
University of America, Washington, D. C.

Address: PROBLEMS OF RURAL PUPILS IN ACQUIRING CHRISTIAN SOCIAL ATTITUDES

Rev. Hubert Duren, Westphalia, Iowa

### **CATHOLIC DEAF EDUCATION SECTION**

The meeting of this section will be held independently at a time and place  
to be announced.

### **CATHOLIC BLIND EDUCATION SECTION**

The meeting of this section will be held April 17, 1952, in New York City.

### **CLOSING GENERAL MEETING**

FRIDAY, APRIL 18—12:00 NOON

Music Hall, Municipal Auditorium

Chairman: Rev. John J. Murphy, Diocesan Superintendent of Schools, Kansas  
City, Mo.

Address: AMERICAN CATHOLIC EDUCATORS FACE NEW RESPONSIBILITIES  
Very Rev. Paul C. Reinert, S.J., President, St. Louis University, St.  
Louis, Mo.

Address: MUSIC AND GENERAL EDUCATION

Rev. Thomas J. Quigley, Diocesan Superintendent of Schools, Pitts-  
burgh, Pa., President, National Catholic Music Educators As-  
sociation

ELECTION OF OFFICERS OF THE GENERAL ASSOCIATION

READING OF RESOLUTIONS

ADJOURNMENT

# Catholic Business Education Association

## PROGRAM

### SEVENTH ANNUAL CONVENTION

Thursday, April 17, 1952

Hotel President, Kansas City, Missouri

9:00 A.M. REGISTRATION—Mezzanine

9:15 A.M. WELCOME  
Rev. J. J. Murphy, Superintendent of Schools, Diocese of Kansas City

9:30 A.M. Feature Address: Most Rev. Joseph M. Marling, C.P.P.S., S.T.L., Ph.D., Auxiliary Bishop of Kansas City

10:15 A.M. A Panel Discussion:  
METHODS OF APPLYING CATHOLIC BUSINESS PRINCIPLES TO BUSINESS PRACTICE  
Rev. Charles B. Aziere, O.S.B., Moderator  
Mr. Jack F. Whitaker, President, Whitaker Cable Corp.  
Mr. Edwin G. Borserine, President, Yellow Cab Co.  
Mr. Joseph A. Budinger, Vice President, Kansas City Life Insurance Co.  
Mr. Arthur A. Stock, Vice President, Sinclair Coal Co.

11:00 A.M. COURSE SEQUENCE FOR THE MASTER'S DEGREE IN BUSINESS EDUCATION  
Sister Mary Rita, B.V.M., Chicago, Illinois

12:00 Noon Luncheon—Main Ballroom  
WOMEN IN A MASS PRODUCTION ECONOMY  
Rev. John C. Friedl, S.J., Director, The Institute of Social Order, Rockhurst College

2:00 P.M. Sectional Meetings  
*College Teachers:* Junior Ballroom  
VITAL BOOKS READING LIST  
Dr. Oscar G. Schnicker, Director, Department of Management, University of Detroit  
CATHOLIC VIEWS TESTING PROGRAM  
Dr. William H. Conley, Vice President, Seton Hall University  
*High School Teachers:* Chairman: Sister M. Dorothy, O.P.—Main Ballroom  
BUSINESS EDUCATION IN HIGH SCHOOL: A FUNCTIONAL CURRICULUM TO MEET TODAY'S NEEDS  
Moderator: Sister Joseph Marie

THE SECRETARIAL COURSE AS IT FUNCTIONS IN BUSINESS  
Sister M. Baptiste, F.S.P.A., Aquinas High School, La Crosse, Wisconsin

THE PLACE OF BOOKKEEPING IN THE HIGH SCHOOL CURRICULUM  
Brother James Luke, F.S.C., St. Mary's College, Winona, Minnesota

SOME PROBLEMS OF THE TEACHER OF TYPEWRITING  
Miss Mary Schneider, B.S., Sacred Heart Commercial High School, Salina, Kansas

THE PROGRAM OF DISTRIBUTIVE EDUCATION FOR HIGH SCHOOL STUDENTS  
Sister M. Immaculata, R.S.M., Mt. Mercy College, Cedar Rapids, Iowa

HOW SHOULD THE COURSE IN OFFICE PRACTICE BE ORGANIZED  
Sister Angela Merici, C.S.C., Schlarman High School, Danville, Illinois

4:00 P.M. JOINT BUSINESS MEETING—Main Ballroom

4:30 P.M. FINAL EXECUTIVE BOARD MEETING

Executive Board Meeting on Wednesday, April 16, 1952, 2:00 P.M.,  
Hotel President, Room 217

CATHOLIC BUSINESS EDUCATION ASSOCIATION  
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